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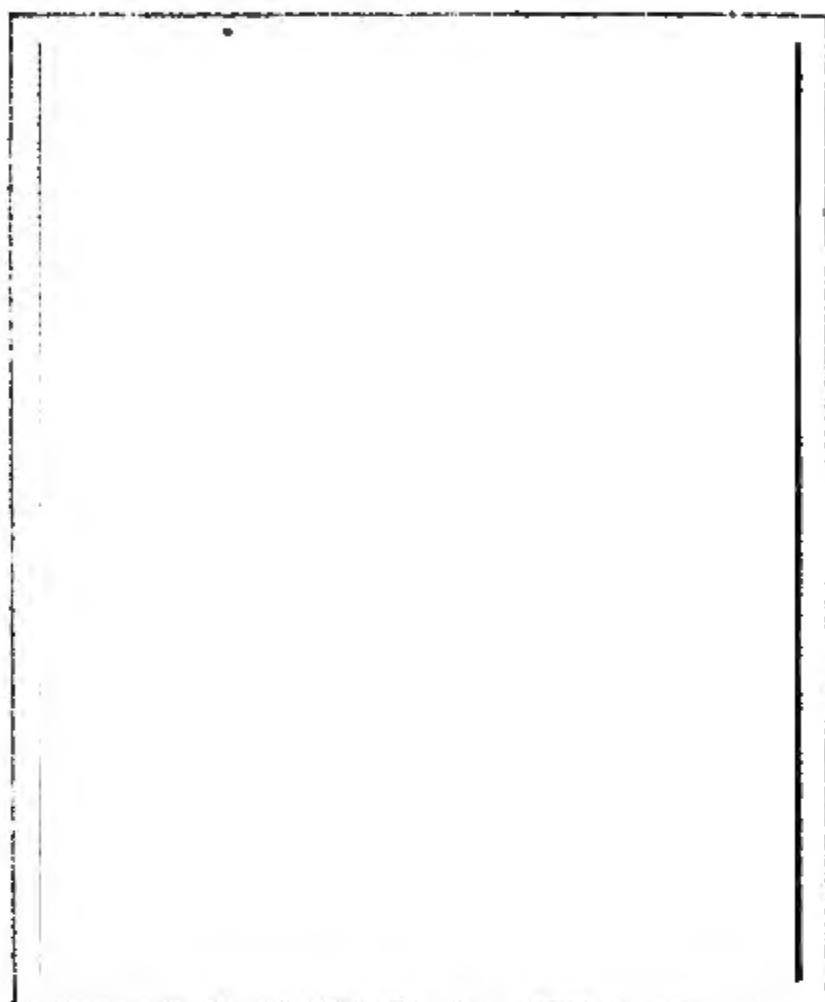












*Engraving*

*James Wood.*

*New York Published by Griffin & Rudd.*

1815.



# DICTIONARY

OF THE

## HOLY BIBLE:

CONTAINING

AN HISTORICAL ACCOUNT OF THE PERSONS;

A GEOGRAPHICAL ACCOUNT OF THE PLACES;

A LITERAL, CRITICAL, AND SYSTEMATICAL DESCRIPTION OF  
OTHER OBJECTS;

WHETHER NATURAL, ARTIFICIAL, CIVIL, RE-  
LIGIOUS, OR MILITARY;

AND, AN EXPLICATION OF THE APPELLATIVE TERMS

MENTIONED IN THE

## OLD AND NEW TESTAMENT:

THE WHOLE COMPRISING

WHATEVER IS OF IMPORTANCE TO BE KNOWN CONCERNING THE ANTI-  
QUITIES OF THE HEBREWS; FORMING A BODY OF SCRIPTURE  
HISTORY, CHRONOLOGY, AND DIVINITY;

AND, SERVING IN A GREAT MEASURE, AS A

## CONCORDANCE TO THE BIBLE.



EXTRACTED CHIEFLY FROM CALMET, AND OTHERS.

*Collated with other Works of the kind, with numerous Additions from various  
Authors, and a considerable quantity of Original Matter,*

BY JAMES WOOD.



IN TWO VOLUMES.

VOL. I.



NEW-YORK:

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## PREFACE.



**T**HE gratitude which men feel for favours which they have received, whether from their fellow-creatures, or the Father of mercies, must be according to the *value* of the kindnesses done to them, or the *view* which they have of them. The favours may possibly be great; but not being justly appreciated, there must be a defect in gratitude. Hence it becomes highly necessary for men to observe the blessings which they receive; to view them in every light, and in all their relations, in order that they may possess and retain a grateful spirit through life, and evidence to God and men that they are not to be ranked among the unthankful.

Next to the gift of Jesus Christ, and the sacred influence of the Holy Spirit, the Word of Truth may be justly considered as God's greatest blessing to mankind. It is intended to make them wise unto salvation; to be *a lamp unto their feet, and a light unto their paths*: to display the glory of the DIVINE PERFECTIONS, and how they harmonize in the redemption of lost sinners; to show them the infinitely rich provision which is made for their eternal happiness, and what is required of them in order to please God on earth, and be completely happy with him for ever. Is a traveller, in a strange country, when surrounded with midnight darkness, and in the most imminent danger of a violent death from beasts of prey; or of perishing of cold and hunger, thankful to a person who will direct him through a delightful path, to a full table, and a sure refuge?—How thankful then should men be for the blessed Word of God, which shows them how to escape the bitter pains of eternal death, and points out the way that leads to everlasting life! Would an unhappy convict, who is dreading the day of execution, rejoice to hear of a lawful way of his escaping from prison and condemnation?—How should guilty sinners rejoice to hear, that *God can be just, and yet the justifier of him that believeth in Jesus*? The law of nature, so called, cannot discover to us any true system of morality, altogether perfect in its rules, its means, and its motives. "It can discover no certainty," says a valuable author, "that God will pardon our sins; no proper atonement; no happy soul, praising God for his pardoning mercy; it cannot support us under heavy and bitter afflictions, by showing us God's fatherly care of us, his promises to us, or making all things to work together for our good; nor can it comfort us against death, by certain views of his love to us, and providing everlasting life and happiness for us." But the Holy Scriptures not only contain a perfect system of morality: they also show the sinner how he may obtain forgiveness of his sins, and the sanctification of his nature; and hold forth the object of

Christian hope with clearness and certainty, assuring the genuine followers of Christ, that, if faithful until death, they shall receive the crown of life. Hence thousands of persons who are favoured with, and cordially embrace, the gospel of Christ, are happy partakers of that peace which passeth all understanding, and rejoice in hope of the glory of God: while millions of those who have not the word of God, are utterly at a loss to discover any certain method of obtaining the forgiveness of their sins, and a future state of happiness beyond the grave. Some of those unhappy creatures ignorantly offer the fruit of their bodies for the sin of their souls; while myriads more have a foolish, groundless hope, that the water of a certain river will wash away all their guilt.

A proper consideration of these things, by such as are favoured with gospel light, would excite in their hearts unfeigned gratitude to God, for his providential goodness in teaching the art of printing, and in disposing the hearts of truly pious and learned men, to translate the Scriptures into their mother tongue. A still greater help is afforded: many valuable Commentaries on the Bible have been published in the English language, and some of them at a very moderate price. But still something more has been found necessary to give persons a proper view of the sacred writings. Commentators seldom enlarge on the history of nations, or the geography of places, although a knowledge of both of these is necessary to the understanding numerous passages of Scripture.

In the year 1759, a Dictionary of the Bible, to which the editor of this work is indebted for many articles, was published in three volumes octavo, in the preface to which work are the following judicious observations:

“It has been observed, that there is no form of writing so advantageously disposed to propagate the knowledge of miscellaneous subjects as that of a dictionary. If the truth of this observation be admitted, no composition whatever can, with juster pretensions, demand the perusal of every rank and condition of people, than *a Dictionary of the Bible*; the design whereof is to diffuse that knowledge, and to explain those subjects, with which it is the indispensable duty of every individual to be acquainted.

“The method, diction, and contents, of the Bible, are very different from those of any human composition, and therefore perhaps not so easily disposed into a form of this kind. However that may be, certain it is, that few works of this sort have ever appeared in the world: for we say nothing of the Hebrew Dictionaries, or such as are purely calculated to explain that language, as it is to be met with in the original text of the Old Testament; nor of the Greek Lexicons, that are designed to answer the same purpose with respect to the New Testament. Neither is it our business to enter upon a detail of the Concordances to the Bible; a concordance being a kind of index, wherein all the words used in the Scriptures are ranged in alphabetical order, and the various places where they occur referred to; and calculated for finding out passages, and comparing the several significations of the same word.

“The matter of the inspired writings, consisting of an almost infinite variety, either the whole may be disposed into the form of a Dictionary, or some part or subject only reserved for such a design. Eusebius, bishop of Cæsarea, wrote a Geographical Dictionary of the Scriptures. This is a very useful and reputable work, and has been translated by St. Jerome, who has considerably improved it.

“Philo the Jew, we are told by Origen, wrote a book of Hebrew names, with their etymologies and significations in opposite columns. There is a work of this kind still extant in Greek by Origen; and St. Jerome carried the same design beyond what either of them had done.

“ A Dictionary entitled *Mammotreptus*, or *Mammotrectus*, was composed by a Franciscan for the benefit of the poor clergy, who, when they read the Bible, did not understand the force and significancy of the expressions, nor had a due regard in their pronunciation to the quantity of the vowels.

“ A variety of moral Dictionaries, or repertories of such scripture passages as relate to men's manners, have appeared at different times; such are Wilson's Christian Dictionary, Bernard's *Thesaurus Biblicus*, Knight's *Axiomatical Concordance*, Father Balinghem's *Common Places*, Lauret's *Sylva Allegoriarum*, and Eulard's *Moral Concordances*.

“ Dr. Simon of Lyons wrote a Dictionary of the Bible, first printed in one volume folio, in which are comprised the histories of the most remarkable persons mentioned either in the canonical or apocryphal writings, or in those of Josephus; and also the geography as well as the natural history of Scripture; and this work was so well received in the world, that the author published a new edition of it, which he augmented with a second volume.

“ Augustin Calmet, a benedictine monk, and abbot of Senones, compiled an historical, critical, geographical, and etymological Dictionary of the Bible, in two volumes folio, which he afterwards enlarged with the addition of two other volumes, first published under the title of a Supplement, but afterwards incorporated with the original work. If success in the sale of a book, and the many impressions and translations of it, may be admitted as an argument in its favour, not many books can claim more merit than this: for in a very few years after its first publication, there were several editions of it in French, and it has been translated into Latin, Dutch, English, and most of the other languages in Europe.

“ Calmet, however, has a great number of historical articles, collected from Josephus and others; which, as they do not occur in the Bible, to which we confined ourselves, and consequently do not come within the compass of our scheme, we mostly rejected; as we have also done a great many terms peculiar to the Latin vulgate, which this author frequently introduced for the sake of explaining them, and clearing passages of this translation which are obscured by them. On the contrary, we have added and explained a multitude of articles, which are not to be met with in Calmet; and several of those are articles of no small importance.

“ The contents of the Bible being in a great measure historical, it was necessary for our intended brevity, that the several narrations should be as succinct as was consistent with the precision and circumstantial exactness of Scripture; and not interrupted by insertions from commentators or expositors; unless where such were requisite from the occurrence of some difficulty. But the nature of a work of this kind being such, that we were obliged to give distinct accounts of the actions of such persons as have been equally concerned in the same series of events, a difficulty ensued in separating carefully whatever is peculiar to each of them, and in dwelling upon such circumstances only as belonged principally to the person we are speaking of; or in giving every one his own, and no more, in order to avoid repetitions: this would indeed be impossible, did we not frequently refer to the names of those persons principally concerned in the transactions, under which the history most naturally occurs, for some particular facts and circumstances that must otherwise have been related over again. The narratives are generally collected from the text of Scripture, from Josephus, from Simon, and Calmet's Dictionaries, and from Stackhouse and Howel's Histories of the Bible; and throughout the whole we have taken care,

where we could not so conveniently make use of the sacred text, to imitate, as near as possible, the scripture mode of expression.

“ In fixing the Chronology of historical events, or reducing facts to their proper period of time, Usher’s Annals have been *generally* followed; and only the epocha of the world’s creation made use of, in ascertaining the dates of such transactions as have happened before the birth of Christ: but in the history of the New Testament, we have used the Christian epocha. And here it may not be improper to observe, once for all, that the difference between both these epochas is 4000 years, though, according to the vulgar or common computation of the Christian era, the difference is 4004 years. Thence the Christian epocha is reckoned four years later than it really is, and the birth of our Saviour is supposed to have happened in the year of the world 4004. We have not always been punctual in fixing the chronological periods of every transaction, because the dates of such transactions are generally ascertained in the annals of the king or high priest under which they happened, and under whose name a chronological series of all transactions of importance, referred to in his reign, are constantly exhibited. The lists we have given of the Hebrew kings, and high priests, may serve for chronological tables during the time of the Hebrew commonwealth.

“ With regard to the geography of Scripture, we are generally guided by Eusebius and St. Jerome, Calmet, Reland, Maundrell, Whitby, and Wells; and in order to clear this subject, the knowledge of which is so indispensably necessary in the study of the sacred books, we have not purposely omitted any one place of which we find mention in Scripture; but have generally delivered all that is known with any certainty concerning each of them, down to the taking of Jerusalem by the Romans. And here we shall observe, that, as there have been few names of places omitted, so there are few names of persons passed unobserved: but if some have been purposely left out, it is because the Scripture has transmitted us nothing concerning them but their names.

“ Upon the natural history of the Bible we may boast of being more systematical and accurate in our descriptions, than perhaps any who have gone before us; our materials upon this subject having been collected from the writings of Linnaeus, Ray, Willoughby, Hill, &c. But with relation to this subject, it may be proper to acquaint the reader, that there is nothing more uncertain than the signification of the Hebrew terms, which denote the animals, plants, precious stones, &c. mentioned in the Scripture; there being few of them that have not been differently understood by different expositors.

“ In describing the weights, measures, and monies, of the ancient Jews, and in reducing them to our standard, Dr. Arbuthnot’s Treatise upon these subjects has been our only guide; and under the articles WEIGHTS, MEASURES, and MONEY, we have given that author’s tables of each subject.

“ In treating of the festivals, fasts, laws, ceremonies, and solemnities, of the ancient Hebrews, it was necessary not only to exhibit what was to be met with in Scripture; but to illustrate these subjects more fully, we were obliged to have recourse to the writings of Josephus, the rabbins, and the fathers; as well as to the customs of the modern Jews, as they are represented to us by Leo of Modena, Buxtorf, Herbelot, &c.

“ In all literal, verbal, and critical articles of the sacred writings, the sentiments of the most eminent expositors, critics, and commentators, are proposed; without entering into the depths of controversies, otherwise than by giving a summary of the arguments, pointing out the most general



opinions, and declaring in favour of what to us appeared to be the most natural conclusions."

A few years after the above work was published, the truly pious Mr. John Brown, of Haddington, in Scotland, published another Dictionary of the Bible, in framing which he evidently availed himself of the aid to be derived from every work of the kind then existing; but the phraseology and sentiments were so much altered, and so much new matter was added, as to make it appear almost like an original production. It was well received by religious persons of most denominations, although not a few of them objected to some of the doctrines which it contained. Mr. Brown espoused the Calvinistic system, which supposes that a very small number of the human race, called *the elect*, are the *only* objects of divine mercy; that these are *absolutely* chosen to eternal salvation, and the rest of mankind as certainly doomed to damnation. This view, many persons, with the editor of this work, cannot reconcile with the most plain and solemn declarations in the word of God; such, for instance, as the following: '*As I live, saith the Lord God, I have no pleasure in the death of the wicked,*' Ezek. xxxiii. 11. '*Who will have all men to be saved, and to come unto the knowledge of the truth,*' 1 Tim. iv. 4. '*We see Jesus—that he by the grace of God should taste death for every man,*' Heb. ii. 9. '*Go preach the gospel to every creature,*' Mark xvi. 15. '*God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved. He that believeth on him, is not condemned: but he that believeth not, is condemned already. BECAUSE he hath not believed in the name of the only begotten Son of God,*' John iii. 16—18. They cannot suppose, that the righteous God will condemn any man to eternal death for not believing a palpable falsehood, which must be the case, if Christ did not suffer death to procure salvation for him.

It is likewise thought, that in the Dictionary published by Mr. Brown, are numberless conjectures, which are rather fanciful than solid. These appear in almost every part of the work where there is any allusion to Solomon's Song, or the ceremonial law of Moses; and which, however they were improved by the worthy author to the increase of personal godliness, may, it is feared, have greatly lessened the relish of some people of little discernment for rational, scriptural religion. Numerous *scotisms* also are found in the above-mentioned publication, which are not easily understood by every English reader, such as *airth, pannel, anent, sist, &c.*

In the present publication, Calvinistic sentiments and phrases are generally avoided, and the whole of what the editor considered as evidently fanciful in Mr. Brown. He has no hope that this work will be without faults; yet he has taken considerable pains that it might have but few. It has been his sincere and steady aim to give what he conceived to be the natural and obvious sense of Scripture, according to the analogy of faith. How far he has succeeded in this, he wishes a candid public to judge. It is humbly committed to the blessings of Him who is the fountain of useful knowledge, the giver of every good and perfect gift. It was undertaken with reluctance, has been executed with diffidence, and is now introduced to the world with ardent prayer that it may be *acceptable and useful.*

N. B. Where this mark † is found in any quotation of Scripture, it denotes a marginal reading; or this ..... at the end of any article, it signifies, that there are other persons or things of the same name, but of which nothing important is known.



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# DICTIONARY

OF

## THE HOLY BIBLE.

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A A R

**A**ND Ω, Alpha and Omega, the first and last letters of the Greek alphabet; applied to Jesus Christ by himself, Rev. i. 8. intimating that he is the beginning and ending of all things, or in other words, the power that produces all things, and to whom all things shall be referred.

**AARON**, \* *lofty, mountainous*, a Levite, the son of Amram, and brother of Moses and Miriam. When he was grown up, he married Elisheba, the daughter of Amminadab, a chief prince of the tribe of Judah, and had by her four sons, Nadab and Abihu, Eleazar and Ithamar, Exod. iv. 20, 23. He was a holy and compassionate man, an excellent speaker, and, by the appointment of God, was spokesman for Moses to Pharaoh, and the Hebrews; *id.* iv. 14—16. With his brother, he intimated God's gracious purpose, of their speedy deliverance, to his distressed kinsmen; and, in the name of God, demanded of Pharaoh an immediate permission for them to go into the wilderness of Arabia, to serve the Lord their God. Pharaoh ordered Aaron and Moses from his presence, and increased the Hebrews' servitude, denying them

A A R

straw wherewith to make their bricks. Aaron and Moses were upbraided by their brethren, for asking their dismissal, and so eventually occasioning their aggravated labour and misery, *id.* v.

About two months after, when the Hebrews, newly delivered from Egypt, fought with Amalek in Rephidim, Aaron and Hur attended Moses to the top of an adjacent hill, and held up his hands, while he continued encouraging the struggling Hebrews, and praying for their victory, *id.* xvii. 10—13. At Sinai, he with his two eldest sons, and seventy of the elders of Israel, accompanied Moses part of his way up to the mount; and, without receiving any hurt, had very near and distinct views of the glorious symbols of the divine presence, when the Lord talked with Moses, *id.* xxiv. 1, 2, 9—11. Almost immediately after, he and his posterity were divinely chosen, to execute the office of priesthood among the Jews, till the coming and death of the promised Messiah, *id.* xxix. Scarcely was this distinguished honour assigned him when he himself fell into a most grievous crime. The Hebrews solicited him to make them

\* N. B. Those words which immediately follow the name of any person, or place, printed in Italics, signify the meaning of it; as, for instance, **AARON**, signifies *lofty, mountainous*.

gods, to be their directors, instead of Moses, who still tarried in the mount. He ordered them to bring him all their pendants and earrings, and having collected them, he caused them to be melted down into a golden calf in imitation of the ox Apis, which the natives, and probably too many of the Hebrews, had adored in Egypt. This idol he probably ordered them to place on a pedestal, to render it the more conspicuous; appointed a solemn feast to be observed to its honour, and caused the people to proclaim before it, "These be thy gods, O Israel, which brought thee out of the land of Egypt." While he was thus occupied, Moses descended from mount Sinai, and sharply reproved him for his idolatry. Amidst the deepest confusion, he attempted to excuse himself, by laying the blame on the wickedness of the people; and seemingly by the false pretence, that he had but cast the earrings into the fire, and the golden calf had been formed out of them by mere accident, *id.* xxxii.

Aaron repented of this great iniquity; and, with his four sons, was, about two months after, invested with the sacred robes, and consecrated by solemn washing, unction and sacrifices, to his office of priesthood, Lev. viii. He immediately offered a sacrifice for the congregation of Israel; and while he and his brother Moses blessed the people, the sacred fire descended from heaven, and consumed the sacrifice on the brazen altar, *id.* ix. His two eldest sons through what cause cannot be ascertained, instead of taking sacred fire from the *brazen* altar, took common fire to burn the incense with on the *golden* altar; displeased with their inattention and disobedience, God immediately consumed them, probably with a flash of lightning; and ordered, that henceforth no priest should taste wine when he was going to officiate in holy things. Aaron was entirely resigned to this just but awful stroke; nor did he and his surviving sons make any lamentation

for them, except in forbearing to eat the flesh of the people's sin-offering that day, *id.* x.

It was perhaps scarcely a year after, when Aaron and Miriam, envying the authority of Moses, rudely upbraided him for his marriage with Zipporah the Midianitess, or, as some writers think, another woman, after the death of Zipporah, who had been a proselyte to the Jewish religion; and also, for overlooking them in the constitution of the seventy elders. Aaron was spared; but Miriam was smitten with an universal leprosy. Aaron immediately discerned his guilt, acknowledged his fault, begged forgiveness for himself and his sister, and that she might speedily be restored to health, Num. xii. It was not long after, when Korah and his company, envying the honours of Aaron, thought to have thrust themselves into the office of priests. These rebels being miraculously destroyed by God, the Hebrews reviled Moses and Aaron as guilty of murdering them: the Lord, provoked with them, sent a destructive plague among the people, which threatened to consume the whole congregation. Aaron, who had lately, by his prayers, prevented their being totally ruined with Korah, now generously risked his own life for the deliverance of his ungrateful and injurious brethren; he ran in between the living and the dead, and by offering of incense, atoned for their trespass, and so the plague was stayed. To prove his call from God, and prevent future contention about the priesthood, God confirmed it to Aaron, by making his rod, in one night, when laid up before the mercy-seat, to blossom and bear almonds; while the rods for the other Hebrew tribes continued in their withered condition, Numb. xvi. and xvii. We hear no more of Aaron, till at Meri-had he and his brother Moses sinned in not sufficiently expressing their confidence in God's providing water for the congregation. To punish this, and to mark the insufficiency of the

Aaronic priesthood for bringing men to the heavenly inheritance, Aaron was debarred from entering Canaan. About a year before the Hebrews entered into that country, and while they encamped at Mosera, he, at the commandment of the Lord, went up to mount Hor; and his sacred robes being stripped off him by Moses, and put on Eleazar, his son and successor, he suddenly expired in the Lord, aged 123 years, A. M. 2552: his own sons and his brother buried him in a cave, and all the Israelites mourned for him thirty days, Numb. xx. Dent. x. 6.—His offspring were called AARONITES; and were so numerous, as to have thirteen cities assigned them out of the tribes of Judah and Benjamin, 1 Chron. xii. 27. and vi. 54—60. Josh. xxi. 13—19.

Some good authors think the story of the Heathen Mercury to have been formed out of Aaron's. But may we not, with far more edification, consider him as a personal type of Jesus Christ? Heb. v. 4, 5. His call to this office of priesthood, was seasonably and divinely solemn: an unmeasurable unction of the Holy Ghost, and perfect purity of nature, prepared him for the execution of his office. He is the leader of people from their spiritual bondage; and he guides them in their wilderness-journey. He is their great Prophet, who can speak well to their respective cases and doubts. He is their distinguished *High Priest*, and the spiritual Father of all the innumerable company of men, who are made priests unto God.

AB, the eleventh month of the Jewish civil year, and the fifth of their sacred. It answered to the moon that begins in July, and consisted of thirty days. On the first day, the Jews observe a fast for the death of Aaron; on the 9th, a fast for the debarring of the murmuring Hebrews from the promised land, and for the burning of the first and second temple; on the 18th, a fast for the extinction of the evening lamp during

the reign of Ahaz; on the 23d, a feast in memory of the abolishment of the Sadducean law, which required sons and daughters to be equal heirs of their parents' estate.

ABADDON, in Heb. signifies *destruction*; and APOLLYON in Greek, the *destroyer*: it is the name of the king and head of the LOCUSTS, under the fifth trumpet, Rev. ix. 11. His name is marked both in Hebrew and Greek, to intimate, say some, that he is a destroyer both of Jews and Gentiles. But who he is, is not so universally agreed. Some think him to be the devil, who goes about "seeking whom he may devour." Without excluding Satan, who *was a murderer from the beginning*, we suppose the Spirit of God, by this king of the locusts, this *angel of the bottomless pit*, directly designs the popes, these *sons of perdition*, who, at the head of unnumbered clergy, and other agents, have ruined the souls, and murdered the bodies, of inconceivable multitude of men; and Mahomet and his inferior agents, who, partly with delusion, and partly with ravage and murder, have destroyed infinite numbers. It would be shocking to recite what thousands and millions were murdered by Hecajus, and Abu Moslem, Saracens; Tamerlane the Tartar; Bajazet, and Mahomed II. Turks; Shah Abbas the Persian; and other heads of the Mahomedan party. See in ANTICHRIST, ARABIANS, SCYTHIANS.

ABAGTHA, *father of the vine-press*, one of Ahasuerus's seven chamberlains, Esther i. 10.

ABANA, *made of stone, or building*, and PHARPAR, *that produces fruit*; two rivers of Syria, which Naaman the leper thought more likely to cure him of his disease, than all the rivers of Israel. Abana is probably the same with Barady or Chrysorroas, which springing from mount Libanus, glides pleasantly towards the south; and after running some leagues, is divided into three streams, the middlemost and largest runs directly through the city of Damascus, and the other two run one on each

side of the city, and fertilize the gardens to an uncommon degree. The streams uniting to the southward of the city, are, after a course of about five leagues, lost in a dry desert. Benjamin of Tudela, will have that part of the Barady, which runs through Damascus, to be Abana, and the streams which water the gardens without the city, to be Pharpar; but perhaps the Pharpar is the same with Orontes, the most noted river of Syria, which, taking its rise a little to the north or north-east of Damascus, glides through a delightful plain, till, after passing Antioch, and running about 200 miles to the north-west, it loses itself in the Mediterranean sea. 2. Kings v. 12.

The remarkable conduct of Naaman, and the language he uses, as recorded 2 Kings v. 8—15. affords a striking emblem of man's natural disaffection to the simple method of salvation through faith in Christ. Had any great thing been required of him, he would have done it; so, many sinners would rather do hard things, or submit to endure great sufferings, than be saved *by grace alone, through faith*.

ABARIM, *passages, or passengers*, a general name given to a ridge of rugged hills on the east of Jordan; on the south and north of the river Arnon. They reached into the territories of both the Reubenites and Moabites. It is likely they had this name from the ABARIM, or passages between the particular hills PISGAH, NEBO, PEOR, &c. all which were part of them. Near these mountains the Israelites had several encampments, Numb. xxxiii. 44—48, and xxvii. 12.

To ABASE, signifies to cast down, to depress, to bring low. It is spoken of God's abasing man by affliction, Dan. iv. 37. of one man's abasing another, Job xi. 11. of man's abasing himself, 2 Cor. xi. 7.

To ABATE, to grow lower, less, Gen. viii. 3. to make less, Lev. xxvii. 18.

ABBA, a Syriac word, signifying

*father*. The Spirit of adoption making the saints to cry ABBA, FATHER, imports, that by his influence both Jews and Gentiles, as one united body, have assured and familiar intercourse with God. The learned Mr. Selden, from the *Babylonian Gemara*, has proved that slaves were not allowed to use the title of *Abba*, in addressing the master of the family to which they belonged. This beautifully illustrates the words of St. Paul, Rom. viii. 15. Gal. iv. 6. All Christian believers have received the Spirit of adoption, and are related to God as his children.

ABDA, *a servant, or servitude*, in Syriac, *this cloud*, son of Shammua, grandson of Galal, and great-grandson of Jeduthun, Neh. xi. 17.

ABDAH, father of Adoniram, one of Solomon's princes, placed over the tribute, 1 Kings iv. 6.

ABDI, *my servant*, the father of Kish, 2 Chron. xxix. 12.

ABDIEL, *the servant of God*, son of Gudi, a Gadite, and head of his family, 1 Chron. v. 15. Father of Shelemiah, Jer. xxxvi. 26.

ABDON, *a servant, or cloud of judgment*. (1.) The son of Hilel, an Ephraimite. He succeeded Elom, A. M. 2840, and judged the Israelites eight years; after which he died, and was buried at Pirathon, in the land of Ephraim. He left forty sons, and thirty nephews, who rode on ass-colts, according to the manner of the great men of that age, Judg. xii. 13. (2.) The son of Micah, one of Josiah's messengers, sent by him to consult Huldah, 2 Chron. xxxiv. 20. (3.) A city which belonged to the tribe of Asher, and was given to the Levites of Gershom's family, Josh. xxi. 30.

ABEDNEGO, is the Chaldee name given by the king of Babylon's officer to *Azariah*, Daniel's companion. This name imports the servant of Nago or Nego, which is the sun, or morning-star, so called for its brightness.

Abednego was thrown into the fiery furnace at Babylon, with his two companions, Shadrach and Meshach, for





*Paul & Thomas, Print*

**ABEL.**

refusing to adore the image which was erected by the command of Nebuchadnezzar. Daniel was in all probability at that time absent from Babylon, for we do not find that he had the same fate with his companions. The condemnation of Shadrach, Meshach, and Abednego, by God's providence, redounded to his honour, for he did not suffer them to be injured by the flames, but sent his angels to preserve them in the furnace. The saying of Nebuchadnezzar on this occasion, "The form of the fourth is like the Son of God," is a satisfying evidence, that the nations, especially those among whom the Jews were scattered abroad, were no strangers to the promise of the coming of the Messiah.

ABEL, *vanity, vapour*, the second son of the first pair, was born, it is said, in the 2d or 3d year of the world. His parents named him *Abel*, or *Vanity*, because, as some suppose, they were now sufficiently convinced of the *vanity* of all created enjoyments. It is however to be observed, that among the *divers manners in which God spake unto the fathers by the prophets*, the prophetic inspiration by which names were conferred was none of the least remarkable. Abel, as the first on whom the curse, *dust thou art, and unto dust thou shalt return*, was executed, was of course the first instance of the Psalmist's assertion, "surely every man walketh in a vain show; every man in his best estate is altogether VANITY." *Abel was a keeper of sheep, but Cain was a tiller of the ground*; in this manner did another part of the curse appear accomplishing, *in the sweat of thy face shalt thou eat bread*. Though heirs of empire, they must labour for their subsistence. The nature of their worship is shortly but strikingly described by the inspired penman. In *process of time*, or rather, *at the end of days*, that is, on the Sabbath, Abel brought of the firstlings of his flock, and of the fat thereof. This, connected with Heb. xi. 4. *By faith Abel offered, &c.* elucidates the manner

and import of early worship: by faith in the promised Messiah, *the seed of the woman*, by the bruising of whose heel the works of the devil were to be destroyed: he brought of the *firstlings* of his flock, and of the *fat* thereof, pointing to the divine dignity and infinite perfection of the blessed One, to whom his faith had respect, and offered it in sacrifice to God, as a figure or representation of the death and sufferings of Christ, in the stead of the guilty. To Abel and his offering God had respect, because offered by *faith*. Cain, displeased at the preference openly manifested to Abel's offering, was filled with that hatred to him, which is so forcibly described, 1 John iii. 12. Influenced by the wicked one, who was a murderer from the beginning, he slew his brother, and their history remains a striking lesson to professors of Christianity in every age of the world.

ABEL, *being dead, yet speaketh*. He is ranked among those who have obtained a good report through faith; among those whose faith and patience we are exhorted to become followers of. In his sufferings and death, from the instrument of the wicked one, he was an eminent type of the great Sufferer, and his peace-speaking blood. Still farther, the blood of Abel cried to God from the ground, and was answered by sevenfold vengeance on Cain. With what oppressive weight has the blood of Jesus fallen, and still lies on the heads of them and their children, who with wicked hands crucified and slew him! If Abel's blood, stands foremost on the list among those whose deaths were avenged on that generation, who put to death the Lord of Glory; what direful wrath will be manifested, when the blood of the antitype of righteous Abel, the head of all his martyrs and sufferers, shall be avenged on them that dwell upon the earth! Compare Matt. xxiii. 34—38. with Rev. xi. 10.

2. ABEL, and which was otherwise called the field of Joshua, a

place near Bethshemesh, so called, to commemorate *the mourning* of the Hebrews for those of their friends who were struck dead for looking into the ark. It seems that a great stone was erected in memory of the event, 1 Sam. vi. 18, 19.

3. ABEL-MISRAIM, *the mourning of waters*, a place otherwise called *the threshing-floor of Atad*. It was so called from the great *mourning of the Egyptians* over Jacob's corpse as they carried it to Machpelah. It is thought to have lain between Jordan and Jericho, where the city Beth-hoglah, was afterwards built; but we can hardly think it was so far east, Gen. 1. 11. See JOSEPH.

4. ABEL-SHITTIM, *mourning of the thorns*, a place seven or eight miles eastward of Jordan, over against Jericho, in the country of Moab, and near the hill Peor. Here the Hebrews encamped, a little before the death of Moses, and fell into idolatry and uncleanness, through the enticements of the Moabitish, and chiefly the Midianitish women; and were punished with the death of 24,000 in one day. It was probably their *mourning* over this plague that gave the name of ABEL to the spot. Numb. xxv.

5. ABEL-MEHOLAH, *mourning of weakness*, a city or place on the west of Jordan, pertaining to the half tribe of Manasseh, 1 Kings iv. 12. Jerome will have it to be ten miles, but others think it to have been about 16 miles south from Bethshean. Not far from this city did Gideon miraculously defeat the Midianites, Judg. vii. 22. But its chief honour was in being the native place of Elisha the prophet, 1 Kings xix. 16.

6. ABEL-BETHMAACHAH, *mourning to the house of Maachah*, ABEL-MAIM, a strong city somewhere about the south frontiers of mount Lebanon. It probably belonged to the tribe of Naphtali. Sheba the son of Bichri fled hither when pursued by David's troops. To free themselves from Joab's furious siege, the inhabitants, advised by a prudent woman,

beheaded the rebel, and threw his head over the wall, 2 Sam. xx. 14—18. About 80 years after, Ben-hadad, king of Syria, took and ravaged it, 1 Kings xv. 20. About 200 years after which, Tiglathpileser took it, and carried the inhabitants captive to Assyria, 2 Kings xv. 29. It was afterwards built, and was the capital of the canton of Abilene.

ABEN-ROBAN, the boundary-stone between the tribes of Judah and Benjamin, Josh. xviii. 17. so called from Bohan, a son of Reuben.

To ABHOR. (1.) To loathe, detest, Deut. xxxii. 19. Job xlii. 6. (2.) To despise, neglect, Amos vi. 8. (3.) To reject, cast off, Psal. lxxxix. 38. God's *not abhorring* the affliction of the afflicted, imports his not overlooking it, but sympathizing with, and helping and comforting them under their troubles, Psal. xxii. 24. Job says, mine own clothes shall *abhor* me. I shall be so filthy, that my own clothes, if they had any sense in them, would *abhor* to touch me, Job ix. 31. This strongly shows the peculiar greatness of his affliction. The carcasses of the slain, in ushering in the millennial glory, will be so numerous as to be an *abhorring* to all flesh, Isa. lxvi. 24.

ABI, *my father*, the daughter of Zechariah, and mother of Hezekiah, king of Judah, 2 Kings xviii. 2.

ABIAH, *the lord my father*, second son to Samuel, and brother to Joel. Samuel having trusted them with the administration of public justice, and admitted them to a share of the government, they acquitted themselves so ill, that they led the people to require a king of him. This happened in the year of the world 2909, before Christ 1191, before the Vulgar Era 1195.

ABI-ALBON, *my father inspects or oversees the building*, a native of Arbath, and one of the gallant men of David's army, 2 Sam. xxiii. 31.

ABIASAPH, *a gathering or consuming father*, son of Korah, and younger brother of Assir and Elkannah, Exod. vi. 24.

**ABIATHAR**, *excellent, or surviving father*, the tenth high-priest of the Jews, and fourth in descent from Eli. When Saul murdered Ahimelech, his father, and the other priests at Nob, Abiathar escaped to David in the wilderness, and joined his party; and by him David consulted the Lord at Keilah and Ziklag, 1 Sam. xxii. and xxiii. 9. and xxx. 7. Saul had placed Zadok, a descendant of Eleazar, in the high priesthood, instead of Abiathar; but when David came to the throne, he made Abiathar, and Zadok next to him, the chief priests: and thus matters continued while David reigned, 2 Sam. xx. 25. Abiathar and Zadok designed to have attended David with the ark, as he fled from Absalom: but he advised them to return with it, and procure him proper information, 2 Sam. xv. 24, 29. Just before the death of king David, Abiathar treasonably conspired to render Adonijah the successor of his father; and was forbidden the execution of his office by Solomon on that account, and confined to his city of Anathoth; and Zadok was put in his room, 1 Kings i. and ii. Thus was the family of Eli for ever put from the high priesthood, 1 Sam. ii. 29—36. It is not Abiathar, but his son, that is called Ahimelech, or Abimelech. Nor is it Abiathar's father, but himself, that is mentioned, Mark ii. 26. for it is certain that he then lived, and might have a great hand in procuring the show-bread for David: nor does that text insinuate, that Abiathar then executed the office of high priest.

**ABIB**, or **NISAN**, the name of the first sacred, and seventh civil month of the Jewish year. It contained thirty days; and answered to our moon of March. This word signifies *green ears, or ripe fruit*; and was given to this month, because, in the middle of it, the Jews began their harvest. On the 10th day of this month the Paschal Lamb was taken; on the 14th day they did eat the pass-over; and on the seven days follow-

ing they kept the feast of unleavened bread, the last of which was held as a solemn convocation, Exod. xii. xiii. On the 15th day they gathered their sheaf of the barley first-fruits, and on the 18th they offered it; after which they might begin their harvest, Lev. xxvi. 4—14. On the first day of it, the modern Jews observed a fast for the death of Nadab and Abihu: on the 10th, a fast for the death of Miriam: on the 27th, a fast for the death of Joshua: on the 29th, they prayed for the latter rain. Their Megillath Taanith, however, takes no notice of any of these superadded solemnities: which is an evidence that they never universally obtained.

**ABIDAH**, *father of knowledge*, son of Midian, and grandson of Abraham by Keturah, Gen. xxv. 4.

**ABIDAN**, *my father is judge*, the son of Gideon, of the tribe of Benjamin. He was prince of his tribe at the time when the tabernacle was built, and the Israelites came out of Egypt. His offering, like that of other principal persons of the several tribes, was a silver charger, the weight of which was an hundred and thirty shekels, a silver bowl of an hundred and seventy shekels, a vessel of gold weighing ten shekels, filled with incense; a young bullock, a ram, a lamb of a year old, for a burnt-offering; two oxen, five rams, five he-goats, five lambs, for a peace-offering; and a kid for a sin-offering, Numb. vii. 60, &c.

To **ABIDE**, (1.) To stay, tarry, Gen. xxii. 5. (2.) To continue to dwell, or live in a place, Gen. xxix. 19. (3.) To endure, suffer, Jer. x. 10. (4.) To continue, Eccl. viii. 15. (5.) To wait for, Acts xx. 23. (6.) To stand firm, Psal. cxix. 90. (7.) To be, Gen. xliv. 33. (8.) To rest, Prov. xix. 23. (9.) To live, Phil. i. 24. (10.) To rule or govern, Psal. lxi. 7. Christ and his Father *make their abode* with those who love him and keep his commandments, John xiv. 23. Men *abide in Christ*, and *his love*, when, being united to him by faith, they continue cleaving to

him and his word, believing his love, and walking in his way, John xv. 6, 10. Christ's *word, or doctrine, abides in men*, and they in it, when the knowledge and faith of its truth and excellency, the experience of its power, and an open profession and careful observance of it, are continued in a fixed and constant manner.

ABIEL, or JEHIEL, *God is my father*, the father of Kish and Ner, and grandfather to Saul, the first king of the Jews.

ABIEZER, *my father's help*, of the tribe of Benjamin, and town of Anathoth, was one of the thirty gallant men of David's army, 2 Sam. xxiii. 27.

ABIGAIL, *my father's joy*, (1.) the sister of king David, wife of Jether, and mother of AMASA, 1 Chron. ii. 17. (2.) The wife of NABAL. She was a woman of great prudence and wisdom, but was married to a churl. When his rude behaviour to David's messengers had brought him and his family into the utmost danger, Abigail hearing of it by one of her servants, loaded several asses with provisions, and went to meet David. In the most prudent manner she tendered him her present; and her address not only disarmed his rage, but procured his highest esteem for her virtue. Returning to her husband, she told them the danger they had been in by his folly; and how she had prevented their ruin. He was smitten of God, and in about ten days after died; and she, not long after, was married to David. She bare to him two sons, Daniel and Chileab; if these two names do not rather denote the same person. She was taken captive by the Amalekites when Ziklag was burnt; but in a few days was recovered by David her husband, 1 Sam. xxv. and xxx. 2 Sam. iii. 3. 1 Chron. iii. 1.

ABIHAIL, *father of strength; or trouble*, the son of Huri, and father of Michael, Meshullam, and some others, 1 Chron. v. 12, 14.

2. ABIHAIL, the father of Zuriel,

of the family of Merari, Num. iii. 35.

3. ABIHAIL, the father of Esther, and uncle of Mordecai.

4. ABIHAIL, was the daughter of Eliab, David's brother, and wife to Rehoboam, king of Judah: she was the mother of Jeush, Shamariah, and Zerah, 2 Chron. xi. 18, 19.

ABIHU, *he is my father*, the son of Aaron the high priest, by his wife Elisheba. He was consumed with his brother Nadab, because he had offered incense with strange fire, instead of taking it from the altar of burnt-offerings. This happened within eight days after the consecration of Aaron and his sons, and the dedication of the tabernacle, in the year of the world 2514, before Jesus Christ 1486, before the Vulgar Era 1490. Forgetting the spiritual import of all the service of the earthly sanctuary, one class of commentators have supposed that Nadab and Abihu were in liquor, because the priests are immediately after prohibited the use of wine. Another class allege, that there was nothing so heinous in their transgression, but it was awfully punished to teach ministers fidelity and exactness in discharging their office. But admitting both of these to be just and proper, we may safely conclude it had a vastly more important meaning,—this instance of vengeance is a standing example of that divine wrath, which shall consume all who pretend to serve God, except with incense kindled from the one altar and offering by which he for ever perfects his sanctified, Lev. x. 1, 2.

ABIJAH, ABIJAM, or ABIA, *the will of the Lord, or the Lord my father*, was the son of REHOBAM, by his wife MAACHACH. He succeeded his father on the throne of Judah, A. M. 3046. He married fourteen wives, by whom he had twenty sons, and sixteen daughters. He reigned but three years; and imitated the impiety of his father. He was almost constantly at war with Jeroboam, king of Israel. Once he took the field with 400,000, against Jeroboam



with 800,000. The armies being drawn up, very near one to another, Abijah got up to the top of mount Zemaraim, and harangued the troops of the enemy, to persuade them to return to their wonted subjection to the house of David, and to the true worship of God. Meanwhile, Jeroboam detached a part of his army around the hill, to attack the rear of Abijah's. Abijah and his forces, seeing themselves surrounded, cried to the Lord for help, and the priests sounded the silver trumpets. Such a sudden panic seized the host of Jeroboam, that Abijah's army cut off 500,000 of them on the spot; and, pursuing the victory, took Bethel, Jesbanah, Ephraim, and a multitude of other places, from the ten tribes, 1 Kings xv. i. 1—7. 2 Chron. xi. 20. and xiii.

2. **ABIJAH**, the only gracious son of **JEROBOAM**. When he fell sick, the prophet **AMIJAH** told his mother that he should certainly die, and be the only one of Jeroboam's family who should die a natural death, and be dignified with funeral honours. He died the very moment of his mother's return to her house, and was greatly lamented by the people, 1 Kings xiv. 1—18.

3. **ABIJAH**, the wife of Ahaz, and mother of king Hezekiah. Some suppose she was the daughter of Zechariah the high priest, who was slain by king Joash. Nothing is more groundless. If she had, she must have been about 90 years of age when Ahaz, a boy of ten years, married her, and had by her a child, 2 Chron. xxix. 1.

**ABJECTS**, most despicable persons, Psal. xxxv. 15.

**ABILENE**, *my father's mansion*, a small canton in Hollow Syria, between Lebanon and Antilibanus. It appears to have lain westward of Damascus; and took its name from Abilah, which probably was the same with *Abelmaim*. Lyسانias was governor here in the fifteenth year of Tiberius, Luke iii. 1.

**ABILITY**, (1.) Measure of wealth, Vol. I.

Ezra ii. 69. (2) A competency of wisdom and prudence, Dan. i. 4. (3.) A power and disposition to fill an office in the church of Christ, 1 Pet. iv. 11.

**ABIMELECH**, *my father is king*, king of the Philistines, who dwelt in Gerar. Captivated with the beauty of Sarah, and informed by Abraham that she was his sister, he took her into his palace, intending to make her his wife. God permitted him not to take her to his bed; but appeared to him in a dream, and threatened him with a sudden death, if he did not immediately restore her to her husband: nay, already he had smitten him, and the women of his family, with barrenness. Abimelech excused himself to his Maker, from Abraham's pretence, that Sarah was but his sister. He nevertheless restored her next day, severely chiding the patriarch for imposing on him. Abraham confessed she was indeed his wife; but was likewise his sister. Abimelech gave Abraham a number of valuable presents, and offered him a sojourning place in any part of his kingdom. He also begged his prayers for the healing of his family; and cautioned him to beware of the like dissimulation for the future. He also gave Sarah a thousand pieces of silver, or about 115*l.* sterling, to purchase a vail for covering her face, which still, at 90 years of age, was comely and pleasing: thus she was publicly instructed and reprov'd. Abraham prayed for Abimelech's family, and they were cured. About fourteen years after, Abimelech dreading danger to himself or posterity, from the increase of Abraham's power, came with Phicol his chief captain, and begged he would enter into a covenant of friendship; which was readily granted, Gen. xx. and xxi. 22—32.

2. **ABIMELECH**, the son and successor of the former, was likely to be imposed on by Isaac, in the same manner as his father had been by Abraham; but happening, from his window, to see some sportive fami-

liarity between Isaac and Rebekah, he immediately concluded she was his wife, not his sister, as both Isaac and herself had pretended. He immediately sent for Isaac, and reproved him, as guilty of what tended to involve him and his subjects in guilt and punishment. A fear of losing his life, for the sake of his beautiful consort, was the only thing which Isaac offered in his own excuse. Abimelech, therefore, immediately issued orders, that none of his subjects, under pain of death, should in the least injure Isaac or Rebekah. Abimelech, finding that his subjects were terrified at, and mightily envied the great prosperity and power of Isaac, he civilly required him to leave his territories, because he was *become mightier than they*. Some time after, Abimelech, mindful of the league his father had made with Abraham, and dreading danger from the increase of Isaac's power and wealth, took with him Ahuzzah his friend, and Phicol his chief captain, and repairing to Isaac, solemnly renewed the covenant with him at Beersheba, and was there entertained by him with a splendid feast, Gen. xxvi.

3. ABIMELECH, king of Israel, was the bastard son of Gideon, by his concubine at Shechem. He was a most wicked, aspiring, and bloody wretch. To procure the government for himself, he insinuated to the people of Shechem, how much better it would be for them to have him their own citizen and relation, to be their governor, than to have all the threescore and ten sons of his father to rule over them. His Shechemite friends took for him out of the temple of their idol, Baal-berith, seventy shekels of silver, or a little more than eight pounds sterling. With these he hired a band of vagabonds, who assisted him to murder, on one spot at Ophrah, all his seventy brethren, JOTHAM, the youngest, only escaping. The Shechemites then made him king. It was on the occasion of the coronation, or soon af-

ter, that Jotham, from the top of mount Gerizim, an adjacent hill, pronounced his parable to the men of Shechem; importing, that their bestowal of the government on the most worthless person in Gideon's family, and the ungrateful murderer of the rest, should issue in the speedy ruin of all concerned. The event quickly verified his prediction. Abimelech had not reigned above three years, when there happened a variance between him and the men of Shechem. While, it seems, Abimelech removed his residence to Arumah, a place near Shechem, and left Zebul to inspect the city, Gaal, the son of Ebed, and his friends, excited and headed the conspiracy. At one of their idolatrous feasts, they, in the most outrageous manner, contemned and cursed Abimelech. Informed of this by Zebul his officer, he marched his troops by night, in four bodies, against the Shechemites; Gaal and his friends having no time to prepare themselves, were easily routed. On the morrow after, when the men of Shechem came out to the field, perhaps to the reaping, Abimelech and his troops murdered them. He next took the city by assault, murdered the inhabitants, and demolished the buildings. A thousand of the Shechemites fled to the temple of Baal-berith, hoping to defend themselves, or expecting the sanctity of the place would protect them; Abimelech and his troops carried fuel from an adjacent wood, set fire to the temple, and consumed it, and all that were in it. He next marched to Thebez, a place about nine miles to the eastward. The inhabitants fled to a strong tower built in the midst of their city; Abimelech assaulted the tower with the utmost fury, and was just going to set fire to it, when a woman from the top of it struck him with a piece of a millstone, and brake his skull. He ordered his armour-bearer to thrust him through with his sword, that it might not be said he had been killed by a woman. His orders were

executed, and he died, A. M. 2798. Judg. ix.

4. ABIMELECH. See ACHISH, and AHIMELECH.

ABINADAB, *my father is a willing prince*, the son of Jesse, and brother of David, 1 Chron. xi. 13.

ABINOAM, *my father is beautiful*, father of Barak, Judg. iv. 6.

ABIRAM, *high father*, (1.) The son of Eliab the Reubenite. He, with his brother Dathan and Korah, conspired to divest Moses and Aaron of the powers conferred on them by God; and, on that account was, with his whole family and substance, swallowed up alive by the earth opening and closing on them. (2.) The eldest son of HIEL the Bethelite; he lost his life as his father founded the walls of Jericho, 1 Kings xvi. 84.

ABISHAG, *my father seizes*, a young woman, a native of Shunam, in the tribe of Issachar. David, at the age of about seventy, finding no warmth in his bed, was advised by his physicians to procure some young person who might communicate the heat he wanted. To this end Abishag was presented to him, who was one of the most beautiful young women in all Israel. The king made her his wife, but did not know her during one whole year that she continued near him. After his death, Adonijah demanded her in marriage. Solomon believed, with reason, that he might affect the regal power when he was married to one of the late king's wives; therefore he despatched him, in the year of the world 2991, before Jesus Christ 1009, before the vulgar era 1013.

ABISHAI, *the father of the present or oblation*, the son of Zeruiah, the sister of David. He was a noted warrior, an early assistant, and steady friend to his uncle. Entering Saul's tent in company with David, he requested leave to despatch that tyrant, but was not allowed, 1 Sam. xxvi. 7—11. He served in David's wars with Ishbosheth, and vigorously pursued the flying enemy. In the war with the Edomites he cut off 18,000

of them in the valley of salt. In the war with the Syrians and Ammonites, he commanded the troops which engaged and routed the latter. In the war with the Philistines he killed Ishbibenob, a noted giant, who was just going to murder his uncle the king. At another time he alone attacked a body of three hundred, and killed them to a man. Highly provoked with Shimei's raillery, he begged his uncle's leave to cut off the insolent wretch, but was not permitted. He commanded a third part of the army which defeated Absalom, and headed the household troops who pursued Sheba the son of Bichri, 2 Sam. ii. 18—24. and 10—14. and xvi. 9—11. and xviii. 2. and xx. 6, 7. and xxi. 15—17. and xxiii. 18, 19. 1 Chron. ii. 16. and xi. 20, 21. and xviii. 12.

ABISHALOM, *my father's peace, or reward*, father of Maachah, who was mother to Abijah, king of Judah, 1 Kings xv. 2.

ABISHUA, *father of salvation*, the son of Phinehas, and fourth high priest of the Hebrews, 1 Chron. vi. 50.

ABISHUR, *the father of righteousness*, son of Shammai, 1 Chron. ii. 28.

ABITAL, *father of the dew*, the sixth wife of David, and mother of Shephatiah, 1 Chron. iii. 3.

ABIHUD, *my father's glory, or praise*, a son of Zerubbabel, one of our Saviour's ancestors, Matt. i. 13.

ABLE, every way qualified to accomplish an undertaking, Heb. vii. 25.

ABNER, *father's lamp*, the son of Ner. He was the uncle of king Saul, and the general of his armies. Being mostly in the camp, and in high station, it is not surprising that he knew not David at Ephes-dammim: but he was more culpable, in that he guarded his master so ill in the camp at Hachilah, when David and Abishai entered it, and went off, without being perceived, 1 Sam. xiv. 50. and xvii. 55—58. and xxvi. 5—14. After Saul's death, he made Ishbosheth king; and for seven years supported

the family of Saul, in opposition to David : but in the most of his skirmishes he came off with loss. While Ishbosheth and David's troops rested near one another, hard by Gideon, Abner barbarously challenged Joab to advance twelve of David's warriors, to fight with an equal number of his. Joab consented : the twenty-four engaged ; and taking each his fellow by the beard, and thrusting his sword into his side, they together fell down dead on the spot ; a fierce battle ensued ; Abner and his troops were routed : Abner himself was hotly pursued by Asahel, and begged him to stop his pursuit ; but on a refusal, he killed him by a back-stroke of his spear. He was, however, still pursued by Joab and Abishai, till he, who in the morning sported with murder, was obliged at even to beg that Joab would stop his troops from their hostile pursuit, 2 Sam. ii.

Not long after, Abner was highly offended at Ishbosheth's charging him with lewd behaviour towards Rizpah, Saul's concubine, and vowed he would quickly betray the whole kingdom into the hands of David : he had scarcely threatened it when he commenced a correspondence with David, and had an interview with him at Hebron for that end. Abner had just left the splendid feast wherewith David had entertained him, when Joab, informed of the matter, warmly remonstrated to his uncle that Abner had come as a spy. By his own hand he sent a messenger to invite him back, to have some further communication with the king. Abner was just come into Joab's presence, when he, partly from jealousy that Abner might become his superior, and partly to revenge his brother Asahel's death, mortally stabbed him, as he pretended to salute him. David, on being informed of it, heartily detested the fact, exclaimed against Joab, and honoured Abner with a splendid funeral, and a mournful elegy, 2 Sam. iii.

**ABOARD**, in the ship, Acts xxi. 2.

**ABODE**, dwelling-place, 2 Kings

xix. 27. Isa. xxxvii. 28. John xiv. 23.

**ABOLISH**, (1.) To do away ; make void ; annul the obligation of, 2 Cor. iii. 13. Eph. ii. 15. (2.) To destroy ; make to cease, Isa. ii. 18. 2 Tim. i. 10.

**ABOMINABLE**, **ABOMINATION**, a thing very hateful and loathsome, as unclean flesh, and things offered to idols, Lev. vi 21, 28. Isa. lxvi. 17. Sin is called *abominable* or *abomination* : it is the reverse of the divine perfections and law ; it defiles persons in God's sight ; and ought to be hated, detested, avoided, and opposed, by us, Jer. xlv. 4. Isa. lxvi. 3. False doctrines, and indecent practices, are called *abominations* : they are hated and loathed by God and his saints, Rev. xvii. 4. Idols and their worship are called *abominations*. Not only is the worship of idols hateful in itself, rendering men odious to God ; but is often attended with a variety of base and indecent ceremonies. 1 Kings xi. 7. Deut. vii. 26. and xii. 31. Idols are called *abomination of the eyes*, because the eyes of their worshippers are often amused with, and, in adoration, lifted up to them, Ezek. xx. 7, 8. Idolaters and proud persons are an abomination to God, and to all good men, Isa. xli. 24. Prov. xvi. 5. Incense is an *abomination to God*, and the solemn meeting is *iniquity*. The observance of the Jewish ceremonies, without dependence on Christ by faith, and an universal endeavour after conformity to his moral law, was in God's account highly detestable and criminal, Isa. i. 13. and lxvi. 3. The sacrifices and prayers of the wicked are an abomination, because their principles, manner, and ends, are sinful, Prov. xv. 8. and xxviii. 9. — Probably shepherds were an *abomination to the Egyptians*, because a band of foreigners, called *shepherds*, had just before, from Ethiopia or Arabia, invaded and tyrannized over the country ; or because the land was sorely plagued on the account of Abraham and Sarah his wife, Gen.

xlvi. 34. The Hebrews, had they complied with Pharaoh's command, would have sacrificed the *abomination of the Egyptians*, i. e. their sacred animals, oxen, goats, lambs, and rams, which the Egyptians adored, and thought it utterly unlawful to offer, Exod. viii. 26. *The abomination that maketh desolate*, may denote, (1.) The image of a swine on the brazen altar; and that of Jupiter Olympius in the Jewish temple, which Antiochus Epiphanes erected to set aside the worship of God, Dan. xi. 31. (2.) The Roman armies, composed of Heathenish idolaters, who had the images of idols and emperors painted on their banners; and who, highly detested by the Jews, entered and burnt their temple, and spread desolation through their country, Dan. ix. 27. Matt. xxiv. 15. (3.) Antichrist, who horribly defiles and wastes the church of God, Dan. xii. 11.

ABOVE, (1.) High, overhead, Gen. vi. 16. (2.) Upwards, Exod. xxx. 14. Lev. xxvii. 7. (3.) Beyond, 2 Cor. i. 8. (4.) More than, Gen. iii. 14. (5.) Higher than, Neh. viii. 5. It is used metaphorically to denote the dignity or excellency of persons, or things, Psal. cxiii. 4. Matt. x. 24. or rank, authority, and rule, Numb. xvi. 3. Deut. xxviii. 13. It also denotes what is spiritual and heavenly, Gal. iv. 26. Col. iii. 1. Also heaven, or God himself, who is above all in dignity and authority, James i. 17.

To ABOUND, (1.) To grow great or numerous, 2 Pet. i. 8. Matt. xxiv. 12. (2.) To increase, and have plenty of temporal or spiritual benefits, Prov. xxviii. 20. 2 Cor. ix. 8. God *abounds in grace* towards us, in *all wisdom and prudence*, in graciously choosing a fit person to be our Mediator; in appointing him his proper work; in ordering the circumstances which accompanied his incarnation, abasement, and glory; and all the mercies, afflictions, and deliverances, of his people, to the best advantage. In forming and publishing the gos-

pel of our salvation, and thereby making men, naturally foolish and rebellious, wise, circumspect, and prudent, Eph. i. 7, 8. Men *abound in the work of the Lord*, when, with increasing pleasure and activity, they perform all good works, 1 Cor. xv. 58. Men *abound in transgression*, when, with increasing activity, they proceed from one evil way to another, or from a bad way to a worse one, Prov. xxix. 22. Sin *abounds* inwardly when it renders our rational powers more vigorous, active in, and delighted with, evil: it *abounds* outwardly, when the number of sinners or of sinful acts, and the number and degrees of their aggravations, do increase: it *abounds* relatively, when its facts, criminal nature, power, and pollution, are more fully and convincingly manifested, Matt. xxiv. 12. Rom. v. 20. Grace in God *much more abounds* in amply providing for the salvation of all men, and actually in saving the chief of sinners, and forgiving, conquering, and destroying, the greatest sins in them that believe; *grace* in us *much more abounds* in resisting and mortifying the strongest corruptions, and taking full possession of those inward powers where sin had been superlatively strong and active, Rom. v. 20. The *truth of God abounds* when his revelations are clearly and widely displayed; when his promises are eminently fulfilled; and his word rendered effectual to the conversion of vast multitudes, and is boldly professed by them, Rom. iii. 7.

ABRAM, *high father, or father of elevation*, the son of Terah. Although mentioned before his brethren, Nahor and Haran, he appears to have been the youngest, born in the 130th year of his father's life, and A. M. 2008. The first 70 years of his life he resided in his father's family, in Ur of the Chaldees; and probably concurred with them in their idolatrous worship. After the death of his brother Haran, God appeared to him; and ordered him to leave his native abode. He and his father's house-



hold removed to the north-west of Mesopotamia, and settled at Haran, or Charran, a place so called, perhaps, to commemorate his deceased brother. After about five years continuance here, Terah died; and God appeared again to Abram: he assured him of a numerous seed, who should be a blessing to the nations around; he ordered him to leave his father's family, and travel to a land to which he would direct him. In obedience to the divine command, Abram took Sarai his wife, and Lot, his brother Haran's son, and their substance, and went towards Canaan, neither knowing the country, nor the way whither he went, Gen. xi. 26—32. and xii. 1—5. Deut. xxvi. 5. Josh. xxiv. 2, 3. Isa. xli. 2. Acts vii. 2—4. Heb. xi. 8. A. M. 2083. He entered Canaan, crossing the Jordan, south of the Galilean sea: he pitched his tent at Shechem, and there erected an altar to the Lord. Here God again appeared unto him, confirmed his former promises, and assured him that Canaan should one day be the property of his seed. He had scarcely received this promise, when a famine obliged him to leave the country: without consulting God, he went southward to Egypt. Sarai was now sixty-five years of age, but retained beauty enough to endanger the man's life who passed for her husband, especially in Egypt, where the women were none of the loveliest. Abram, therefore, and Sarai agreed, that both should declare she was his sister, wherever they should come. They had not been long here, when her beauty charmed the Egyptians, and at last captivated Pharaoh himself. Abram received vast numbers of sheep, oxen, camels, asses, men-servants, and maid-servants, besides gold, silver, and other precious things, in compliment, for the sake of his supposed sister: and Sarai was in imminent danger of being taken into Pharaoh's bed. To prevent this, God inflicted on him and his family such plagues as clearly manifested the cause. Pharaoh sent for Abram,

sharply rebuked him for his dangerous imposition, returned him his wife undefiled, and gave orders for their safe departure from his dominions, Gen. xii. Psal. cv. 14, 15.

The famine in Canaan having ceased, Abram returned thither, and on the altar which he had built near Bethel and Hai, offered a sacrifice of thanksgiving for his safe return. Contentions between his herdsmen and those of his nephew Lot, obliged them to separate. Abram made the peaceful proposal, and gave his nephew the choice what place he would turn to. Lot had scarcely departed for the plain of Sodom, when God reassured Abram that his seed should possess the whole country in view. Abram removed southward from the environs of Bethel, and pitched his tent in the plain of Mamre, which is in Hebron. There he erected an altar to God; and contracted a friendship with Mamre, Aner, and Eshcol, the chief men of that place. Before he had long enjoyed this agreeable situation, news was brought him that Chedorlaomer and his allies had ravaged the country of Sodom and Gomorrah, and carried Lot away prisoner. Abram armed 318 of his own servants, and with these, and a few allies, headed by his friends Mamre, Aner, and Eshcol, he pursued the conquering potentates, surprised them by night, at the springs of Jordan; routed and pursued them as far as HOBAN, northward of Damascus; recovered Lot and all his family and substance, with the rest of the captives, and the plunder of Sodom. In his return MELCHIZEDEK met him at Salem, entertained him with provisions, blessed him, and received from his hand the tithes of his spoil. The young king of Sodom generously offered him all that he had recovered, except the men and women: Abram more generously refused the least share of it, Gen. xiii. and xiv.

Graciously to reward Abram's generosity and dependence on God, the Lord immediately after assured him that he was his shield and his exceed-



FROM A SCULPTURE, BY J. H. W. L.

## ABRAHAM AND THE THREE ANGELS.



*by great reward:* and repeated to him the promise of a numerous seed, and of Canaan for their inheritance. By an horrible darkness, and by a fiery meteor passing between the pieces of the heifer, the she-goat, the ram, turtle, and pigeon, he confirmed the covenant, prefigured their affliction, and hinted, that at last their salvation should go forth *as a lamp that burneth.*

At the same time he assured him his seed should sojourn four hundred years in a land not their own, and part of that time be terribly oppressed; and that in the fourth generation, they should be brought, with great wealth, from the land of their bondage, and take possession of Canaan, from the Euphrates on the north-east, to the border of Egypt on the south-west, Gen. xv.

Hearing that a child of Abram's own body should be heir of Canaan, Sarai imagining it impossible for one of her age and circumstances to be the joyful mother, advised her husband to make Hagar her maid his concubine, and procure children by her. Abram complied. Hagar no sooner found herself pregnant, than she behaved to her mistress in a haughty and surly manner. This occasioned bitter, but unjust reproaches on Abram from his wife, as if he had encouraged his maid in her pride. Hard treatment from her mistress provoked Hagar to flee from the family; but being commanded by God, she returned and submitted herself. She brought forth a son, whose name was ISHMAEL. For 13 years after his birth, we have no account of any farther revelations to Abram; but, A. M. 2107, God repeated the promise of a numerous seed, and of the land of Canaan for their possession. To confirm this covenant, to separate Abram and his family from the rest of the world, and to seal them as heirs to the promises, God ordered him, and all the males of his family and seed, to be circumcised. He changed his name to ABRAHAM, which signifies *the father of a multitude.* Sarai's he changed to SARAH, which signifies *the lady*

*or princess.* He assured him that Ishmael should live, and have a numerous issue: and Sarah, now ninety years of age, should bear a son, in whose seed all the nations of the earth should be blessed. Immediately after this vision, Abraham and all his males were circumcised, Gen. xvi. and xvii.

Not long after, the Son of God, attended by two angels in human shape, passed by Abraham's tent in their way to destroy Sodom, and the cities adjacent. Upon Abraham's kind entreaty, they entered his tent, and were entertained by him as travellers. The Angel JEHOVAH asking for Sarah, assured her and her husband that after nine months she should bring forth a son. Abraham accompanied his guests part of their way towards Sodom. To reward him for his religious education of his family, the Lord disclosed to him his intention to destroy that wicked city. Moved with compassion, especially to Lot, Abraham interceded for its preservation. God granted him whatever he asked. He offered to save them, if fifty, if forty, if twenty, or even ten righteous persons could be found therein: but as there was not that number, Lot only and his daughters were preserved, Gen. xviii. xix. Scarcely had Sarah conceived, when her own and her husband's dissimulation at Gerar issued in her being forced from him by ABIMELECH the king. She was, however, quickly restored, without receiving any stain on her marriage-bed, Gen. xx. In A. M. 2108, Isaac was born, to the no small joy of Abraham and Sarah. The first circumcised, and the other suckled him. When Isaac was weaned, Abraham made a splendid feast for his household. On that occasion, Ishmael probably showed his contempt of Isaac. Sarah observing it, begged her husband to expel Hagar and her son from the family, as she would never allow him to inherit Canaan with her son Isaac. This request was extremely disagreeable to Abraham; but, being admonished by

God, he readily complied therewith. Abraham now dwelt at Beersheba; thither Abimelech king of Gerar came to make a covenant of friendship with him, moved perhaps by the report of the promise of Canaan to his seed. Abraham reproved the king concerning a well which his servants had taken by force, but that being restored, a covenant was made between them, and ratified by oath. Abraham also built an altar here unto the Lord, Gen. xxi.

Isaac was twenty five, or, as some suppose, thirty-three years of age, when God commanded his father to offer him for a burnt-sacrifice on a distant hill. In obedience to this command, he rose early the next morning, set off with Isaac and some servants; and a knife, fire, and wood, for the offering. After travelling three days, he came to Moriah, the destined mount. The servants and asses being left behind, Isaac bore the wood, and his father the knife and fire. By the way Isaac asked where the sacrifice was? Abraham replied, God would provide it. They came to the appointed spot: an altar was reared; Isaac was bound, and stretched thereon. When Abraham had just stretched his hand with the knife to plunge it into his son; the Lord himself stopped him, and told Abraham he had now sufficiently discovered his fixed faith in his promise, and regard to his precepts; meanwhile, the patriarch looking behind him, observed a ram caught by the horns in a thick bush, which he caught, and offered instead of his son, and called the place JEHOVAH JIREH; importing that God chiefly manifested his favours in perplexing straits, and would provide for his people whatever they needed. After God had renewed his promises, and confirmed them by oath, Abraham rejoined his servants, and returned home to Beersheba; and was there informed that his brother Nahor had a numerous issue, Gen. xxii.

Abraham's next work was the burial of his beloved Sarah. She died at

Hebron, where her husband, it seems, then dwelt. He requested of the Hittites of that place to sell him a burying-place: they offered him room in any of their sepulchres: he desired the cave of Machpelah: Ephron, the proprietor, begged he would take it in compliment; but Abraham insisted on giving the full value, and paid for it 400 shekels, which amounted to 46 pounds 5 shillings, or according to Prideaux, to 60 pounds sterling; and there he buried Sarah his wife. Three years after, he resolved to provide a wife for Isaac his son. He called Eliezer his principal servant, and, after giving him his instructions, and binding him by oath, to take for his son a wife out of his own kindred, and to avoid every step calculated to make Isaac return to Mesopotamia, he sent him away with a suitable train and a number of presents. Rebekah was obtained for Isaac. Next year Abraham himself espoused Keturah, by whom he had six sons. Their names were Zimran, Jokshan, Medan, Midian, Ishbak; and Shuah. These Abraham in his life-time portioned and sent eastward into ARABIA the desert, where they became heads of tribes numerous and potent, A. M. 2183. Abraham died in the 175th year of his age: his sons, Isaac and Ishmael, who now lived at a small distance from each other, buried him in the cave of Machpelah, beside Sarah his wife, Gen. xxiii. xxiv. and xxv.

Abraham is famous in the stories of the ancient Heathens, and of the Mahometans, Indians, and Jews, as a king of Damascus; as a teacher of arithmetic and astronomy to the Egyptians, &c. It is probable human sacrifices took their rise among the Canaanites, from his intended oblation of Isaac. Severus, the Roman emperor, reckoned him one of his deities along with Jesus Christ. The sacred volume represents him as the friend of God; as the father and pattern of the faithful; as one who, with joy unspeakable, foresaw the coming of the promised Messiah;

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**ABRAHAM'S FAITH.**



as a noted possessor of the heavenly glory; and hence a share of it is represented as *a lying in his bosom*, Rom. iv. Heb. xi. John viii. 56. Matt. viii. 11. Luke xvi. 20.

ABRAHAM's BOSOM, a metaphorical expression, denoting a state of perfect happiness, Luke xvi. 22, 23. John xii. 23.

ABROAD, from home, in foreign parts, Deut. xxiii. 10. Judges xii. 9.

ABSALOM, *father of perfect peace*, the third son of king David: his mother was Maacah, the daughter of Talmai, king of Geshur. He was one of the most comely men that ever breathed: every year he cut the hair of his head, and it weighed 200 shekels, or about six pounds English weight; or rather, it was probably valued at the rate of 200 shekels of silver; which at least is about 23, or, according to Prideaux, 30 pounds sterling. He had three sons, who all died in their childhood, and a beautiful sister called Tamar, 2 Sam. iii. 3. and xiv. 25—27. and xviii. 18.

When Tamar his sister was ravished by Amnon, she complained to him of the injury done her. Absalom resolved on a thorough revenge. Bent to execute it, he entirely concealed his resentment. After two years he invited his brethren to a shearing feast at Baalhazor. When Amnon had drunk freely, Absalom ordered his servants to kill him; and then fled to his grandfather at Geshur in Syria. He had continued three years in exile, when Joab, observing David's desire of a reconciliation, prompted an artful widow of Tekoah, by a feigned speech concerning the danger of her son, who she pretended, had in a passion killed his brother, to solicit it. Absalom was recalled; but lived two years at Jerusalem without entering his father's presence. Stung with grief and indignation, he sent for Joab, with a view to engage him to be his advocate with the king. Joab at first refused to go; but Absalom, by burning of his corn, obliged him to it. On this, Joab un-

derstood his intent, and went directly to king David, and procured his admission to court. Scarcely was this reconciliation effected, when Absalom prepared to usurp his father's throne. He got himself a number of horses and chariots, and fifty men to run before him. By kind usage of those who came to his father for judgment, by indirect hints that their causes were good, but his father neglected to do them justice, and by wishes that it were in his power to do them right, he won the hearts of the people.

About A. M. 2980, in the 40th year after David was anointed by Samuel, and the fourth after Absalom's return from Syria, he, under pretence of fulfilling a vow, solicited his father's permission to repair to Hebron, a city southward of Jerusalem. Two hundred persons of note attended him thither, without suspecting his designs. He immediately opened his mind to them: and caused it to be proclaimed in all the cities of Israel, that he reigned in Hebron. Ahithophel, David's principal counsellor, upon invitation, revolted to him, and the body of the Israelites followed his example. David, with a handful of such friends as he could depend on, fled from Jerusalem. Ahithophel, after making Absalom publicly defile ten of his father's concubines, advised him without delay to give him the command of 12,000 chosen troops, and he would directly pursue his father, and apprehend him before he had time to recover from his fright. This advice was extremely proper to answer his end. But Hushai was also consulted; he pretended Ahithophel's counsel was not seasonable, as David and his friends were brave and desperate fellows, and would readily spring forth from pits, or the like hiding-places, and all of a sudden cut off some of Absalom's forces; and so dispirit the whole party before it was firmly established. To flatter Absalom's vanity, and give David time to put himself in a posture of defence, he

advised them to assemble every man of Israel capable of bearing arms; and that Absalom should command them in person: he pretended, that with this huge host, they should without fail ruin David and his party, whether they found him in a city or a field.

Hushai's advice was approved of and followed. Absalom collected his troops, marched over Jordan to attack his father: a battle was fought in the wood of Ephraim: his raw, undisciplined host was easily defeated, under the providence of God, by his father's veteran troops. The wood tore vast numbers of them to pieces, or otherwise occasioned their ruin. David had ordered his warriors to spare the life of his rebellious son; but riding through the wood, under the thick boughs of an oak, a branch caught hold of his high-valued hair, and hung him by it, while his mule went away from under him. Informed of this, Joab hastened to the place, and put an end to his life. He had erected a proud monument to perpetuate his fame; but had not the honour to be buried in it. His corpse was cast into a pit, as the carcass of an ass, and a great heap of stones thrown over him. Whether his father, who so lamented his death, removed it to a more honourable sepulchre, we know not—2 Sam. xiii. xiv. xv. xvi. xvii. and xviii.

ABSALON, the ambassador of Judas Maccabæus, to Lysias, general of the army of Antiochus Eupator, 2 Macc. xi. 17.

ABSENT, out of one's sight or presence, Gen. xxxi. 49. Col. ii. 5. The saints on earth are *absent from the Lord*; they enjoy not the immediate vision and fellowship of Jesus Christ, and of God in him, as those in heaven do, 2 Cor. v. 6.

ABSTAIN, to forbear using. ABSTINENCE is strictly a forbearing of the use of food, Acts xxvii. 22. During their sacred ministrations, the Jewish priests were to abstain from wine and grapes, and every thing

produced by the vine, Lev. x. 9. So were the Nazarites during the term of their vow, Numb. vi. 3. The whole Hebrew nation were to abstain from the flesh of animals declared unclean by the law; and from the fat of such as were sacrificed to the Lord; and from the blood of all, Lev. xi. and iii. 17. and vii. 23. To commemorate the shrinking of the sinew of Jacob's thigh, when touched by the angel, they voluntarily forbore eating of the correspondent sinew in animals, Gen. xxxii. 25.—The apostles enjoined the Gentile converts to refrain from eating of blood, and things sacrificed to idols, Acts xv. 28.

ABUBUS, father of Ptolemy, who procured the death of Simon Maccabæus, his father-in-law, 1 Mac. xvi. 11.

ABUNDANCE, a great deal of any thing, 2 Chron. ix. 9. Rom. v. 17. 2 Cor. xii. 7. Great wealth, Deut. xxviii. 47. *The abundance of the seas* is plenty of fishes, and of profits arising from sea-trade, Deut. xxxiii. 19. See ABOUND.

ABUNDANT, very large, as an overflowing stream, 1 Pet. i. 3.

To ABUSE, to use persons or things from wrong ends or motives; or in a sinful or dishonourable manner, Judg. xix. 25. Men *abuse themselves with mankind*, when they commit the horrid sin of Sodom, which brought ruin on that and the cities around, 1 Cor. vi. 9. Men *abuse the world*, when they use the good things of it to dishonour God, and gratify their own lusts, 1 Cor. vii. 31.

ABYSS, or deep. Hell is called by this name in scripture: as are likewise the deepest parts of the sea, and the chaos, which in the beginning of the world was covered with darkness, and upon which the Spirit of God moved, Gen. i. 2.

The abyss, or hell, is the abode of devils and wicked men: "I saw," says St. John, in the Revelation, "a star fall from heaven, and to him was given the key of the bottomless pit: and he opened the bottomless pit, and

there arose a smoke out of it, as the smoke of a great furnace, which obscured the sun and air; and there came out of the smoke locusts, which scattered themselves over the whole earth. And they had a king over them, which is the angel of the bottomless pit, whose name is the Destroyer." And in another place the beast is represented to us as ascending out of the bottomless pit, and making war against the "two witnesses of God." Lastly, "the angel of the Lord came down from heaven, with the key of the bottomless pit, and a great chain in his hand; he laid hold on the dragon, that old serpent, which is the devil and Satan, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more till the thousand years should be fulfilled; and after that he should be loosed a little season," Rev. ix. 1. and xx. 1, 2.

Fountains and rivers, in the opinion of the Hebrews, are derived from the abyss or sea. They issue from hence through invisible channels, and return through others of their own forming upon the earth. At the time of the deluge, the deeps below, or the waters of the sea, broke down their banks, the fountains forced their springs, and spread over the earth, while at the same time the cataracts of heaven were opened, and overflowed the whole world.

The abyss which covered the earth in the beginning of the world, and was put in agitation by the Spirit of God, or by an impetuous wind, was so called by way of anticipation, because it afterwards composed the sea, and the waters of the abyss issued from it, and were formed by the flowing of it; or rather, the earth sprung up out of the midst of this abyss, like an island rising out of the sea, and appearing suddenly to our eyes, after having been for a long time concealed under water.

ACCAD, a pitcher, a spark, a city of Babylon, built by Nimrod, Gen. x. 10. The Septuagint call it ARCHAD.

To ACCEPT, (1.) To receive favourably, Mal. i. 10—13. (2.) To take pleasure in, Jer. xiv. 10. (3.) To be esteemed highly, Luke iv. 24. To be *accepted of God*, is to be received into his grace and favour, Acts x. 35. The saints are *accepted in the beloved*; through faith in Jesus Christ, they are received into the divine favour, and entitled to all the blessings of eternal life, Eph. i. 6. The sinful *accepting of persons*, is the showing them partial respect in judgment or otherwise, on account of some carnal circumstances and motives, Prov. xviii. 5.

ACCESS, free admission; unobstructed entrance. Our *access* to a gracious state, and to God, is *through Christ*, as our ransom and way; *by the Spirit*, discovering to us the person and fulness of Christ; and giving joy and peace in believing in him as the Lord our righteousness and strength, Eph. ii. 18. Rom. v. 2.

ACCHO, was a city of Galilee, on the coast of the Mediterranean sea, about 32 miles south of Tyre. It was built on a plain, but had mountains surrounding it on all sides, except towards the sea; on the south was Carmel; on the east the mountains of Galilee; and on the north the ladder of Tyre about 12 miles distant. It had a fine harbour, and on the north of it the river Belus; and the seashore afforded great quantities of sand for making of glass. It was given to the tribe of Asher; but they suffered the Canaanites to continue in it, Judg. i. 31. It made no great figure till Ptolemy Philadelphus, king of Egypt, rebuilt it, and called it PROLEMAIS; after which it often shared in the distresses of the Syrian war. The Christian religion was early established here; and here Paul visited the saints in his way to Jerusalem, Acts xxi. 7. Church history informs us, that here were bishops in the 2d, 3d, 4th, 5th and 6th centuries of the Christian era. In the 12th and 13th centuries it was a place of great strength, and was the object of no small contention between the Maho-



metans and the Europeans in the crusades. It began about that time to be called St. Jean de Acre; and here the knights of St. John of Jerusalem fortified themselves a long time. It was for about 300 years subject to the Turks, and is still remarkable for a deal of magnificent ruins of palaces, castles, and about 30 churches. It has an old church, and a bishop of the Greek church. The Popish monks have an inn, which serves them instead of a convent.

In the close of the eighteenth century, it was taken from the Turks by a number of French troops, and sustained a memorable siege under their cautious and intrepid general; but is now, through the aid and influence of the English, restored to its former masters. The fortifications of this ancient city, whatever they were in former times, consist at present of only a few low towers, mounted with rusty canon towards the sea; and on the land side, of a wretched garden wall, without any ditch. The bay, or harbour, which extends in a semicircle of three leagues, as far as mount Carmel, is open to the N. W. winds: yet the port is reckoned one of the best, and the town is one of the principal ones, upon this dreary coast. It was here that our king Edward I. when prince, received a wound from a poisoned arrow, and was cured by his wife Eleanor, who sucked out the poison. The Armenian and European merchants have their respective places of worship here, and carry on a pretty profitable trade with the Arabs. What might this place have been ere now, had Christianity continued to flourish in it as it did at first!

**ACCOMPLISH**, (1.) To perform; **FULFIL**; fully execute, Jer. xliv. 25. (2.) To bring to pass what is desired, purposed, or promised, Prov. xiii. 9. (3.) To finish; so days are accomplished, Acts xxi. 5. Luke ii. 6.

**ACCORD**, of its, or his *own accord*; freely, without pains or constraint, Lev. xxv. 5. 2 Cor. viii. 17. *With one accord*, with universal har-

mony and agreement, Acts i. 14. and ii. 46. and v. 12.

**ACCORDING**, (1.) Agreeably to, 2 Tim. i. 9. (2.) Even as; in proportion to, Acts iv. 35. God rewards all men *according to their works*; that is, agreeably to the nature of their works, whether good or bad, 2 Tim. i. 9. Tit iii. 5. 1 Cor. v. 10. Rev. xxii. 12.

To **ACCOUNT**, to reckon, judge, value, Deut. ii. 11. The Hebrews *made account* for the paschal lamb; every eater paid his share of the price, Exod. xii. 14. To put a thing to one's *account*, is to charge it to him as his debt; or reckon it to him as his good deed, Philem. 18. Phil. iv. 17. To *take account*, is to search into and judge a matter, Matt. xviii. 23. To *give account*, is to have our conduct tried, whether it be reasonable and lawful, or not, Rom. xiv. 12. Heb. xiii. 17. 1 Pet. iv. 5. God *giveth not account of his matters*: he does not ordinarily inform his creatures of the reasons and circumstances of his conduct; nor is he under any obligation to do it, Job xxxiii. 13.

**ACCURSED**. The Hebrew word *אָרָא*, and the Greek *ἀνάθεμα*, which our version often renders *accursed*, signifies persons or things separated to destruction; and with Jews and Christians marked the highest degree of excommunication. They generally implied the cutting off a person from the community of the faithful, the number of the living, or the privileges of society; and of a thing from existence or common use. The cities of king Arad, the seven nations of Canaan, the sacrifice of false gods, were *accursed*, or devoted to destruction, Numb. xxi. 2, 3. Deut. vii. 2, 26. Exod. xxii. 19. The Hebrews devoted to a *curse* such persons as did not assist in punishing the Benjamites, Judg. xxi. 5. Saul devoted such in his host as should taste any food before sun-set, while he pursued the Philistines, 1 Sam. xiv. 24. Above forty Jews laid themselves under a *curse* if they did eat or drink before



they had killed Paul, Acts xxiii. 12, 13. Nothing devoted to the Lord, under the form of a *curse* could be redeemed, Lev. xxvii. 28, 29. The wealth of Jericho was *accursed*; the gold, silver, brass, and iron, were purified by fire, and set apart to the service of God, and the rest devoted to ruin, Josh. vi. 16, 19. and vii. 1. The hanged malefactors were *accursed of God*, devoted to public punishment, and an emblem of Jesus dying under the curse, Deut. xxi. 23. To promote the salvation of his Jewish brethren, Paul could have wished himself *accursed from Christ*; not cast into hell, but be cast out of the church, and made a temporary monument of God's wrath, Rom. ix. 3. Moses too is thought to have offered himself to ruin for the preservation of Israel; but he probably only wished that he might not outlive the destruction of his people, Exod. xxxii. 32. Haters of Christ, and preachers of righteousness by the works of the law, are *accursed*, Isa. lxxv. 20. Gal. i. 8, 9. To be *Anathema Maranatha*, is to be finally separated from Christ and the saints, and devoted to everlasting punishment by him at his second coming, 1 Cor. xvi. 22. To *call Jesus accursed*, is to account him a deceiver, and act towards him as such in our profession, or practice, 1 Cor. xii. 3.

To ACCUSE, to charge with a crime, Dan. iii. 8. ACCUSATION is either the act of charging a person with a fault: or the charge itself, Luke xix. 8. 1 Tim. v. 19. Men's *thoughts accuse* them, when their conscience charges their sins on them, and fills them with pain, shame, and fear on account of them, Rom. ii. 15. Moses *accused the Jews* in Christ's time: his law pointed out and condemned them for their hatred of Christ, who was prefigured in it, John v. 45. Satan is the *accuser of the brethren before God day and night*, without ceasing, he, by his agents, accused the primitive Christians before the civil magistrates; and to God, to the world, to their own

conscience, and one another; he, in every age, charges the saints with manifold crimes, Rev. xii. 10.

ACELDAMA, *the field of blood*, a field said to have been on the south of Jerusalem, just north of the rivulet SHILOAH. It is said to have been the same with the *fuller's field*, where they whitened their cloth, Isa. vii. 3. It is certain it was the *potter's field*, whence they digged their materials: its soil being quite exhausted by them, it was of very small value. When Judas brought back the thirty pieces of silver, which he had received for betraying his Master, the high priest and rulers pretended it was not lawful to cast it into the sacred treasury, as it was the price of blood, and purchased with it this field to bury strangers in; and so it came to be called *Aceldama*, or *Hakeldama, the field of blood*; Zech. xi. 12, 13. Matt. xxvii. 8. Acts. i. 18. Travellers assure us, that it is now covered with an arched roof, and will consume a corpse in two or three days.

ACHAIA, *grief, trouble*, a country of the Greeks in Europe. Sometimes it was taken largely, and answered to Grecia proper, now called *Livadia*: but *Achaia proper* was a very small canton on the south of Greece, and north of the Peloponesus or Morea. Its capital and only city of note, was Corinth. Gallio was the Roman deputy here when Paul preached the gospel, and founded various Christian congregations, Acts xviii. 1—12. 2 Cor. i. 1.

ACHAICUS, *sadness*, a disciple of Paul, whom he recommended to the Corinthians, 1 Cor. xvi. 17.

ACHAN, or ACHAR, *bruising, trouble*, a descendant of Judah by Zerah, Zabdi, Carmi. At the taking of Jericho, he, contrary to the express charge of JOSHUA, coveted part of the accursed spoil. Having seized a Babylonish garment, a wedge of gold, and two hundred shekels of silver, he concealed them in his tent. Offended with his crime, and to deter others from secret wick-

edness, God showed his abhorrence of it in the defeat of three thousand Hebrews before AI, and the slaughter of thirty-six of them. Filled with grief, Joshua and the elders of Israel rent their clothes, and cried to the Lord for help. The Lord informed Joshua, that one of the people had taken of the accursed spoil, and hid it among his stuff; till the discovery and punishment of which, they should have no assistance from him. By the direction of God, the whole assembly of Israel sanctified themselves, and prepared for a solemn search on the morrow: the search was referred to the determination of the lot: First, the tribe of Judah; next, the family of Zerah; next, the family of Zabdi; and lastly, Achan himself was taken: admonished of Joshua, he ingenuously confessed his offence; and, it is hoped, truly repented of it. The stolen goods were brought, and publicly exposed to the view of the assembly; then he and his children, who probably concurred in the theft, and all his cattle, were, for the terror of others, publicly stoned to death, and the dead bodies, with his household furniture, burnt to ashes in the valley of Gilgal, called from that event ACHOR, that is, *trouble*; and a great heap of stones cast on them, 1 Chron. ii. 5—7. Josh. vii.

ACHBOR, *enclosing the well, a rat*, one of king Josiah's officers, who was sent to consult the prophetess Huldah concerning the book of the law found by Hilkiah, 2 Kings xxii. 14.

ACHIM, *revenging or conforming*, son of Zadok, and father of Eliud, of the tribe of Judah, and family of David, Matt. i. 14.

ACHIMELECH, see ABIMELECH.

ACHIOR, *brother of light, or fire*, general of the Ammonites, who joined the army of Holofernes, Judith v. 2, 3, &c.

ACHIRAM, or AHIRAM, chief of one of the families of the tribe of Benjamin, when they came out of Egypt, Numb. xxvi. 38.

ACHISH, or ABIMELECH, *it is certain*, king or lord of the Philistines of Gath. To avoid Saul's persecution, David retired to Gath. The courtiers represented to Achish, that this David had killed Goliath, and been celebrated as a noted destroyer of their nation. Informed of these insinuations, David, to secure himself, meanly counterfeited madness. Achish hinted to his servants that they had no reason to be afraid, and himself had no need of a fool to make sport to him: He ordered them to expel him from the city.—About four years after, David returned to Gath. Achish, either the same who had formerly contemned him, or his son, gave him a friendly reception. He assigned him and his warriors Ziklag, one of his cities, to dwell in. Almost two years after, he required David and his warriors to assist him and the Philistines, against Saul and the Hebrews, and promised to make them his life-guard. The other lords of the Philistines absolutely refused to allow David and his men to serve in their army. Achish, therefore, discreetly dismissed them to their home, Psal. xxxiv. tit. 1 Sam. xxi. xxvii. xxviii. and xxix.

ACHMETHA. Some think it signifies Ecbatana, the capital or chief city of Media, built by Dejoces or Phraortes, and surrounded with a sevenfold wall of different colours and unequal height. But perhaps it signifies but a strong *box* or *press*, in which the old rolls of the Medo-Persian court were deposited, Ezra vi. 2.

ACHOR, *trouble*, the valley near Jericho, where ACHAN was stoned. The valley of Achor being a *rest for flocks*, and a *door of hope*, imports, that under the gospel, chiefly during the thousand years' reign of the saints, the issue of discouraging troubles, and the ordinances and influences of God's grace, shall afford restful pasture to his people, and encourage their solid hope of the heavenly bliss; even as the Hebrews' first encamp-

ment in the valley of Achor was to them an hopeful pledge of their complete possession of the promised land, Josh. vii. 26. Isa. lxxv. 10. Hos. ii. 15.

**ACHSAH**, *adorned*, the daughter of Caleb the son of Jephunneh. To excite some brave warrior to wrest Kirjath-sepher from the Canaanitish giants, Caleb proffered Achsah as his reward. On these terms, Othniel, her cousin, quickly obtained her. In her way home to her husband's residence, she alighted from her ass, threw herself at her father's feet, and begged, that as he had portioned her with a *south*, a dry land, he would give her some moist field, abounding with springs of water: he gave her one or two fields, thoroughly moist, Josh. xv. 16—19. Judg. i. 12—15.

**ACHSHAPH**, *poison*, a city about the foot of mount Tabor. Joshua conquered the king of it, and gave it to the tribe of ASHER. In Jerome's time, about 400 years after Christ, it seems to have been a small village, called Chasalus, Josh. xii. 20. and xix. 25.

**ACHZIB**, *liar*, a city pertaining to the tribe of Asher. It is thought to have been the same with Ecdippa, now Zib, which stands on the shore of the Mediterranean sea, about half way between Tyre and Ptolemais, Josh. xix. 29. There was another city of this name in the tribe of Judah, Josh. xv. 44. *The houses, forts, or families, of Achzib, were a lie to the kings of Israel; i. e. disappointed them, or proved unfaithful in their allegiance, during the Assyrian invasion, Mic. i. 14.*

To **ACKNOWLEDGE**, (1.) To own or confess, Gen. xxxviii. 26. (2.) To observe, take notice of, Isa. xxxiii. 13. (3.) To esteem and respect, Isa. lxi. 9. 1 Cor. xvi. 18. (4.) To approve of, 2 Cor. i. 13. Phil. 6. (5.) To worship, profess, and own as a God, Dan. xi. 39. *We acknowledge the Lord in all our ways, when in every matter we request and wait for his direction and assistance; when we observe what*

direction or encouragement his word and providence afford us in our affairs temporal or spiritual, and are grateful for all his benefits both for time and eternity, Prov. iii. 6.

To **ACQUAINT**, to get a familiar knowledge and intimacy, Psalm cxxxix. 3. To acquaint one's self with God, is to get spiritual knowledge of, and intimacy with him, Job xxii. 21. **ACQUAINTANCE**, persons to whom one is familiarly known, Job xix. 13.

To **ACQUIT**, to clear from the charge of guilt, Nah. i. 3.

**ACRE**. The English acre is 4840 square yards, the Scotch 6150 twofifths, the Roman 3200, and the Egyptian aroua 3698 seven-ninths; but the Hebrew *Txemea* appears to mean what one plough tilled at one time. The acres of vineyard yielding *one bath*, and *the seed of a homer* or *ephah*, imports excessive barrenness; that the best ground should scarcely produce the tenth part of the seed, Isa. v. 10.

**ACT**, **ACTION**, a deed, particularly a more noted one, Isa. lix. 6. Deut. xi. 3. **ACTIVITY**, an alert briskness, attended with wisdom and prudence in doing business, Gen. xlvii. 6.

The **ACTS of the Apostles**, are an inspired history of their actions and sufferings, at or after the ascension of their adored Master. It chiefly relates those of PETER, JOHN, PAUL, and BARNABAS. It gives us a particular account of Christ's ascension: of the choice of Matthias in the place of Judas; of the effusion of the Holy Ghost at the feast of Pentecost; of the miraculous preaching of the gospel by the apostles, and the success of it, and their persecutions on that account, chap. i. to v. of the choice of the deacons, the persecution and murder of Stephen, one of them, chap. vi. and vii. of a more general persecution, and a dispersion of the Christian preachers into Samaria and places adjacent: of the baptism and baseness of Simon the sorcerer; and of the conversion and

baptism of the Ethiopian eunuch, chap. viii. of Peter's raising Dorcas to life, preaching to and baptizing the Gentiles of Cornelius's family, and vindication of his conduct therein, chap. ix. 32—43. and x. and xi. 1—18. of the spreading of the gospel among the Gentiles by the dispersed preachers; and the contribution for the saints at Jerusalem, in the time of a dearth, chap. xi. 19—30. of Herod's murder of James; imprisonment of Peter, and fearful death, chap. xii. of the council held at Jerusalem, which condemned the imposition of Jewish ceremonies, and advised, to avoid offence of the weak, to forbear eating of meats offered to idols, or of things strangled, or blood, chap. xv. The rest of the book relates to the conversion, labours, and sufferings, of Paul, chap. ix. 1—31. and xiii. and xiv. and xvi. to the end. It contains the history of the planting and regulation of the Christian church for about 30 years. Nor have we any other for 250 years after, that deserves our implicit belief. This large gap betwixt inspired history, and that of human authority, which deserves credit, Providence no doubt ordered, that our faith and practice relative to the concerns of the church should stand, not in the wisdom of men, but in the authority of God.

It is supposed Luke the evangelist was the penman of this history; that he wrote it as a continuation of his history of Christ. The Marcionite and Manichean heretics of the early ages of Christianity utterly rejected it. The Ebionites translated it into Hebrew, grossly corrupting it. Other heretics attempted to obtrude on the church a variety of forged imitations of it: as Abdias's Acts of the Apostles, the Acts of Peter, Paul, John, Andrew, Thomas, Philip, Matthias, &c.

ADAM, *earthy, reddish man*. God created man upon the earth, male and female; and he blessed them, and called their name Adam. It is a name truly descriptive of man;

it signifies *Earth*, and the Lord God formed man of the dust of the ground. This name is, however, generally confined to the first man, our common parent. When the Almighty Creator had fitted up this vast fabric; when he had formed, arranged, and fructified, the innumerable and various vegetable and animal tribes; he completed his work, the master-piece of creation, by creating man in his own image, and in his own likeness. God made man upright; and, without doubt, Adam came from his Maker's hands not only *perfect* as to his body, but likewise in his mind; the spotless image of his Creator in knowledge, righteousness, and true holiness: admirably fitted for the rule and dominion of his vast empire, then in all its parts *very good*, one universal scene of harmony and bliss: the Supreme Ruler put all things under his feet. The scriptures in their usual simple, yet striking manner, record one remarkable instance of the exercise of Adam's sovereignty. His numerous vassals of the brute creation were brought to their lord, "to see what he would call them; and whatever Adam called every living creature, that was the name thereof." But yet he is *alone*: created for this world, and its enjoyments in a manner in which the most sagacious of his subject tribes could not participate with him: "For Adam," in the wide and splendid creation, "there was not found an help meet for him." Paradise was completed: for "the Lord God caused a deep sleep to fall upon Adam, and he took one of his ribs, and closed up the flesh in the stead thereof. And the rib which the Lord God had taken from man made he a woman, and brought her unto Adam," Gen. ii. 21, 22. He is represented as receiving her in a manner expressive at once of his affection, and of the sense he entertained of the intimacy of their union. Marriage was now instituted by God himself; and as there was no inclemency in the air; no shame,—because guilt, the parent of shame

was unknown,—they went both naked. Before we proceed to take notice of that awful revolution which seems to have speedily followed this completion of bliss, it may be necessary to inquire a little more particularly into the original constitution of the first man, as the image of God; and the nature of his situation in paradise; because these points misunderstood, have on the one hand, opened a door for the ridicule of the infidel, and on the other hand, to those who retain a regard for revelation, have cast a veil on the important subject of the entrance of sin.

Man was created perfectly holy, and therefore was able to stand; yet as a free agent, he was liable to fall. He was complete in his own order; but capable of receiving sinful impressions. His Almighty Creator placed him in the garden of Eden, with full liberty to eat of the fruit of every tree in it, except *one* which was designed to be the test of his obedience. Thus situated was our first parent, when Satan, just expelled from the heavenly abodes, conceiving the strongest envy at the happiness of mankind, resolved to effect their ruin. Sticking at nothing base, he entered into a serpent, the most simple, or subtile, of the animal tribe. Thence, finding the woman all alone, he conferred with her; tempted her to suspect the meaning and certainty of the divine prohibition, and to eat of the forbidden fruit. Solicited by her, Adam followed his wife's example, received part of the fruit from her hand, and did eat thereof. He, no doubt, hoped for happiness, at least impunity, in so doing; but it is quite absurd to imagine he wittingly exposed himself to endless woe, from affection to her. Guilt immediately seized on their conscience, and irregular passions awaked in their soul; they were ashamed of their nakedness, and applied fig-leaves for a covering. *In the cool*, or afternoon of the day, they heard the Voice, the Word, or Son of God, walking in

the garden, and fled to hide themselves amidst the thick bushes or trees. God called for Adam, and inquired why he fled, how he became ashamed of his nakedness, and why he had eaten of the forbidden fruit? Adam laid the whole blame on Eve, whom, he said, God had given him; and Eve blamed the serpent as her deceiver. After passing a sentence of ruin upon Satan and his agents, by means of the Seed of the woman, and of affliction on the serpent, the instrument of his deceit; of sorrow, pain in child-birth, and subjection to her husband, on the woman and her female offspring; God threatened Adam and his whole posterity with a curse on their fields; with scanty crops; with sorrow and toil; and finally, with death and a return to dust.

The threatening on Satan implied a promise of mercy and redemption to mankind by the blood of Christ. God, therefore, now probably instructed Adam and his wife in the manner and signification of typical sacrifices. To mark their degrading of themselves by their great offence, and denote their recovery by the great atonement, God clothed them with the skins of sacrificed animals. To testify his displeasure at sin, and prevent their vain attempts to procure happiness and immortality by eating of the tree of life, God expelled them from Eden, to cultivate the fields eastward. The symbols of the divine presence hovered on the east of the garden; some angels, and perhaps some fiery meteor there placed, rendering it impossible for mankind to re-enter. Just before his expulsion, Adam had called his wife Eve, because she was to be the common mother of men. Now she conceived and bare CAIN, and soon after ABEL. These Adam taught to sacrifice to the Lord; but both in the issue proved to their parents a source of trouble and grief.—Soon after the death of Abel, Adam, in the 130th year of his age, had Seth born to him: he had besides a great many



other children. After he had lived 930 years, he died.

Agreeably to our plan, we shall mention, as concisely as possible, a few of the more striking lineaments in the history of "the first Adam, of the earth, earthy," in which we may trace the features of "the second Adam, the Lord from heaven." In every part of the history we have been faintly sketching, much important instruction is to be found. When we compare type and antitype, prediction and event, promise and accomplishment, the scripture acquires a solidity which bids defiance to all created force. The persons exhibited, the events recorded, the scenes described, the institutions ordained in one age, which were the shadows of good things to come, are not only instructive and interesting in themselves, but acquire a weight and importance which they possessed not before, when viewed in their relation to Him to whom all the prophets give witness; and whose person, character, and work, are the fulfilling of all that was written of old time. How forcible is the apostle Paul's expression concerning the first Adam, "who is the figure of him that was to come!" Rom. v. 14. Nay, Christ is called the second Adam, because of the similitude the first bore to him. Adam was the Son of God, Luke iii. 38. he was the immediate offspring,—the direct workmanship of the Creator—Christ was the Son of God, the only-begotten of the Father. Adam was created in the image of God, in righteousness and in true holiness—but Christ is the express *image* of his person, as well as the brightness of the Father's glory. The first Adam was made a living soul, the second, a quickening spirit. All the generations of the human race have sprung from Adam; and in all that befell him, he stood their representative. By his one transgression, many were made sinners; because of him death passed upon all men, because all have sinned in him. How eminently did he thus prefigure that

one man, by whose righteousness the free gift came upon all men to justification of life! He is the corn of wheat that shall shake with fruit like Lebanon.—The one communicated his depravity to all his posterity; the other is a quickening spirit, and shall raise them up at the last day. By the first Adam's sin, death reigned over those who had not sinned after the similitude of Adam's transgression; by the righteousness of the second Adam, grace doth much more abound. Adam was the glory of the first creation; Christ is the excelling glory of the second. In Adam, human nature shone in its brightest colours, but he destroyed them—how is their lustre restored in the Son of Man, crowned with glory and honour at the right hand of God! Adam and Christ bear a striking resemblance in respect of dominion and sovereignty. "Thou madest him to have dominion over the works of thy hands,"—was truly said of the first Adam—of the second, we are assured, that even in the days of his flesh, while tabernacling among men, he exercised unlimited authority over the whole natural world, and that in a manner to which Adam could never pretend—things visible and invisible—the prince of the power of the air fled at his command; the boisterous elements heard and obeyed his word; disease, death, and the grave, fulfilled his pleasure. But when we see Jesus, who was for a little time lower than the angels; we see him far above all principality, and power, and might, and dominion, after his resurrection; having all power in heaven and earth in his hand; he reigns and rules amidst his enemies. At the morning of the resurrection, when he shall appear in his own glory, and in his Father's glory, and all the holy angels with him, then he shall appear the glorious antitype of Adam. Was the first creation over which Adam reigned *very good*?—How good will the new heavens and earth appear, wherein dwelleth righteousness! Adam's whole history in

paradise affords us an impressing emblem of the state of the resurrection.

What was written aforetime of the first ruler in paradise and his seduction, was written for our profit, when we read it with an eye to the heavenly paradise of God, where, to the Lamb in the midst of the throne, it will be eternally said, "Worthy is the Lamb that was slain, to receive glory, and honour, and might, and dominion," &c.

ADAM, ADAMAH, ADAMI, a city pertaining to the tribe of Naphtali. It was situated near the south end of the sea of Tiberias: just by it the waters of Jordan stood as an heap till the Hebrews passed over, Josh. iii. 16. and xix. 33, 36. Perhaps Adami was a different city from Adamah.

ADAMAH, or ADMAH, the most easterly of the four cities destroyed by fire and brimstone from heaven. Some think the Moabites built a city of that name near to the place where the other had stood, Gen. xiv. 2. Deut. xxix. 23. To be made as *Adamah*; and set as *Zeboim*, is to be made a distinguished monument of the fearful vengeance of God, Hos. xi. 8.

ADAMANT, the same precious stone which we call a diamond. It is the hardest and the most valuable of gems. It is of a fine pellucid substance. Being rubbed with a soft substance; it shines in the dark. It gives fire with steel, but does not ferment with acid menstruums. No fire, except the concentrated heat of the solar rays, will make the least impression on it: and even those affect but its weakest parts. Some diamonds are found in Brazil, but those of the East-Indies, in the kingdoms of Golconda, Visapour, Bengal, and the Isle of Borneo, are the best. We know of no more than four mines of diamond in India. That of Gani or Coulour, about seven days' journey east of Golconda, seems the most noted; about 60,000 persons work in it. The goodness of diamonds consists in their colour, lustre, and weight. The most perfect colour is

the whitish. Their defects are veins, flaws, specks of red or black sand; and a bluish or yellowish cast.

The finest diamonds now in the world are, that of the late king of France, Louis XVI. weighing 136½ caracts; that of the duke of Tuscany, weighing 136½ caracts, and worth 195,374 pounds sterling; that of the Great Mogul, weighing 279½ caracts, and worth 779,244 pounds; that of a certain merchant, weighing 242½ caracts. There is also one in the French crown that weighs 106 caracts.—The adamant was the third jewel in the second row of the high priest's breastplate, Exod. xxviii. 18. Ezekiel's forehead was made like an *adamant*; he was endued with undaunted boldness in declaring God's message to the Jews, Ezek. iii. 9. The hearts of wicked men are as an *adamant*; neither the threatenings nor judgments of God break them, nor his mercies, invitations, and promises, melt them, Zech. vii. 18. The sin of Judah was *written with a pen of iron, and point of a diamond*; their corrupt inclinations were deeply rooted and fixed in their heart; and all their crimes were indelibly marked by God, Jer. xvii. 1.

ADAMITES, a sort of heretics of the second century. The author of this sect, it is said, was one Prodicus, a disciple of Carpocrates; they assumed the title of Adamites, pretending to the innocence of Adam, whose nakedness they imitated in their churches, which they called *paradise*. They lived, or made a show of living, in solitude and continency, condemning the state of matrimony; and when any of them were guilty of any particular crimes, such an one they called Adam, and that he had eaten of the forbidden fruit; and when they expelled him from their assembly, they drove him, as their phrase was, out of *paradise*. This heresy was renewed in these last ages by one Picard, a native of Flanders, who retired into Bohemia, where he introduced this sect. There were some in Poland and England

who were followers of it; but we now hear nothing of this sect in any part of Europe.—This account of the *Adamites*, which was first propagated by *Epiphanius*, is very much doubted by *Lardner* in his history of heretics. See page 168 of that work.

**ADAR**, *excellent*, the 12th month of the Jewish ecclesiastic year, and the 6th of their civil. It had 29 days, and answered to our February and part of March. On the third day of it, the second temple was finished and dedicated, *Ezra*. vi. 15. On the seventh, the Jews fast for the death of *Moses*: on the 13th they commemorate the fast of *ESTHER* and *Mordecai*: on the 14th they observe the feast of *Purim*, *Esth.* iv. and ix. 17. On the 25th, they commemorate the release of *JEHOIACHIN*, *Jer.* lii. 31. Every third YEAR there was a second *Adar* added, consisting of thirty days.

**ADBEEL**, *a cloud*, or *vexer of God*, the third son of *Ishmael*, and head of a tribe, *Gen.* xxv. 13.

To **ADD**, (1.) To join or put to, *Deut.* iv. 2. (2.) To increase, *Prov.* xvi. 23. (3.) To bestow, *Gen.* xxx. 24. (4.) To proceed, to utter, *Deut.* v. 22. *They added nothing to me*: they gave me no new information or authority which I had not before, *Gal.* ii. 6. To *add sin to sin*, is to become more open and active in the practice of it, *Isa.* xxx. 1. To *add to faith virtue, and to virtue knowledge*, &c. is more and more to abound in all the graces of the divine Spirit, and the virtues of an holy conversation in their proper connexion, *2 Pet.* i. 5—7.

**ADDER**, a venomous animal, brought forth, not by eggs, but alive. It is considerably smaller and shorter than the snake, and has black spots on its back: its belly is quite blackish: it is often called a viper. We find the word **ADDER** five times in our translation, but I suppose always without warrant from the original. *Shepiphon*, *Gen.* xlix. 17. is probably the blood-snake, a serpent of the colour of sand, and which lies among

it, and, especially if trampled upon, gives a sudden and dangerous bite. *Pethen*, *Psal.* lviii. 4. and xci. 13, and cxi. 3. signifies an *ASP*. *Triphoni*, *Prov.* xxiii. 32. signifies that dreadful serpent called the *Basilisk*.

**ADDI**, *my witness, ornaments*, the son of *Cosam*, and father of *Melchi*, one of Christ's ancestors according to the flesh, *Luke* iii. 28.

To **ADDICT**, to devote, dedicate, *1 Cor.* xvi. 15.

To **ADJURE**. (1.) To bind one by oath, under the penalty of a fearful curse, *Josh.* vi. 26. Thus *Joshua* bound the people under his command, and also all their descendants, not to rebuild *Jericho*; and predicted, that if any person should ever violate that engagement, his sin should be punished with the loss of children. This was exactly accomplished, eight hundred years after it was threatened, *1 Kings* xvi. 34. *Hiel*, the *Bethelite*, laid the foundation of it in the death of *Abiram*, his first-born; others were probably taken successively in the course of the work, and *Segub*, the youngest, when the gates were set up. (2.) To charge solemnly, as by the authority, and under pain, of the displeasure of God, *Acts* xix. 13. *Matt.* xxvi. 63.

**ADLAI**, *my complaint*, a principal herdsman to *David*, *1 Chron.* xxvii. 29.

**ADMAH**. See **ADAMAH**.

**ADMATHA**, *a cloud of death*, one of *Ahasuerus*'s principal officers, *Esth.* i. 14.

To **ADMINISTER**, to manage and give out as stewards, *2 Cor.* viii. 19. **ADMINISTRATION**, a public office, and the execution of it, *1 Cor.* xii. 5.

To **ADMIRE**, to wonder at any thing for its greatness, excellency, or novelty, *2 Thess.* i. 10.

**ADMIRATION**, wonder, high esteem, *Jude* 16. *Rev.* xvii. 6.

To **ADMONISH**, to warn, reprove gently, *1 Thess.* v. 14. The *admonition of the Lord*, is warning and reproof, given in the Lord's name from his word, in a way becom-



ing his perfections, and intended for his honour, Eph. vi. 4. Heretics are to be rejected, or cast out of the church, after a first and second *admonition*, i. e. solemn warning and reproof, Tit. iii. 10.

ADNA, a Levite who forsook his wife, whom he had married contrary to the law, on the return of the Jews from captivity, Ezra x. 30.

ADNAH, *rest or testimony, eternal*, (1.) A warrior of the tribe of Manasseh, who joined David's party, 1 Chron. xii. 20. (2) One of king Jehoshaphat's generals, 2 Chron. xvii. 15.

ADO, trouble, difficulty, bustle, Mark v. 39.

ADONAI, is one of the names of God. This word signifies properly my lords, in the plural number, as Adoni signifies my lord, in the singular number. The Jews, who either out of respect or superstition, do not pronounce the name of Jehovah, read Adonai in the room of it, as often as they meet with Jehovah in the Hebrew text. But the ancient Jews were not so scrupulous; nor is there any law which forbids them to pronounce the name of God.

ADONIBEZEK, *the lord of Bezek*, the king of BEZEK. Just before Joshua entered the land of Canaan, Adonibezek had waged a furious war with his neighbouring kings; seventy of them he had taken captives; and cutting off their thumbs and great toes, had caused them, like dogs, to feed on the crumbs that fell from his table. After Joshua's death, the tribes of Judah and Simeon, finding themselves pent up by the Canaanites, resolved to clear their cantons of these nations; they fell upon Adonibezek, took his capital, and made him a prisoner, and cut off his thumbs and great toes; in which he acknowledged the just vengeance of Heaven upon him, for his cruelty towards his fellow princes. They brought him with them to Jerusalem, where he died, about A. M. 2570, Judg. i. 4—7.

ADONIJAH, *my master is the Lord*, was the fourth son of king Da-

vid, born at Hebron. When his two eldest brothers, Amnon and Absalom were dead, and Chileab probably weak and inactive, and his father languished under the infirmities of old age, Adonijah attempted to seize the kingdom of Israel for himself. He prepared a magnificent equipage of horses and horsemen, and fifty men to run before him. His interest at court waxed powerful. Joab the general of the forces, Abiathar the high priest, and others, were of his party; though Benaiah, Zadok, and Nathan the prophet, and the most of the mighty men, were not. To introduce himself to the throne, he prepared a splendid entertainment at ENROGEL: to this he invited all his brethren except Solomon, whom he knew his father had designed for his successor on the throne; and all the great men of Judah, except such as were in Solomon's interest.

While they indulged themselves, and wished Adonijah a happy reign, Nathan the prophet got intelligence of their designs. He and Bathsheba immediately informed king David, and applied in favour of Solomon. Adonijah's opposers were ordered directly to anoint Solomon with the utmost solemnity. Adonijah's party were alarmed at the shouts of applause; and being fully informed by Jonathan the son of Abiathar, they dispersed in great terror and amazement. Deserted by his friends, and sensible of his crime, Adonijah fled for protection to the horns of the altar, probably *that* in the threshing-floor of Araunah. Solomon sent him word that his life should be safe, provided he behaved himself respectfully for the future. He came and presented himself on his knees before Solomon; and then, at his orders, returned to his own house. Soon after his father's death he made Bathsheba his agent to request, for his wife, Abishag the Shunammite, who had been his father's concubine. Solomon suspected this was a project to obtain the kingdom; and being, perhaps, informed otherwise of his treacherous

designs, ordered Benaiah his general to put him to death. This happened about a year after his attempt to usurp the kingdom, 1 Kings i. 5—53. and ii. 13—25.

**ADONIKAM**, *my lord hath raised*; this person returned from Babylon with 686 of his family, Ezra ii. 13.

**ADONIRAM**, *my lord is high*, the principal receiver of Solomon's tribute, and director of the 30,000 men sent to cut timber in Lebanon, for building the temple, and other magnificent structures, 1 Kings v. 14.

**ADONIS**, see **TAMMUZ**.

**ADONIZEDEK**, *lord of Zedek*, king of Jerusalem, A. M. 2554. Being informed that Joshua had taken Jericho and Ai, and that the Gibeonites had submitted to Israel, he entered into an alliance with Hoham king of Hebron, Piram king of Jarmuth, Japhia king of Lachish, and Debir king of Eglon, to attack and punish the Gibeonites; and to deter others from submitting to the Hebrew invaders. The Gibeonites begged the protection of Israel, and quickly obtained it. Joshua encountered the allied troops of the five Canaanitish kings, and easily routed them; hailstones of a prodigious weight killed vast numbers of the flying remains, even more than were slain by the sword. The sun stood still a whole day, till Joshua entirely cut off these desperate opposers of heaven. The five kings hid themselves in a cave near Makkedah. Its mouth was stopped with large stones till the Hebrews had leisure to execute them. In the afternoon, Joshua returning from the pursuit, caused them to be brought out, and after making his principal officers trample on their necks, he slew and hanged them on five trees: at the setting of the sun, he ordered their bodies to be thrown into the cave where they had lain hid. Quickly after, the cities belonging to them, Jerusalem excepted, were taken, and the inhabitants slain, Josh. x.

**ADOPTION**, is an action where-

by a man takes a person into his family in order to make him a part of it, acknowledges him for his son, and receives him into the number, and gives him a right to the privileges of his children. Thus Pharaoh's daughter adopted young Moses, and, some say, Mordecai in like manner adopted Esther, Exod. ii. 10. Esth. ii. 7, 15. God doth adopt his children when he graciously admits strangers and enemies (as all the fallen race of Adam are by nature) into the state and relation of children through Jesus Christ, he becoming their Father in him according to the great promise of the new covenant, Eph. ii. 11—13. 1 John iii. 1. Gal. iv. 5. 2 Cor. vi. 17, 18. The adopted are true believers in Christ; they are, through the Spirit's operation, regenerated, and brought to an obediential frame of spirit towards God as their reconciled Father, John i. 12, 13. Tit. iii. 5. 6. Many and great are the privileges of God's adopted children, some of which are his fatherly protection from evil, his provision of all needful things, both for soul and body, his fatherly correction of them, audience and return to their prayers, and a sure title to the heavenly inheritance; for if children, then heirs, heirs of God, and joint-heirs with Christ, Rom. viii. 17. Psa. xxxiv. 10. and cxxi. 7. Heb. xii. 6. 1 John v. 14, 15.

The *Greeks* and *Romans* had several regulations concerning adoption. The Lacedemonian law required, that adoptions should be performed, or at least ratified, in the presence of their kings. At *Athens*, neither slaves, madmen, nor persons under age, could adopt. And at Rome, when a man had a mind to adopt any person, he was to draw up his reasons, and exhibit them to the college of Pontifices for their approbation; this being obtained, the pontifices, consul, or some other prime magistrate, brought in a bill at the *comitia curiata*, to make the adoption valid. The private ceremony which preceded the public adoption amongst

the Romans, consisted in buying the person to be *adopted*, of his parents, for a certain sum, formally given and taken.

Young men were not allowed to adopt their elders; and the adopter was required to be at least eighteen years older than the adopted son; that there might be an appearance of probability in the new relation of father and son.

Children being by adoption provided for in another family, had no claim of inheritance or kindred in the family they had left, unless they renounced their adoption, which, by the laws of Solon, they were prohibited from doing, till they had children to bear the name of their adopted father. And the person who had once adopted children, could not marry afterwards, without leave from the magistrate, which leave could not be obtained unless the adopted children had been guilty of ingratitude. If the adopted children died without issue, the inheritance returned to the relations of the adopter. The adoption of a person who had the right of disposing of himself, was called *adrogation*.

**ADORAM**, *their beauty, power, or praise*. (1.) Son of Tou, king of Hamath, sent to congratulate David on his victory over Hadarezer, king of Syria, 1 Chron. xviii. 10. (2.) King David's general receiver of the tribute, 2 Sam. xx. 24. Whether he was the same with ADONIRAM, we know not. (3.) ADORAM or HADORAM, king REHOBOAM's chief treasurer and overseer of his works. His master sent him to deal with the ten revolting tribes, in order to reduce them to their allegiance. Suspecting him to have been the encourager of their oppressive taxes, or from fury at his master, they stoned him to death on the spot, 1 Kings xii. 18. 2 Chron. x. 18.

**ADORE**. This word, taken in the literal and etymological meaning of it, borrowed from the Latin, *ad*, to, and *os*, the mouth, signifies properly to carry to one's mouth, to kiss one's

hand, or to kiss something, but with a sense of veneration and worship. "If I beheld the sun when it shined, or the moon walking in brightness, and my mouth hath kissed my hand, this also were iniquity;" that is to say, if I have adored them by kissing my hand at the sight of them. And in the book of Kings, "Yet I have left me seven thousand in Israel, all the knees of which have not bowed unto Baal, and every mouth which hath not kissed him." Minutius Felix says, that as Cæcilius passed before the statue of Serapis, he kissed his hand, as is the custom of superstitious people. They who adore are used to kiss their hands, says St. Jerome, and to bow down their heads, and the Hebrews, according to the propriety of their language, put kissing for adoration; for this reason it is said, "Kiss the son, lest he be angry, and ye perish from the right way;" that is to say, adore the Son, and submit to his empire. The word *adore*, in scripture, is taken not only for that worship and adoration which is due to God only, but likewise for those marks of outward respect which are paid to kings, great men, and superior persons. In adoration of both kinds, men bowed their bodies very low, and often threw themselves prostrate on the earth, to demonstrate their respect. Thus bowed Abraham before the three angels who appeared to him in a human form at Mamre. Lot adored them in the same manner upon their arrival at Sodom. It is very probable that neither of them at first sight took them for any other than men. Thus also Abraham adored the people of Hebron, entreating them to sell him a burying-place for Sarah. The Israelites understanding that Moses was sent by God to deliver them from their servitude in Egypt, bowed their heads and worshipped the Lord.

It is needless to multiply examples of this way of speaking; they are to be met with in almost every page of scripture.

To **ADORN**, to deck; make beau-

tiful, 1 Tim. ii. 9. Holiness of nature and practice are an *adorning*. Much care, pains, and attention, to the glass of God's word, are necessary in attaining it; and it renders our temper and character truly amiable, 1 Pet. iii. 4, 5. 1 Tim. ii. 9, 10. By an holy conversation we *adorn the doctrine of God*; practically show to the world the purity, power, glory, and usefulness, of his truth, Tit. ii. 10. The church is *adorned* when her ordinances are pure and efficacious, her officers faithful and zealous, and her members are circumspect in their conversation, Isa. lxi. 10. Rev. xxi. 2.

ADRAMMELECH and ANAMMELECH, were two idols of the men of Sepharvaim. In the Hebrew language, and probably in the Assyrian, the first signifies *magnificent king*, and the last *gentle king*. In the Persian, the first signifies *king of flocks*; and the last in the Arabic, signifies nearly the same. Possibly both were worshipped as the preservers of cattle. The Jewish Rabbins tell us, that the first was represented as a mule or peacock: and the second as a pheasant, quail, or horse. It is more probable the first represented the sun, and the other the moon, which many of the heathens took to be the great rulers of the world, 2 Kings xvii. 13.

ADRAMMELECH and SHAREZER, were sons of SENNACHERIB. It is possible the former had been named after the above-mentioned idol. Dreading their father's intention to sacrifice them, or conceiving some furious prejudice against him, they murdered him as he worshipped Nisroch his idol, and then fled to the country of Armenia, Isa. xxxvii. 38. 2 Kings xix. 37.

ADRAMYTIIUM, *the court of death*, (1.) A city on the north coast of Africa, westward of Egypt. (2.) A city on the west coast of Mysia in Lesser Asia, over against the isle of Lesbos. It was in a ship belonging to this place that Paul sailed from Caesarea to Myra, Acts xxvii. 2.

ADRIA: at present the Adria, or Adriatic sea, comprehends only that sea on the east of Italy, and which is otherwise called the Gulf of Venice; and seems to have taken its name from Adria, an ancient city which stood somewhere in the territory of Venice, on the north-east of Italy. But from Ptolemy and Strabo it appears, that the whole sea adjacent to the isle of Sicily, and even the Ionian or Tuscan sea on the south-west of Italy, was anciently called Adria. In this sea, the ship that transported Paul to Rome was terribly tossed, Acts xxvii. 27.

ADRIEL, *God's flock*, son of Barzillai; he married Merab, Saul's daughter, and had by her five sons, who were put to death before the Lord by the Gibeonites, in revenge of Saul's cruelty, 1 Sam. xviii. 19. and 2 Sam. xxi. 6.

To ADVANCE, to raise to a higher station or rank, 1 Sam. xii. 6.

ADVANTAGE, (1.) Profit, gain, Job xxxv. 3. (2.) A fair opportunity to prevail over one; or actual prevalence over him, 2 Cor. ii. 11.

ADVENTURE, to do a thing by exposing one's self to danger, Judg. ix. 25.

ADVERSARY, one who justly or unjustly sets himself in opposition to another; so Peninnah is called the *adversary* of Hannah, 1 Sam. i. 6. The *adversary to be agreed with in the way*, is any brother who has been injured, as expressed in the preceding verse, to whom we ought quickly to be reconciled, Matt. v. 25. Luke xii. 58, 59. Satan is emphatically called *the adversary*: because with the most obstinate and implacable malice, he sets himself to defame and dishonour God; to reproach, accuse, and harass, the saints; and to ruin the souls and bodies of men, 1 Pet. v. 8.

ADVERSITY, distress and trouble, spiritual or temporal, which withstands and checks our attempts; and like a furious wind blows in our face, Psa. x. 6.

To ADVERTISE, to inform before-hand, Numb. xxiv. 14.

**ADVICE**, council, instruction, Judges xx. 7. To **ADVISE**, to give counsel or advice, 1 Kings xii. 6.

**ADULLAM**, *their testimony, their prey, or their ornament*, a beautiful city; and hence called the *glory of Israel*. Some will have it to have been situated in the south-east of the territory of Judah, near the Dead Sea; but it rather appears to have stood in the plain, south-west of Jerusalem, near Jarmuth and Azekah, Josh. xv. 35. It had anciently a king of its own, whom Joshua killed, chap. xxii. 15. Near to it, David concealed himself from Saul in a cave; and hither his parents, and a number of valiant men, resorted to him, 1 Sam. xxii. 1, 2, &c. Rehoboam rebuilt and fortified it, 2 Chron. xi. 7, 8. Sennacherib's army took and plundered it under Hezekiah, Micah i. 15. Judas Maccabæus and his army solemnly observed the Sabbath in the plain adjacent to it. It was a place of some note about 400 years after Christ; but has long since been reduced to ruins.

**ADULTERER** and **ADULTERESS**, (1.) Such men and women as commit adultery, Psalm i. 18. (2.) Such as indulge an excessive love to the things of this world, James iv. 4.

**ADULTERY**, is either *natural*, which, largely taken, comprehends all manner of unchastity in heart, speech, and behaviour, such as fornication, incest, and all unnatural lusts, &c. Exod. xx. 14. But, strictly taken, it denotes the violating the bed of a married person. Thus we must understand it, where death is constituted the penalty, and the persons were not nearly related, Lev. xx. 10. In case one of the persons was betrothed, the crime and punishment were the same as if married, Deut. xxii. 22—27. Reuben's incest with Bilhah is the first act of adultery we read of. Among the heathens, it was long held an horrible crime, Gen. xx. 9. For about 500 years, we read of few or no instances of it in the Roman state. Nor does

it appear to have been common till the poets represented their gods as monsters of lust.

God appointed for the Jews a method of discovering it, however secret. When a man suspected his wife's fidelity, he warned her to avoid private intercourse with the suspected paramour: if she obeyed not, she was brought before the judges of the place, and the presumptions of her guilt declared. If she continued to assert her innocence, she was tried by the water of jealousy. She was carried to the place of the tabernacle and temple, and examined before the great council, or Sanhedrim. If she persisted in her denial, she was brought to the east gate of the outer court, and before vast numbers of her own sex, dressed all in black, the priest solemnly adjured her to declare the truth; and represented her danger in drinking the water of jealousy if she was guilty. She said **AMEN**: importing a solemn wish that vengeance might light on her if guilty. The priest wrote the adjuration and curse on a piece of parchment or bark: he then filled a new earthen vessel with holy water, either from one of the sacred basins, or with the water of purification: he mingled with it some dust taken from the pavement of the tabernacle, or temple; and having read the writing to the woman, and received the return of her second **AMEN**, he washed out the ink, with which the adjuration and curse were written, into the mixture of dust and water: meanwhile, another priest tore the upper part of her clothes, uncovered her head, dishevelled her hair, girt her half-torn garments below her breast, and presented her with about a pound and a half of barley-meal in a frying-pan, without either oil or incense, to mark how disagreeable to God the occasion of this offering was. The priest, who prepared the bitter water, then caused her to drink it; put the pan with the meal into her hand, stirred it a little, and burnt part of it on the altar of burnt-offer-



ing. If the woman was innocent, this draught confirmed her health, and rendered her fruitful; but if guilty, she immediately grew pale, her eyes started out of her head, her belly swelled, her thighs rotted; she was hurried out of the court, that it might not be polluted with her ignominious death. It is said, her paramour, however distant, was at the same time affected in like manner: but, in case the husband was guilty of whoredom, it is asserted the bitter water had no effect, Numb. v. 12—31.

—A woman taken in the very act of adultery, was brought by the Jews to Jesus Christ, to try if he would ensnare himself by acting the part of a civil judge, in passing sentence against her; or contradict the law of Moses, in dismissing her without punishment. He bid the accuser, innocent of the like crime, cast the first stone at her; their consciences, awakened by his divine power, charged home their guilt, and they went off ashamed. Jesus finding that none of them had condemned her, he, to testify that the end of his coming was not to condemn, but to save sinners, and to instruct his ministers not to meddle in civil judgments, condemned her not; but warned her to avoid the like wickedness for the future, John viii. 1—14.

—The divine authority of this history of the adulteress has been much questioned. It is wanting in sundry of the ancient translations, and in not a few of the Greek copies: some copies have it at the end of the 21st of Luke; others at the end of John; others have it as a marginal note at the 8th of John. Not a few of the Greek fathers appear ignorant of its authority. But the evidence in its favour is still more pregnant. Tatian, who lived A. D. 160, and Ammonius, who flourished A. D. 220, have it in their Harmony of the Gospels. Athanasius, and all the Latin fathers, acknowledge it. It is found in all the sixteen manuscripts consulted by Robert Stephen; in all but one of the seventeen consulted by

Beza, and in above one hundred consulted by Mill.

ADULTERY, in the prophetic scriptures, is often metaphorically taken, and signifies idolatry, and apostacy from God, by which men basely defile themselves, and wickedly violate their covenant relation to him, Hos. ii 2. Ezek. xiv. and xxiii.

ADUMMIM, *earthly, red*, a mountain and city near Jericho, and in the lot of the tribe of Benjamin. It lay in the way from Jerusalem to Jericho, and is said to have been much infested with robbers; and hence perhaps it received its name, which signifies the *red* or *bloody ones*, Josh. xv. 7. and xviii. 17. Here Jesus lays the scene of his history or parable of the man that fell among thieves, Luke x. 30—36.

ADVOCATE, from *advocatus*, L. Among the Romans, a person who undertook the defence of causes, which he pleaded much in the same manner that our barristers do at present. The *advocate* differed from the *procuratores*: for it was the business of these to assist the plaintiff in proving, or the defendant in clearing himself in the matter of fact; but the *advocati*, who were also called *patroni*, were to defend their client in matter of law. Hence an *advocate* is one who pleads the cause of another in a court of judicature.

—Jesus Christ is called our *Advocate with the Father*: by his constant appearance in the presence of God for us, he renders our prayers and service acceptable; he answers all the charges that the law or justice of God; that Satan and our own consciences, can lay against us; and sues out our spiritual title to all the benefits of the new covenant, 1 John ii. 1. The Holy Ghost is called an *advocate*. In opposition to the suggestions of Satan, of the world, and our lusts, he pleads the cause of Christ at the bar of our consciences, and insists on his obtaining due honour in our heart and life; and, by aiding our prayers, and directing and enabling

us to prosecute them at God's throne of grace, he maketh intercession for us with groanings that cannot be uttered, John xiv. 26. Gr. Rom. viii. 26.

**AFAR**, joined with **OFF**: (1.) At a great distance of time or place, John vii. 56. Jer. xxxi. 10. (2.) Apparently estranged in affection; indisposed and unready to help, Psal. xxxviii. 11. and x. 1. (3.) Not members of the church, not in a gracious state of friendship and fellowship with God, Eph. ii. 17.

To **AFFECT**, to stir up, influence, Lam. iii. 51. Men's **AFFECTIONS**, are their desires and inclinations; such as love, fear, care, joy, delight, &c. Col. iii. 1. *Vile affections*, are inclinations to wallow in shameful, beastly, and unnatural lusts, Rom. i. 26. *Inordinate affections*, or the *affections of the flesh*, are irregular desire, care, joy, fear, &c. Col. iii. 5. Gal. v. 24.

**AFFINITY**, a relation between persons and families constituted by **MARRIAGE**. Solomon *made affinity with Pharaoh*, by espousing his daughter, 1 Kings iii. 1. Jehoshaphat *joined in affinity* with Ahab, when he took his sister Athaliah to be the wife of his son Jehoram, 2 Chron. xviii.

To **AFFIRM**: (1.) To maintain the truth of an opinion or report, Acts xxv. 19. (2.) To teach, 1 Tim. i. 7.

To **AFFLICT**, to distress, vex, pain, Gen. xv. 13. **AFFLICTION** denotes all manner of distress, oppression, and persecution, Job v. 6. Exod. iii. 7. Mark iv. 17. When laid on finally impenitent sinners, it is properly *punishment*, as it springs from God's wrath, and ends in their ruin, Nah. i. 9. When laid on the saints, it is fatherly *chastisement*, springing from God's love to them, and works for their good, 2 Cor. iv. 17. The saints are represented as an *afflicted people*; they endure manifold troubles from God, from Satan, the world, and their own lusts, Psal. xviii. 27. Zeph. iii. 12. They 'fill up what is behind of the afflictions of Christ,' and 'partake of the afflictions of the gospel;'

as means of conforming them to his image; these are borne for adherence to his interests, and the truths of the gospel, Col. i. 24. 2 Tim. i. 8.

**AFFRIGHTED**, **AFRAID**, filled with fear, terror, and dread, Luke xxiv. 37. Deut. i. 7.

**AFRESH**, anew, another time, Heb. vi. 6.

**AFTER**, (1.) Behind, Job xxx. 5. (2.) Later in time, at the end of, Gen. xxxviii. 24. (3.) According to the direction and influence of the flesh, or spirit, Rom. viii. 1, 4, 13. To *inquire after*, *go after*, *walk after*, *follow after*, is to search, imitate, seek for, serve, worship; Gen. xviii. 12. Exod. i. 11. Job x. 6. Deut. vi. 14. Hos. xi. 10.

**AGABUS**, *locusts*, a prophet, who foretold the famine that happened in the days of Claudius Cesar, *A. D.* 44. Acts xi. 28. About *A. D.* 60, he visited Paul at Cesarea, and foretold his being bound at Jerusalem, Acts xxi. 10. It is said that he suffered martyrdom at Antiöch.

**AGAG**, *roof*, *floor*. It seems to have been a common name of the kings of Amalek. It appears they had a mighty king of this name as early as the time of Moses, Numb. xxiv. 7. One of this name governed them in the days of Saul. He was extremely cruel and bloody; his sword had bereaved many mothers of children. Saul, when he was appointed by God to cut off that whole nation, spared him with the best of the flocks. He appeared before Samuel the prophet with the most delicate airs, expressing his hopes, that he had no reason to fear a violent and tormenting death; but the prophet with his own hand, or another by his order, hewed him to pieces before the Lord in Gilgal, 1 Sam. xv. 8, 20, 32, 33. Haman is called an Agagite, probably because he was an Amalekite, and of the blood royal, Esth. iii. 1.

**AGAIN**, (1.) A second time, Gen. viii. 21. (2.) Come back, Prov. ii. 19.

**AGAINST**, (1.) In opposition to,

Acts xxviii. 22. Gen. xvi. 12. (2.)  
Directly facing, Numb viii. 2. (3.)  
By the time when, 2 Kings xvi. 11.

**AGAPÆ.** This is a Greek word, and signifies properly love. The feasts of love which were in use among the Christians of the primitive church, were called by this name. They were celebrated in memory of the last supper which Jesus Christ made with his apostles, when he instituted the holy eucharist. These festivals were kept in the church, towards the evening, after the common prayers were over, and the word of salvation had been heard. When this was done, the faithful ate together with great simplicity and union, what every one had brought with him: so that the rich and the poor were no way distinguished.

After a frugal and moderate supper, they partook of the Lord's body and blood, and gave each other the kiss of peace. This custom, so good and laudable in its origin, soon degenerated, and was abused. St. Paul, in his first epistle to the Corinthians, complains, that so early as in his time the rich despised the poor in these assemblies, and would not condescend to eat with them: "When ye come together," says he, "in one place, this is not to eat the Lord's supper; for in eating every one taketh before another his own supper, and one is hungry, and another is drunken; what, have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not." The Jews had certain devotional entertainments, which had some relation to the *agapæ* we are speaking of. Upon their great festival-days they made feasts for their family, their friends, and relations; to these they invited the priests, the poor, and orphans, and sent portions to them of their sacrifices. These repasts were made in the temple, and before the Lord; and there were certain

sacrifices and first-fruits appointed by the law, which were to be set apart for this purpose.

**AGATE,** an almost transparent precious stone, variegated with veins and clouds, composed of crystal, debased by a small quantity of earth. It is not formed by incrustations round a nucleus, nor made up of plates; but seemingly the effect of one concretion, and variegated merely by the disposition which the fluids in which they were formed gave their differently coloured matter. Agates are excellent for burishing of gold, and sealing of wax. Some of them have a whitish ground, as the *dendraches* or *mocoa-stone*, the *phassaches* and another sort, the *hæmachates*, *sardaches*, &c. have a reddish ground; the *cera-chates* and *leonteseres* have a yellowish ground; the *jaspaches*, and some others, have a greenish ground. The *sardaches* is most esteemed. The *agate* was the 2d stone in the third row of the high priest's breastplate, Exod. xxviii. 19. The Syrians traded with *agates* in the Tyrian fairs, Ezek. xxvii. 16. The *windows* of the gospel church are of *agates*; her ministers and ordinances which enlighten her are pure, and diversified in gifts, Isa. liv. 12.

**AGE,** (1.) The whole continuance of one's life, Gen. xlvii. 28. (2.) The time of life when a woman is able to bear children, Heb. xi. 11. (3.) The time when a man's natural powers and faculties are at their perfection, or near it, John ix. 21, 23. Eph. iv. 13. (4.) Long continuance of life, Job v. 26. Zech. viii. 4, (5.) A period of time, past, present, or future, Eph. iii. 5. and ii. 7. (6.) The people living in such periods, Col. i. 26.

The duration of the world has been divided by **AGES.** The patriarchal age continued 2513 years from the creation of the world to the departure of the Hebrews from Egypt. The ceremonial age 1491 years, from the mission of Moses to the incarna-



tion of Christ. The chronology of the vulgar Chinese, and of the ancient Chaldeans and Egyptians, far exceeds our reckoning. By adding an hundred years to the age of a great many of the patriarchs before Abraham, prior to the birth of their succeeding children, the Greek version of the Old Testament extends the period before the flood to 2261 years; and the period thence to Abraham's entrance into Canaan, to 1125. It is probable that the author or authors of this version ascribed to the Seventy, used such freedom with the sacred oracles, that, under pretence of taking the ancient years for months, they might reconcile the longevity of the patriarchs to the common standard of life in their time. Vossius and Pezron have with great zeal attempted to establish this chronology, under pretence that it tallies better with profane history, and accounts for the multitudes of men in the earlier ages of the world. That pretence is entirely groundless: for at a moderate calculation there might be 80,000,000,000 persons in the world in the year of the flood, which was *A. M.* 1656. The sixteen grandsons of Noah might produce sundry thousands against the building of Babel, even suppose we should place it at the birth of Peleg, in the 101st year after the flood. And if, with the authors of the Universal History, we place it 252 years later, there might be still many thousands more. We have no authority for the vast multitudes of men in the early ages after the flood, but that of Ctesias, one of the most romantic writers that ever breathed. Stillingfleet in his *Origines Sacrae*, Bedford in his *Chronology*, and Shuckford in his *Connexions*, &c. have shown how well the chronology of our Bible tallies with such profane history as deserves credit. Sir Isaac Newton, in his *Chronology of ancient kingdoms amended*, has rendered it sufficiently probable, that the states mentioned in the history of the Greeks were not by far so early founded as was ge-

nerally thought. The duration of the Old Testament may be more particularly divided into, (1.) *The Antediluvian age*, that ended at the flood, *A. M.* 1656, Gen. v. (2.) *The age of the dispersion*, consisting of 428 years, and ending with the call of Abraham, *A. M.* 2082, Gen. xi.—(3.) *The age of sojourning*, from the call of Abraham to the deliverance of the Hebrews from Egypt, consisting of 430 years, Exod. xii. 40. and ending *A. M.* 2512. (4.) *The age of the tabernacle*, consisting of 480 years, and ending at the foundation of Solomon's temple, *A. M.* 2992, 1 Kings vi. 1. (5.) *The age of Solomon's temple*, consisting of 424 years, and ending with the burning of it by Nebuchadnezzar, *A. M.* 3416. (6.) *The age of Zerubbabel's temple*, consisting of 588 years, and ending at the commencement of the Christian era, which is supposed to be two or three years after the birth of Christ, *A. M.* 4004.

**AGONY**, painful conflict, rack-ing and tormenting trouble in soul or body, Luke xxii. 44.

**To AGREE**, (1.) To bargain with, Matt. xx. 2, 13. (2.) To approve, consent to, Acts v. 40. (3.) To be like to, Mark xiv. 56, 70. (4.) To conspire, resolve together, John ix. 22. (5.) To be reconciled to, Matt. v. 25.

**AGRIPPA**, the son of Herod Agrippa. He was at Rome with the emperor Claudius when his father died, *A. D.* 44. The emperor was inclined to bestow on him the whole dominions possessed by his father; but his courtiers dissuaded him from it. The next year the governor of Syria thought to have compelled the Jews to lodge the ornaments of their high priest in the tower of Antonia, under the custody of the Roman guard; but, by the influence of Agrippa, they were allowed by the emperor to keep them in their own custody. *A. D.* 49, Herod, king of Chalcis, his uncle, died, and he was by the emperor constituted his successor; but four

years after, that kingdom was taken from him; and the provinces of Gaulonites, Trachonites, Batanea, Paneas, and Abilene, were given him in its stead. To these, soon after, Nero added Julias in Perea; and a part of Galilee on the west of the sea of Tiberias. When Festus was made governor of Judea, *A. D.* 60, Agrippa and his sister Bernice, with whom he was supposed to live in incest, came to Cesarea to congratulate him. In the course of their conversation, Festus mentioned the affair of Paul's trial and appeal to Cesar. Agrippa was extremely curious to hear what Paul had to say for himself. On the morrow, Festus gratified him and his sister with a hearing of him in the public hall. Paul being desired by Agrippa to say what he could in his own defence, rehearsed how he was converted from a furious persecutor into a zealous preacher; and how he had, according to the ancient prophets, preached the resurrection of the dead. Agrippa was so charmed with the good sense and majesty of the discourse, and with the apostle's polite address to himself, that he declared he was almost persuaded to be a Christian. Paul expressed his earnest wishes that king Agrippa and all the audience were altogether such as himself, excepting his bonds and affliction; Agrippa signified to Festus, that he might have been set at liberty if he had not appealed to Cesar, Acts xxv. and xxvi.

About two years after, Agrippa deposed Joseph Cabei, the Jewish high priest, for the great offence which he had given to the people, in the murder of JAMES, the brother of Jude, whose distinguished meekness and sanctity were universally respected; and he made Jesus the son of Damneus, priest in his room. It was not long after, when he allowed the temple-singers to wear linen robes as the common priests. He restrained awhile the rebellion of the Jews against their Roman superiors. When at last, rendered desperate by the oppression and in-

solence of their governors, they openly revolted, Agrippa was obliged to side with the Romans. After the destruction of JERUSALEM, he and his sister Bernice retired to Rome, where he died, aged 70, *A. D.* 90.

AGUE, a periodical disease of the fever kind, consisting of a cold shivering fit, succeeded by a hot one. It is occasioned by an obstruction of perspiration; and is said to be the most obstinate in the harvest season. A *burning ague*, is one of the most terrible kind, and which includes all kinds of *acute* diseases, is that with which the Lord threatens to afflict disobedient professors of his holy religion, Lev. xxvi. 16.

AGUR, *a stranger*, the son of Jakeh, is imagined by some to be Solomon: but Solomon had no reason thus to disguise his name; nor could he be supposed to pray against riches; nor is his style and manner of writing similar to Agur's; who, under inspiration, uttered the xxxth chapter of the Proverbs to his two friends Ithiel and Ucal. In it he professeth his great ignorance of the unsearchable greatness and marvellous works of God; his esteem of God's word, and desire of a *moderate* share of worldly things. He mentions four kinds of persons very wicked; four things insatiable; four things wonderful; four small, but wise; and four comely in going, Prov. xxx

AH, ALAB. It generally expresses great distress and sorrow, Jer. xxii. 18. but in Psalm xxxv. 25. and Isa. i. 24. it signifies the same as

AHA, which denotes contempt; derision; insult, Psal. xxxv. 21.

AHAB, *uncle*, the son and successor of OMRI. He began his reign over Israel, *A. M.* 3086, and reigned 22 years. In impiety he far exceeded all the kings of Israel. He married Jezebel, the daughter of Ethbaal king of Zidon, who introduced all the abominations and idols of her country, Baal and Ashtaroth; and vigorously prompted her husband to every thing horrid. To punish their

wickedness, God, by the prophet Elijah, first threatened, and then sent above three years of continued drought; and a terrible famine ensued. Charging this to the account of the prophet, Ahab sought for him in his own kingdom, and those adjacent, to murder him. At last Elijah, by means of Obadiah, a courtier, informed Ahab where he was. Ahab hastened to the spot, and rudely charged him as a *troubler of Israel*. The prophet replied, that he himself and family, in forsaking the true God, and following Baalim, had brought these judgments upon the people. He required Ahab to assemble the Israelites, and all the prophets of Baal, to mount Carmel. It was done; and Elijah having, by the descent of fire from heaven to consume his sacrifice, demonstrated JEHOVAH, not Baal, to be the true God, ordered the people to slay the prophets of Baal, to the number of 450: and quickly after, by his prayers procured an abundance of rain, 1 Kings xvi. 29—34. and xvii. xviii.

About A. M. 3103, Benhadad, king of Syria, who besieged Samaria with a powerful host, sent Ahab a message, importing, that all his silver, gold, wives, and children, were his property. Ahab immediately consented. By a second message, Benhadad ordered him to deliver up his silver, gold, wives, and children; and threatened, that upon the morrow after, he would send his servants to plunder the city and palace of every thing valuable. The elders and people dissuaded Ahab from hearkening to this. Hearing of their refusal, Benhadad outrageously swore, that his troops should, ere long, demolish Samaria till not a vestige was left. Offended with the Syrians for their pride, God, by a prophet, instructed Ahab in his measures, and assured him of victory. Ahab ordered his small army of 7000, with 232 princes at their head, to march out of the city at noon-tide. Benhadad ordered his troops to bring the young commanders directly to him, whatever they intended; but

the Hebrew host still advanced, and killed all that opposed them. Benhadad and his army were entirely routed, and left a prodigious booty. This victory was gained by raw and unexperienced commanders, that it might appear to be wholly of God.

The prophet informed Ahab, that Benhadad would invade his kingdom next spring; and advised him to take heed to his steps. The invasion took place with a powerful host. Ahab, assured of victory by the prophet, drew up his small army seven days successively before the Syrians, and on the last gave them battle. An hundred thousand Syrians were killed on the spot: the rest fled to Aphek, where the falling of a wall killed 27,000 more. Benhadad threw himself on the mercy of Ahab, and was kindly received. An agreement was made, that Ahab should have all the cities restored that had been taken from him and his father; and that he should be allowed to make for his own use *streets, market-places, or rather citadels*, in Damascus. This untimely kindness to a blasphemer and murderer, whom Providence had put in Ahab's power to slay, greatly provoked the Lord. A prophet, as he returned home, assured him, that since he had suffered Benhadad to escape, his life should go for his life, and his people for his. Ahab was at first considerably vexed; but the impression of the prophet's words quickly wore off, 1 Kings xx.

Intending to make himself a kitchen garden, hard by his palace in Jezreel, Ahab demanded of Naboth to sell him his vineyard, or exchange it for a better. Naboth absolutely refused to violate the divine law in an unnecessary alienation of the inheritance of his fathers. Stung with this refusal, Ahab went home greatly displeased, threw himself on his bed, and would eat nothing. Informed of the cause of his disorder, Jezebel, to comfort him, assured him that she would quickly put him into the possession of Naboth's vineyard. By issuing forth orders to the elders of the

city, and suborning false witnesses against Naboth, she got him murdered as guilty of blasphemy and treason. Informed of his death, Ahab went and took possession of his vineyard. Elijah met him, and assured him, that for his murder of Naboth, and seizing of his vineyard, dogs should lick his blood on the spot where they had licked Naboth's: that Jezebel, his wife, should be eaten by dogs near the wall of Jezreel: and the rest of the family have their carcases devoured by dogs in the city, or wild beasts and fowls without it. Terrified with this prediction, Ahab rent his clothes, put on sackcloth, and mourned for his conduct. To reward his repentance, God deferred the full execution of the stroke till after his death, in the reign of Jehoram, his son, 1 Kings xxi.

A. M. 3107. Benhadad not fulfilling his treaty in restoring to Israel their property, Ahab prepared to retake Ramoth-Gilead, a strong city near the S. E. confines of Syria, by force. Jehoshaphat happened just then to pay a visit to Ahab, and consented to assist him; but desired that some prophet might be first consulted, whether the Lord would favour the attempt. Four hundred prophets of Baal were consulted. They, as with one voice, assured the kings that the Lord would deliver the city into their hand. Suspecting their fraud, Jehoshaphat inquired for a prophet of the true God. Ahab informed him of one Micaiah; 'But,' said he, 'I hate him, for he always prophesies evil concerning me.' Being sent for at Jehoshaphat's instance, and consulted, he bade Ahab go up to Ramoth-Gilead, and prosper. Ahab discerning the ironical air with which he spake, adjured him to tell nothing but truth. Micaiah then seriously assured him, that his army should be scattered, and return without him at their head; and that, by the divine permission, a lying spirit had seduced his false prophets to entice him to go up and perish in the attempt. Enraged at this, Ahab ordered Micaiah to prison, and

there to continue with a scanty allowance, till himself should return in peace. Micaiah replied, that if ever the Lord spake by him, he should never return in peace. To avoid his predicted exit, Ahab treacherously persuaded Jehoshaphat to put on royal apparel, while himself went to the field of battle in disguise. In consequence of this, all the Syrian captains, as directed by their master, set upon Jehoshaphat, suspecting him to be Ahab. At last, God delivered Jehoshaphat; but Ahab, notwithstanding his precaution, met with his fate. A Syrian shot a random arrow, which, entering by the joints of his harness, pierced him to the heart; and made him order his charioteer to carry him out of the host, for he was sore wounded. The battle continued, and Ahab, bleeding in his chariot, faced the enemy till night, and then died. His army were immediately warned to disperse and shift for themselves. Ahab was carried to Samaria in his chariot, and buried. His chariot and armour being washed in the pool, the dogs licked up his blood; and his son Ahaziah reigned in his stead, 1 Kings xxii.

2. AHAB, the son of Kolaiah, and ZEDEKIAH, the son of Maaseiah, were two false prophets, who about A. M. 3406 seduced the Jewish captives at Babylon with hopes of a speedy deliverance; and stirred them up against JEREMIAH. The Lord threatened them with a public and ignominious death before such persons as they had deceived; and that their names should become a curse: men wishing their foes might be made like Ahab and Zedekiah, whom Nebuchadnezzar, king of Babylon, roasted in the fire, Jer. xxix. 21, 22.

AHASUERUS, *prince, head, or chief*, or ASTYAGES, the Mede, Dan. ix. 1. He was the son of the brave Cyaxares, who assisted Nebuchadnezzar to overturn the Assyrian empire, and ruin the city of Nineveh. He succeeded his father on the Median throne, and reigned 35 years; but did nothing of importance,

besides repulsing an inroad which Evil-merodach, king of Babylon, made on his territories. He died *A. M.* 3444, leaving children Darius the Mede, his successor, and Mandane, the mother of Cyrus.

2. **AHASUERUS**, or **Cambyses**, king of Persia. He succeeded his father **CYRUS**, *A. M.* 3475, and reigned 7 years and five months. He had scarcely mounted the throne, when the Samaritans requested him to put a stop to the rebuilding of the temple at Jerusalem. He did not, and perhaps could not, formally revoke the decree of his father. The building, however, was stopped during his reign. He was notable for nothing but violence, foolishness, and cruelty. His fits of passion often hurried him into downright madness. In the second year of his reign he entered Egypt, reduced the revolters, wasted their country, killed their sacred ox, and carried off thousands of their idols. Here he continued five years, and ruined a great part of his army in the dry deserts of Lybia, in his mad attempt to invade Ethiopia; and daily sacrificed some principal Persians to his fury, his own brother and sister not excepted. Informed that Patizithes the Magus, whom he had left to govern Persia in his absence, had placed his own brother, Smerdis, on the throne, pretending he was Smerdis, the brother of Cambyses, he hastened to his kingdom. It is said he wreaked his fury on the Jewish nation as he passed their territories. Near mount Carmel he mounted his horse with such precipitant rage, that his sword dropt from its scabbard, and desperately wounded his thigh. The wound appearing to be mortal, Cambyses convened his principal nobles, and informed them that his brother Smerdis had been murdered by his orders; and begged that they would not suffer the Magian impostor to translate the government to the Medes; and quickly after expired. That Cambyses is the Ahasuerus, and Smerdis Magus the Artaxerxes, of scripture,

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who hindered the rebuilding of the temple, is sufficiently plain. None but these ruled in Persia betwixt Cyrus, who gave the edict for building, and Darius, who renewed it, *Ezra* iv. 6, 7.

3. **AHASUERUS**, the husband of Esther. Who he was is not universally agreed; Scaliger, Gill, and others, will have him to be Xerxes, the fourth king of Persia after Cyrus: his wife, Amestris, they suppose to have been the very same with Esther: and that the report of her cruelty took rise from her concern in the execution of Haman and his sons, and the death of the 70,000, who were slain by the Jews in their own defence. The authors of the Universal History, Prideaux, and others, will have him to be Artaxerxes Longimanus, the son of Xerxes, who greatly favoured the Jews, particularly in the seventh year of his reign, &c. *Ezra* vii. *Neh.* i. and ii. with *Esth.* ii. 16. and indeed Josephus calls him by this name. The seventy interpreters, and the apocryphal additions to Esther, constantly call him Artaxerxes. Atossa, the beloved wife of Darius Hystaspis, according to Herodotus, was never divorced, but lived with him till his death: both she and Aristone, his next beloved wife, were the daughters of Cyrus. These hints would effectually command our assent, if we did not recollect that Artaxerxes began his reign *A. M.* 3548; the seventh year of it, when Esther was taken to his bed, should be *A. M.* 3355; betwixt which and *A. M.* 3405, when Mordecai was carried captive to Babylon with king Jehoiachin, (*Esth.* ii. 5.) is an interval of 155 years. How incredible that he should be then alive, or capable to manage the affairs of a large empire! How improbable that his cousin Esther could be so young as to attract the king's affection, above all the fine beauties of Persia! We are therefore obliged to accede to the sentiments of the great Usher, Calmet, &c. that this Ahasuerus was Darius

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**Hystaspis.** He, first of the Persian kings, reigned from India to Ethiopia above Egypt: and was noted for his imposition of tributes, and hoarding of money, Esther i. 1. and x. 1. We should even reckon him too late, could we possibly fix upon any before him. **Atossa**, the name of his beloved wife, is easily formed from **HADASSAH**, the Hebrew designation of Esther. Herodotus might very easily be mistaken concerning her lineage, when she so long concealed it herself; and the Persians could hardly fail to challenge her as one of their royal blood, rather than assign her to the contemptible Jews.

**AHASUERUS**, if Darius Hystaspis, was a Persian of royal blood, a descendant of Achæmenes, and an attendant of Cyrus in his warlike expeditions. Soon after the death of Cambyses, he and other six Persian lords killed Smerdis, the usurper. They agreed to meet next morning on horseback, at an appointed place, before sun-rising, and that he whose horse should neigh first, should be acknowledged king by the rest. Hearing of this agreement, Darius's groom caused his master's horse to cover a mare in the place by night. The conspirators no sooner met next morning, than Darius's stallion neighed for his mare. The rest immediately alighted, and acknowledged Darius their sovereign, *A. M.* 3483. To fortify his royal claim, he, according to Herodotus, espoused Atossa, the daughter of Cyrus, who had been first married to her brother Cambyses, and afterwards to Smerdis, the usurper; and Aristone, her sister. In the second year of his reign, the Jews, encouraged by the prophets Haggai and Zechariah, resumed the rebuilding of their temple. The Samaritan governors, by means of whom the work had suffered about nine years' interruption, demanded their warrant. The Jews referred them to the edict of Cyrus. The governors informed Darius hereof, and begged he would inquire if such an edict was ever granted, and

return them his orders. Upon search the edict was found at **ACHMETHA**, among other national records. Darius confirmed it, and ordered his Samaritan governors to assist the Jews, if necessary, and to furnish them with every thing needful for sacrifice; and he devoted to ignominious death and ruin the persons who should refuse to obey, Ezra v. and vi.

When his empire, containing 127 provinces, and extending from India to African Ethiopia, was fully established, and his new palace of Shushan finished, he made a very splendid entertainment for his nobles. It lasted six months; at the end of which, he made a feast of seven days for all the people of Shushan. His queen **VASHTI**, at the same time, feasted the ladies and other women, in the like splendid manner. Upon the 7th day, Ahasuerus, warmed with wine, and gayer than usual, ordered his principal eunuchs, **Mehuman**, **Biztha**, **Harbona**, **Bigtha**, **Abagtha**, **Zethar**, and **Carcas**, to bring queen Vashti to the assembly of the men, for the display of her charms. She refused to obey. Enraged at this, Ahasuerus, by the advice of Memucan, and his other six counsellors, gave Vashti an irrevocable divorce. A war with the revolting **BABYLONIANS**, which issued in the ruin of most of them, and the reduction of their walls, employed his thoughts for above two years. He now heartily repented of his rash divorcement of Vashti. His servants advised him to search out all the fine virgins of his vast empire, and choose whom he pleased to be her successor. The virgins were collected at Shushan; and after a year's preparation with fine spices, were in their turn admitted to his bed. None of them pleased him equally with Esther. She was made queen in the seventh year of his reign. Whether his fruitless expedition into Scythia happened during the purification of the women, or afterwards, we know not,

No sooner was Esther made queen, than Bigthan and Teresh, two of his chamberlains, resolved to murder the king; probably from disgust at his treatment of Vashti. Mordecai informed against them; the crime was proved, and the traitors were hanged. Just after, Ahasuerus made HAMAN his chief minister of state; who, enraged that Mordecai denied him the honours he desired, obtained an edict, to have the whole Jewish nation cut off in one day, and their estates confiscated to the king. To prevent the execution, Esther, advised by Mordecai, risked her life, in approaching the royal presence uncalled. Melted with affection, Ahasuerus held out to her his golden sceptre, as a token that her life was in no danger, in making her request. She only invited him and Haman to a splendid feast. At the banquet, he again offered her whatever she asked, to the half of his kingdom. She only begged they would come to-morrow to a second entertainment. That very night the king could take no sleep: he therefore ordered the records of the empire to be read to him. The reader happened on the passage of Mordecai's information against the treacherous chamberlains. Finding that Mordecai had hitherto been neglected, the king resolved now to reward him. Haman, who had just entered the palace to ask leave to hang Mordecai on the gallows which he had prepared, was called in, and asked what was proper to be done to the man the king delighted to honour? Haman, expecting the honour was intended for himself, advised, that the man should be dressed in the royal robes, crowned with the royal diadem, mounted on the king's horse, while one of the chief courtiers should lead his horse through the streets, proclaiming aloud, 'Thus shall it be done to the man whom the king delighteth to honour.'—The king ordered Haman immediately to serve Mordecai the Jew in the manner which he had suggested.

That very day, at Esther's banquet, the king, a third time, offered to grant her whatever she would request, to the half of his kingdom. She then begged he would interpose for the life of herself and her people; as, to the king's hurt, they were sold to be murdered. Informed that Haman was the manager of this horrid scene, Ahasuerus flew out in a rage, and went to his garden. Returning in a little time, he found Haman at the feet of queen Esther, begging his life. His passion, it seems, made him imagine Haman had intended to force the queen on the bed whereon she sat at the banquet: he therefore ordered his face to be covered, as a signal of death. One of the pages present informed Ahasuerus, that Haman had in his house a gallows prepared to hang Mordecai, the preserver of the king's life. Ahasuerus ordered Haman himself to be hanged on it; and gave Haman's whole power and honours to Mordecai; and though, according to the Persian law, he could not revoke the decree against the Jewish nation, he allowed Mordecai and Esther to write to all the provinces, that the Jews should stand up in their own defence; and in such a manner as tended to discourage the Heathen from attempting the massacre of them, Esth. i. to ix.

Soon after Mordecai became his chief minister, Ahasuerus laid a tax on his inland territories, and on that part of Lesser Asia, and the islands, which belonged to him. About A. M. 3495, he invaded India, and obliged the inhabitants to pay him yearly 365 talents of silver. He had a great deal of quarrelling with the Greeks in Lesser Asia, and with the Athenians and others in Europe, which generally issued in his loss and disgrace. A little before his death, the Egyptians revolted from his yoke. He died A. M. 3519, after a reign of 36 years; and was succeeded by Xerxes, his son.

AHAVA, *offence*, or *generation*, some little river of Chaldea, or rather Assyria. Here Ezra, with his

attendant Jews, observed a solemn fast, for direction and success in their return to Judea, Ezra viii. 15—21.

**AHAZ**, *one that takes and possesses*, the son of Jotham, king of Judah.—About the tenth year of his age, he espoused Abijah, the daughter of Zechariah, by whom, about a year after, he had his son Hezekiah. At twenty years of age, Ahaz fell heir to the crown, *A. M.* 3265, and reigned 16 years. In imitation of the kings of Israel, he abandoned himself to the most abominable idolatries. One of his sons he sacrificed to the idol Moloch; and, it is said, caused the rest to pass through the fire. He did not merely connive at the people's offering sacrifices in high places, as sundry of his predecessors had done; but he himself ordered sacrifices and incense to be offered in high places, hills, groves, and under green trees. Towards the end of his father's reign, the Syrians under Rezin, and the Israelites under Pekah, had begun to harass Judah. Observing Ahaz to be a weak prince, they agreed to dethrone him, and make a son of Tabeal, their deputy, king in his stead. Their armies invaded his kingdom all at once. He and his people were seized with the utmost consternation. The prophet Isaiah assured him, that none of their projects should prosper; and that since the Messiah was not yet come, there was no reason to fear the departure of the sceptre from Judah, Isa. vii. This stroke was diverted: but Ahaz proceeding from one evil to another, the two kings made a fresh attack upon him. Rezin marched to Elath, a noted sea-port on the Red Sea, and peopled it with Syrians. Pekah attacked Ahaz's army, and killed 120,000 of them in one day, besides Maaseiah his son; and carried off 200,000 prisoners, men, women, and children. Moved with the remonstrance of Obed the prophet, the princes of Israel, Azariah, Berechiah, Jehizkiah, and Amasa, persuaded the

troops to dismiss their prisoners; and they returned them back with no small tokens of humanity.—Meanwhile the Edomites, from the south, ravaged the country, and carried off a number of the people for slaves. The Philistines, from the west, invaded the low country adjacent to their territories, and the south; and took Beth-shemesh, Ajalon, Gederoth, Shocho, Timnah, and Gimzo, and peopled them with a colony of their nation.

In his distress Ahaz grew more and more wicked; he sought not to the Lord; but, stripping the temple and city of all the gold he could find, he sent it for a present to Tiglath-pileser, king of Assyria; he surrendered himself his vassal; and begged his assistance against his enemies. By cutting off the Syrians that were a barrier against the eastern powers, and by imposing on his kingdom a tribute, Tiglath-pileser rather hurt than helped him. Ahaz went to Damascus, to congratulate the Assyrian monarch on his victory over Syria; he there observed an idolatrous altar, which mightily suited his taste; he sent off a plan of it to Urijah the high priest, to form one similar. Urijah had it finished before Ahaz returned to Jerusalem. Ahaz ordered it to be placed in the room of the brazen altar erected by Solomon; and to offer all the sacrifices thereon. To gratify the king of Assyria, who, it seems, returned him his visit, he turned about the royal entrance to the court of the temple; he took away the *cover of the Sabbath*, where it seems the priest stood to read the law, or the royal family to hear it; he disgraced the brazen lavers and sea, by removing their pedestals, and setting them on the earth, or upon a pavement of stone. Proceeding in his wickedness, he sacrificed to the idols of Syria, who, he imagined, had been the authors of his calamities, in order to render them more favourable; he brake in pieces the sacred vessels; he shut up the gates of the temple, and erected altars in every corner of



Jerusalem, and city of Judah, for burning incense. He died in the 16th year of his reign, and was buried in Jerusalem; but had not the honour of interment in the royal tombs, 2 Kings xv. 37. and xvi. 2 Chron. xxviii. Isa. vii.

**AHAZIAH**, the son of Ahab. He was made his father's associate in power, when he went to the war at Ramoth-Gilead; and reigned about a year after his death. He imitated his parents in the worship of Baal and Ashtaroth, and every other crime. He and Jehoshaphat fitted out a fleet at Ezion-geber, to trade to Ophir for gold; a storm dashed their ships to pieces, almost in their going out from the harbour. Ahaziah intended to fit out a second fleet; but **JEHOSHAPHAT** refused to have any concern in it. The Moabites, who, till now, had continued tributary to the ten tribes, revolted, and refused their yearly tribute of sheep. Ahaziah was rendered incapable to reduce them. Falling from one of his windows, or from the balcony of his house, he was mortally hurt, and sickened; he sent messengers to Baalzebub, the idol-god of Ekron, to inquire if he should recover. Elijah met the messengers, and asked them, If it was for want of a God in Israel, that their master had sent them to inquire of Baalzebub? He moreover assured them, that for this reason he should certainly die of his disease. They returned, and reported to the king what they had heard. By the tokens they gave, he quickly perceived it had been Elijah who had met them. He ordered a troop of his forces to fetch him immediately; the captain of the band addressed Elijah too rudely; at his desire fire from heaven consumed the captain and his troop. A second troop was sent on the same errand; their captain behaving with the haughty airs of the former, he and his company of fifty were in a like manner consumed; as both companies were idolaters, they deserved this treatment. A third troop was sent; warned by the fate

of his brethren, this captain addressed the prophet with reverence and awe, and begged him to spare his, and his soldiers' lives. It was done; and Elijah went with them. Entering the chamber of Ahaziah, he boldly assured him, that for his orders to consult Baalzebub, the idol of Ekron, he should certainly die of his distemper; nor was it long before he expired, and his brother Jehoram reigned in his stead, 1 Kings xxii. 49. 2 Chron. xx. 36, 37. 2 Kings i.

**AHAZIAH**, *seizure, possession, or vision of the Lord*, the grandson of Jehoshaphat, and son of Jehoram and Athaliah the daughter of Ahab. In the 22d year of his age, and the 42d of the royalty of his mother's family, he succeeded his father on the throne of Judah. By the advice of his mother Athaliah, he walked after the example of Ahab his grandfather, worshipping Baalim and Ashtaroth; and required the same of his subjects. He had scarcely reigned one year, when he repaired to Jezreel to visit Jehoram, king of Israel, his uncle, who had returned thither from Ramoth-Gilead to be healed of his wounds. At that very time **JEHU**, the destroyer of the house of Ahab, came to cut off Jehoram. Knowing nothing of his intentions, Jehoram and Ahaziah went out to meet him: Jehoram was immediately struck dead by an arrow; and Ahaziah fled to Samaria, and hid himself. On search being made, he was found by a party which Jehu detached after him. It seems they brought him back part of the way to Jezreel; but at Gur, near Ibleam, a city of the Manassites, they, by Jehu's orders, gave him his death wounds. His own servants posting away with him in his chariot, till they came to Megiddo, he died there, and his corpse was thence carried and interred in the royal sepulchres of Jerusalem. About the same time 42 of his brethren, or rather nephews, (his brethren being all before slain by the Arabians,) had gone to visit Jehoram: these Jehu involved in the com-

mon ruin of the house of Ahab. What children or friends remained to Ahaziah, were all, except JOASH, murdered by his mother about the same time. Ahaziah, his son Joash, and his grandson Amaziah, are excluded from Matthew's genealogy of Christ. Such ruin and shame was the consequence of Jehoshaphat's marrying his son into the wicked family of Ahab. *Let parents and guardians* read with due attention the following passages, and they will see a little of the dreadful fruit which has been produced by improper marriages, 2 Kings viii. 24—29. and ix. 27—29. and x. 12—14. and xi. 1. 2 Chron. xxii.

**AHIAH**, *brother of the Lord*, son of Shishah, and secretary to Solomon, 1 Kings iv. 3.—2. **AHIAH**, son of Ahitub the high priest, and successor in the Pontificate, 1 Sam. xiv. 3.

**AHIHUD**, *brother of vanity*, son of Naaman, and brother of Ahoah, one of the tribe of Benjamin, 1 Chron. viii. 7.

**AHIJAH**, *brother of the Lord*, the same with **AHIAH**: a prophet of the Lord who dwelt at Shiloh. Perhaps it was he who encouraged Solomon while building the temple; and who, after his shameful fall, threatened him with the rending of his kingdom, 1 Kings vi. 11. and xi. 6. Meeting with Jeroboam, the son of Nebat, in a field, he rent his garments into twelve pieces, and gave him ten of them, as a token that he should be king over *ten tribes* of Israel. About twenty years after, Jeroboam's only pious son fell sick. Fearing to go himself, Jeroboam sent his wife in disguise to consult Ahijah, whether he should recover. She, according to the manner of the times, carried to the prophet a present of ten loaves, some cracknels, and a cruise of honey. Though blind by reason of age, Ahijah, instructed of God, told the queen at her entrance, that he knew who she was. He assured her that her distressed son should die on her return; and that the rest of her family should have a miserable

and ignominious end, 1 Kings xi. and xiv. Ahijah wrote part of the history of Solomon's reign, 2 Chron. ix. 20.

**AHIKAM**, *a brother that raises up*, the son of Shaphan, and father of Gedaliah. He was sent by Josiah, king of Judah, to consult Huldah concerning the threatenings of God against the nation for their wickedness, 2 Kings xxii. 12. He evidenced a friendly disposition to that eminent servant of God, Jeremiah, and mightily exerted himself to preserve the prophet's life, Jer. xvi. 24.

**AHIMAAZ**, *brother of the council*, or *my brother is counsellor*, the son and successor of Zadok the high priest. He and Jonathan the son of Abiathar, performed a very important service for David, during the progress of Absalom's rebellion. Their parents and Hushai, all fast friends of David, continuing in Jerusalem, unsuspected by Absalom, the two young men waited near Enrogel, without the city, to convey proper information to the king. Informed by Hushai, through means of a maid, what had passed in Absalom's privy council, they posted off to inform David. Informed of this by a young man who had seen them, Absalom detached a party to pursue and apprehend them. To avoid these pursuers, Ahimaaz and Jonathan retired to a friend's house in Bahurim. The man had a deep well in his court; thither they went down; while the mistress spread a cover on the well's mouth, and laid ground corn on it. Her work was scarcely finished when the pursuers came in quest of them. The mistress affirmed they were gone, and they not finding them, returned to Jerusalem. The young priests then finished their course to king David, and informed him of the counsel of the rebels; and that Hushai advised him to pass over Jordan with the utmost expedition, that he might be out of their reach.

Not long after, Absalom's troops were entirely routed. Ahimaaz's importunity prevailed with Joab, to

allow him to run with the tidings to David. Running by the way of the plain, he came up before Cush, whom Joab had sent off before him. When the sentinel of Mahanaim warned David of the approach of a single runner, the king immediately concluded that he brought tidings: for if the army had been broke, the people would have come flying in crowds. When Cush had come within sight, and Ahimaaz was discerned who he was, David suggested, that as he was a good man, he hoped he brought agreeable tidings. Ahimaaz came up, and informed the king that all was well; and, falling down at his feet, blessed the Lord who had cut off his enemies. David asked if Absalom was safe? Ahimaaz prudently, if truly, replied, that just before he and Cush were sent off, he saw a great tumult, but knew not what it meant. He stood by till Cush came up, who plainly informed the king of Absalom's death. Some years after, Ahimaaz succeeded his father in the high priesthood; and was succeeded by his son Azariah, 2 Sam. xv. 27, 36. and xvii. 15—22. and xviii. 19—32. 1 Chron. vi. 8, 9.

**AHIMAN**, *a brother prepared*, a giant of the race of Anak, who dwelt at Hebron, at the time when the spies were sent by Moses, Num. xiii. 22. whence he and his brethren, Sheshai and Talmai, were expelled by Joshua, Josh. xv. 14. *A. M.* 2560.

**AHIMELECH**, *my brother is king*, or *the brother of my king*, the son of Ahitub, great grandson of Eli, and brother of Ahiah, whom he succeeded in the office of high priest. During the government of Saul, he, with a number of other priests, attending the tabernacle at Nob, resided there. To him David repaired in his flight from Saul's court, and, representing that Saul had sent him and his attendants on a most pressing errand, which required the utmost despatch, begged he would grant them some food. Ahimelech assured him, that he had none but show-bread, which was

only allowed to the priests; but which he believed David and his servants might eat, if for any due space they had abstained from women.—David assured him they had touched none for at least three days. Ahimelech gave them some loaves. David further asked of him a sword or spear. Ahimelech gave him the sword of Goliath, which had been hung up in the tabernacle for a trophy.

Doeg, the Edomite, the chief of Saul's herdsmen, happened to be waiting at the tabernacle upon some purification, and witnessed the whole. When Saul was afterwards complaining to his servants, that none of them were affected with his misfortunes, nor disposed to inform him of David's treasonable plots, Doeg related what he had witnessed at Nob. Ahimelech, and 84 other priests, were immediately ordered to appear before Saul. He rudely demanded of them, why they had conspired with David against him, and had given him provision and arms, and had inquired of the Lord in his favour? Ahimelech meekly replied, that he always took David, the king's son-in-law, to be one of his best friends; that he had all along prayed for him; and knew nothing of any rupture between them. Regardless of this sufficient vindication, Saul sentenced Ahimelech and all his relations to death. He ordered his guards immediately to butcher the 85 priests that were present. They declined the horrid and murderous task: but Doeg being called, slew them to a man. A party was immediately sent, probably under the direction of Doeg, to murder every man, woman, and child, and the very cattle, of Nob, the city of the priests. These orders were so punctually executed, that none but Abiathar, Ahimelech's son, who fled to David, escaped. This happened about *A. M.* 2944, and was part of the terrible vengeance that pursued the family of Eli, for his indulging his sons in their profaneness, 1 Sam. xxi. and xxii. and ii. 27—36.

**AHIMELECH**, or **ABIMELECH**, the

son of Abiathar. He and Zadok, whom Saul had made high priest after the murder of the former Ahimelech, were second priests or sagans about the latter end of the reign of king David. Before him and many other persons of note, Shemaiah the scribe wrote down the orders and divisions of the priests, singers, and Levites; and they cast lots for their turns of service in the temple of God, 1 Chron. xxiv. 3, 6, 31. and xviii. 16. 2 Sam. viii. 17.

**AHINADAB**, *a willing brother*, son of Iddo, governor of Mahanaim, beyond Jordan, in the reign of Solomon, 1 Kings iv. 14.

**AHINOAM**, *my brother's beauty*, (1.) Daughter of Ahimaaz, and wife of Saul, 1 Sam. xiv. 20. (2.) A wife of David, native of Jezreel, and mother of Amnon, 1 Sam. xxx. 5.

**AHIO**, *his brother, his brethren*, who had, with his brother Uzzah, the charge of driving the cart wherein the Ark was put, when David removed it from the house of Abinadab, to place it in the tabernacle prepared for it, 2 Sam. vi. 3.

**AHIRA**, *brother of iniquity*, son of Enan, and chief of the tribe of Naphtali, Num. i. 15.

**AHISAMACH**, *brother of strength, or support, or my brother supports me*, father of Aholiab, the famous artificer employed by Moses in building the tabernacle in the wilderness, Exod. xxxv. 34.

**AHISHAR**, *brother of a prince*, high steward of Solomon's household, 1 Kings iv. 6.

**AHITHOPHEL**, *brother of ruin or folly*, a native of Giloh in the tribe of Judah. He was so renowned a statesman and counsellor that his advice was ordinarily received as an oracle of God. Disgusted with David for the defilement of Bathsheba, who is said to have been his grandchild, or more probably for some other reason unknown to us, he, to the no small vexation of David, early revolted to Absalom's party. David, by prayer, begged of God to confound his counsels; and advised Hushai to join Ab-

salom in appearance and oppose himself to Ahithophel's advice. Ahithophel first advised Absalom publicly to defile ten of his father's concubines, that had been left to keep the house. This, he averred, would manifest the breach betwixt him and his father to be irreconcilable; and so attach his party more firmly to his interest. In compliance with this horrid and shameful advice, Absalom, in a tent spread on the top of the house, defiled the women in sight of his followers. Next Ahithophel advised that 12,000 chosen men should be given him that very night, and he would pursue after David, and slay him ere he recovered from his fright; and then all his party would be scattered. Absalom and his princes mightily extolled this proposal; and indeed nothing could more effectually have compassed their ends.

But Hushai's mind being asked, he replied, that however sensible and prudent Ahithophel's proposal might be in itself, it was not suited to the present occasion. To persuade them of this, he displayed in the most striking manner what mighty heroes David and his attendants were; that himself was too prudent to lodge all night with his friends, but would be hid in some pit; that he and his party being so valiant, and besides enraged and desperate, it was hard to say what slaughter they might make of Ahithophel's 12,000 in the night; and what terror might seize Ahithophel himself; and so small a loss at the first, magnified by report, might discourage the whole party, and ruin it before it was firmly established. Hushai therefore proposed, that every Hebrew, able to bear arms, should be assembled; that Absalom himself should take the honour of commanding this prodigious host; and fall upon his father, as the dew falls on the ground; quite overwhelm him with numbers; and even draw the city, whither he might flee, with ropes into the adjacent river. This humorous proposal, designed for their ruin, so gratified the pride of Absa-

lom and his nobles, that they preferred it to that of Abithophel. Abithophel saddled his ass, rode home to Giloh, ordered the affairs of his family, and then hanged himself, 2 Sam. xv. 12. and xvi. 20. and xvii. His history, as illustrated in Psalm lv. is figurative of that of Judas, who betrayed his Lord to his enemies, and hanged himself. In the dreadful end of the former may be seen the fruit of pride and ambition: and in that of the latter, the issue of covetousness and hypocrisy. And these hold forth an awful caution to persons who indulge in these vices.

**AHIHUD**, *brother of praise*, son of Shilomi, prince of the tribe of Asher, appointed by Moses a commissioner for dividing the land of Canaan, Numb. xxxiv. 27.

**AHITUB**, *brother of goodness*, the son of Phinehas, and brother of Ichabod. His father being slain in that unhappy engagement in which the ark of God was taken by the Philistines, he succeeded ELI, his grandfather, in the high priesthood; executed that office under Samuel, and was succeeded by his sons; first, Ahiah, and then Ahimelech, 1 Sam. iv. and xiv. 3. There were besides two Ahitubs, both fathers of Zadoks, and descended of ELEAZAR. But it does not appear that the first of them could execute the office of high priest, 1 Chron. vi. 8, 11.

**AHOE**, or **AHOAH**, *a thistle*, or *thorn*, third son of Bela, and grandson of Benjamin, 1 Chron. viii. 4. chief of the Ahoites.

**AHOLAH** and **AHOLIBAH**, two feigned names, whereby the prophet Ezekiel represents the kingdom of Israel and Judah; the first signifying *a tent*, denotes Samaria and the ten tribes: the second, signifying *my tent is in her*, denotes Jerusalem and her subjects. Both are represented as of Egyptian extraction, because of the Hebrews' sojourning in Egypt, and as prostituting themselves to the Egyptians and Assyrians; imitating their idolatries, and relying on their help. For which reason the Lord

threatens to make these very people their oppressors, and the instruments of their captivity and cruel servitude, Ezek. xxiii.

**AHUZZATH**, *a company of friends*, a friend of the second ABIMELECH, who reigned at Gerar, and who, with Phicol, attended him when he came to establish an alliance with Isaac. The Chaldaic Targum, and such versions as follow it, render this name *a company of friends*, Gen. xxvi. 26.

**AI**, *mass, or heap*, **AHIATH**, **AIJA**, **HAI**, a city about nine miles north-east of Jerusalem, and one eastward of Bethel. Near it Abraham some time sojourned, and built an altar, Gen. xii. 8. and xiii. 3. After the taking of Jericho, Joshua sent spies to view Ai; they represented it as improper to send above 3,000 chosen men to attack so small a place; and no more were sent. To punish the transgression of Achan, they were divinely permitted to suffer a repulse, and thirty-six of them were slain.—The expiation of that crime being finished in the death of its author, Joshua, according to the direction of God, marched to attack that city, with an army of 25,000, and another of 5,000 which he placed in ambush. He himself, with the main army, openly marched towards the walls. The king of Ai, proud of his late inconsiderable success, sallied forth against the Hebrews; they retreated, as if in flight, till they had drawn the men of Ai, and their assistants of Bethel, into the open plain. Joshua then raising his shield on the top of his spear, gave the appointed signal to the forces that lay in ambush on the other side of the city. They immediately rushed in, and set it wholly on fire. This being done, they came up with the rear of the Canaanites, while Joshua and his forces turned on their front, and enclosing them, cut them to pieces, without suffering one to escape. The king was taken prisoner, and brought to Joshua; and after the inhabitants of the city were utterly destroyed, and the city burnt, he was hanged, and be-



fore sun-set taken down, his corpse thrown into the entrance of the city, and a heap of stones raised over it. The work of the day was finished with the Hebrews' division of their spoil. Ai was some time after rebuilt by the Benjamites; and long after taken by SENNACHERIB, Josh. vii. and viii. Isa. x. 28. It was again rebuilt after the captivity in Babylon Neh. xi. 31.

2. Ai, a city of the country of Moab, taken and pillaged by the Chaldeans, Jer xlix. 3.

AIJALON, *a chain*, (1.) A city of the tribe of Dan, assigned to the Levites descended of Kohath, but the Amorites kept possession of it. It stood between Timnah and Bethshe-mesh. It appears to have been taken by Uzziah, or some other potent king of Judah; it was wrested from them by the Philistines, under Ahaz, Josh. xix. 42. and xxi. 24. Judg. i. 35. 2 Chron. xxviii. 18. Perhaps it was here that Saul's army stopped their pursuit of the routed Philistines, 1 Sam. xvi. 31. (2.) A city in the tribe of Benjamin, about three miles eastward of Bethel. It was fortified by Rehoboam, 2 Chron. xi. 10. (3.) A city in the tribe of Ephraim, about two miles south of Shechem, and assigned to the Kohathites, as marked by some authors; but the existence of this place is not certain, and may be no other than that in the tribe of Dan; which might come into the hand of the Ephraimites; compare Josh. xxi. 24. with 1 Chron. vi. 69. (4.) Another in the tribe of Zebulun, where Elon the judge of Israel was buried, Judg. xii. 12. It is not certain over which of these AIJALONS Joshua desired the moon to hover. The first lay south-west, the second north-east, the fourth north-west, of him, Josh. x. 12.

To AID, to help, assist, Judg. ix. 24.

To AIL, to distress, displease, Gen. xxi. 17.

AIN, a city first given to the tribe of Judah, and then disposed of to the Simeonites, Josh. xv. 32. 1 Chron.

iv. 32. As AIN signifies a fountain, it is often a part of the compounded names of places, and pronounced EN.

AIR, a thin, fluid, transparent, compressible, and dilatable body, surrounding our earth to a considerable height: perhaps to the extent of 50 miles. Vulgar air consists chiefly of light and fire flowing into it from the celestial bodies; and of vapours and dry exhalations from the earth and its productions. Whether the simple and elementary air would refract light without this mixture we know not. The air is fluid, allowing a passage for other bodies; hence hearing and smelling, &c. are strong or weak, as the air is gross or thin; and on the tops of high mountains these senses are of very little use. Air has a considerable weight: at a medium it may be reckoned the thousandth part of the weight of water; about 2160lbs. weight of it presses on every square foot; and allowing the surface of an human body to be 15 square feet, the pressure of air on it must amount to 32,400 pounds weight. With this pressure, not perceptibly felt, till the internal air be exhausted, God inwraps our world, as with a swaddling-band. Its elasticity, or power of contracting itself when pressed, and expanding itself when free, is quite astonishing. The air we breathe in, at a medium, is by its own weight contracted into the 13,679th part of space which it would occupy in vacuo; and some imagine it may be condensed or pressed together, till it becomes heavier than gold. The air is much altered by the vapour, smoke, and other exhalations, which arise from the earth.

It would be tedious indeed to reckon up all the benefits of this useful and delicate element; let it suffice, just to mention its wonderful power in many useful engines, its admirable property of conveying smells to our nose, sounds to our ears, and reflecting the light of heavenly bodies to our eyes; also its great use and excellence in contributing, by many



other ways, to the life, the health, and the pleasure, of all mankind. According to Mr. Boyle, the difference between the most rarefied and most condensed air, is as 1 to 520,000. And, by experiment it appears, that a column of air 72 feet high, is equal in weight to one inch of water of the same base.

The **AIR** is the region where fowls fly, and the means by which animals breathe, 2 Sam. xxi. 10. Job xli. 16. To *beat the air*, or *speak to the air*, imports, acting in the most vain and unprofitable manner, 1 Cor. ix. 26. and xiv. 9.

**ALABASTER**, a beautiful bright stone, allied to the marble, but more brittle; it ferments with acids, calcines in the fire, but gives no flame with steel; when finely powdered and placed on a fire, it will appear in rolling flames like a fluid. There are three kinds of it: the *whitish*, called by the ancients *Lygdin marble*; the *yellow-whitish*, called *Phengites*; and the *yellow-reddish*, called simply *alabaster*: and sometimes *onyx*. The ancients called boxes that contained precious ointment, *alabaster-boxes*, though not made of that stone; and also a measure containing ten ounces of wine, and nine of oil, was called *alabaster*. In which of these three senses the box of ointment wherewith Mary anointed Jesus is called *alabaster*, we dare not preremptorily determine, though we incline to think the box was an alabaster-stone, Matt. xxvi. 6, 7.

**ALARM**, (1.) A broken quivering sound of the Hebrews' silver trumpets. It warned them to take their journey into the wilderness, and to attack their enemies in battle. Numb. x. 5—9. (2.) A noise or bustle, importing the near approach of danger and war, Joel ii. 1. (3.) *No-tice of danger, calamity, or loss*, Zeph. i. 16. How will the approach of death alarm impenitent sinners!

**ALAS**, wo is me! It expresses terror, perplexity, and grief, 2 Kings vi. 5. Rev. xviii. 10, 16, 19.

**ALBEIT**, although, Ezek. xiii. 7.

**ALCIMUS**, high priest of the Jews, who succeeded to this office A. M. 3842; not regularly, but obtained it from Demetrius, king of Syria, by improper methods, 1 Macc. vii. Having purchased the office of high priest with money, he gave orders for demolishing the wall of the temple, which enclosed the court of the priests from that of the people; but had scarcely begun the work, before he was struck with a palsy which took away his speech, so that he died without being able to utter a word, or take any care of his house, A. M. 3844. How soon was his prospect of gain cut off!

**ALEMETH**, or **ALMON**, a city pertaining to the tribe of Benjamin, and given to the priests. It stood near Anathoth, and possibly had its name from Alemeth, the son of Becher, or the son of Jehoadah, Josh. xxi. 18. 1 Chron. vi. 60. and vii. 8. and viii. 36.

**ALEXANDER**, *one that turns away evil*, surnamed the Great, son and successor of Philip, king of Macedonia, described in the prophecies of Daniel, vii. 6. under the image of a leopard, with four wings, to signify his great strength, and the rapidity of his conquests; also typified under the figure of a he-goat, viii. 4, &c. overrunning the world with so much swiftness, as not to touch the earth; and attacking a ram with horns, overthrowing and trampling him under foot, without any one being able to rescue him out of his hands. By the ram, is meant Codomanus, the last of the Persian emperors, and successor of Cyrus. In the statue represented in a dream to Nebuchadnezzar, ii. 39. the belly of brass was an emblem of Alexander. He was permitted by God to destroy the Persian empire in the east, and establish the Grecian monarchy in its room; which he effected with surprising rapidity. After having defeated Darius with his immense army at Issus, and taken Tyre, he marched to Judea: when

he approached Jerusalem, the high priest Jaddus, in his pontifical habit, and the rest of the priests, in their proper garments, with the people clothed in white, it is said, went out, by the command of God in a dream to Jaddus, to meet the conqueror. Alexander, as the high priest drew near, hasted to dismount from his horse, bowed himself before him, and saluted him with a religious veneration; the reason of which, he informed his followers, was a dream which he had at Dium, in Macedonia, wherein the same person appeared to him in the same manner, promising him victory in the name of God. The king offered his sacrifices in the temple, and was shown by Jaddus the prophecies of Daniel respecting himself. He conferred what immunities the Jews desired upon their country, and left them with satisfaction. He afterwards pursued his conquests with success, and having routed Darius at Arbela, and subjected all Asia and the East-Indies, fell into intemperance, which soon put an end to his life, *A. M.* 3646, in the 33d year of his age, and 12th of his reign. He who had conquered the world had not conquered himself!

2. ALEXANDER and RUFUS, two noted Christians, were the sons of Simon the Cyrenian, who assisted our Saviour in bearing his cross, *Mark* xv. 21. *Rom.* xvi. 13. (3.) Alexander Lysimachus, the brother of the famed Philo.. He was alabarch of Alexandria, and reckoned the richest Jew of his time: and made a vast deal of valuable presents to the temple. He was cast into prison by Caligula, and continued there till the emperor Claudius set him at liberty. He is thought to be the Alexander who was in company with the chief priests and elders, when they imprisoned the apostles for healing the impotent man, *Acts* iv. 7. (4.) Alexander the copper-smith. For a time he espoused the Christian faith; but, commencing a blasphemer, Paul delivered him over

to Satan. This enraged him more and more; and he did the apostle all the hurt that lay in his power, *1 Tim.* i. 20. *2 Tim.* iv. 14, 15. It is uncertain whether it was he who hazarded his life in attempting to quell the mob which Demetrius, the silver-smith, raised at Ephesus: nor is it so much as certain whether *that Alexander* was a Christian, *Acts* xix. 33.

ALEXANDRIA, a celebrated city in Lower Egypt. It was situate between the lake Mareotis and the canopic or western branch of the Nile, at a small distance from the Mediterranean sea. Alexander the Great was its founder, and, a few years after, was there interred in a coffin of gold. It was built in the form of a Macedonian clock: and took up about fifteen miles. The palace, which was a fifth part of the city, stood by the sea, and contained the royal residence, the museum, and sepulchres. The principal street, which extended the whole length of the city, was a hundred feet wide. The Ptolemies, who succeeded Alexander the Great in Egypt, made it their residence for more than 200 years; by which means it became the metropolis of Egypt. Its nearness to the Red and Mediterranean seas, drew to it the trade of both east and west, and rendered it, for many ages, the mart of commerce to most of the known world; and one of the most flourishing cities, second to none but Rome. It was famed for a library of 700,000 volumes, which was burnt by the Arabs or Saracens, *A. D.* 642. To relate its various sieges and captures by the Syrian Greeks, the Romans, Persians, Saracens, Turks, French, and English, would be improper for this work. When the Arabs took it, it contained 4000 palaces, 400 squares, and 12,000 persons that sold herbs and fruits. It is now reduced to a large village, with nothing remarkable but ruinous relics of ancient grandeur, and some considerable trade. Such changes are cities subject to! Prodigious numbers of Jews dwelt here in ge-

neral from the time of Alexander, sometimes nearly 100,000 at once: part of these, being at Jerusalem, raised a furious persecution against Stephen, Acts vi. 9. Here Apollos was born, Acts xviii. 24. 50,000 Jews were murdered here under the emperor Nero. When the Arabs took it, as above, they found 40,000 Jews who paid tribute. In a ship belonging to Alexandria, Paul sailed for Rome, Acts xxvii. 6. Christianity was early planted in this place. Mark the evangelist is said to have been the founder of it. Clements, Origen, Athanasius, and a vast number of other great men, here flourished. The bishop of this place was for many ages held to be one of the four chiefs of the Christian church, having the churches in the eastern part of Africa under his jurisdiction: nor is it long since the bishops here had the prerogative of consecrating the chief bishops of the Ethiopian church.

**ALIENT, ALIEN;** stranger, foreigner, Exod. xviii. 3. Job xix. 15. To be *aliens from the commonwealth of Israel*, is to be separated from the church of Christ, and covenant of God, Eph. ii. 12.

**ALIENATE,** (1.) To become strange to, or averse from, Eph. iv. 18. (2.) To put a thing to a common, strange, or wrong use, Ezek. xlviii. 14.

**ALIKE,** (1.) Without any difference, Rom. xiv. 5. (2.) After one and the same manner, Psalm xxxiii. 15. (3.) Equally troublesome, Prov. xxvii. 15.

**ALIVE,** possessed of LIFE. One is alive, (1.) Naturally, Gen. xliii. 27. (2.) Supernaturally, when raised from the dead, Luke xxiv. 23. (3.) Spiritually, when justified and regenerated, Luke xv. 24, 32. This is to be *alive unto God*, to his honour and service, Rom. vi. 11. (4.) In opinion only, when men vainly imagine themselves capable of good works; to be holy, righteous, and entitled to eternal life: so men are *alive without the law*, i. e. without a

proper knowledge of its *nature, authority, and extent*, Rom. vii. 9.

**ALL,** (1.) Every creature, Prov. xvi. 4. Psal. cxix. 91. or every part, Song. iv. 7. (2.) Every man, 2 Cor. v. 10. (3.) Plentiful, perfect, Rom. xv. 13. 1 Cor. xiii. 2. (4.) Many, or the greatest part, Matt. iii. 5. Phil. ii. 21.

To **ALLEG**E, to affirm, prove, Acts xvii. 3.

**ALLEGORY,** is one of the various species of metaphorical language with which the Scriptures abound. It seems to be derived from *ἀλληγορία*, and may be justly ranked among the similitudes in which the Lord spake unto his people *Israel*, Hosea xii. 10. The Scriptures are frequently referred to as abounding in allegories; and Psalm lxxx. 8, 17. is quoted as one of the most correct and beautiful. Under the emblem of the vine, we have a representation of the history of the Old Testament church; but in Ezek. xxii. the same emblem is called a *parable*. The scriptural distinction between *parable* and *allegory*, seems to be this,—a parable is generally a *supposed* history, an allegory a *real* one. When the great Teacher opened his mouth in parables, we find him either adopting figures from nature, such as the *grain of mustard-seed*, Luke xiii. 19. or reciting supposed histories from common life, such as the parables of the *Unjust Steward*, the *Lost Sheep*, the *Prodigal Son*, &c. Luke xx. and xxi. Paul mentions a correct allegory, Gal. iv. 24. when the history of Hagar and Ishmael, and Sarah and Isaac, are considered as allegorical of the two covenants. The history is real, and the circumstances recorded actually took place in Abraham's family; but they were figurative of much more important events. The two wives of Abraham were emblems of the two *dispensations* of the covenant of mercy, by ceremonies, and by the plain gospel. Hagar is an emblem of the former, Sarah of the latter. Ishmael is an emblem of those attached to the

ceremonial law; Isaac, of such as are favoured with, and embrace the gospel dispensation.

The beauty of allegory, as well as of other figures, consists in the exact coincidence of the history with what it is intended to represent.

This definition of allegory does not, however, correspond with the common acceptation of the word in other writings, where it is considered rather as a *protracted fable*.

ALLELUIA, or HALLELUJAH. This Hebrew word, signifying *praise ye the Lord*, is met with at the beginning and end of divers Psalms, chiefly towards the close of the book, Psal. cxi. cxii. cxiii. cxvii. cxxxv. cxlvi. cl. It is the burden of the saints' song at the fall of Antichrist, Rev. xix. and may import the eminent concern of the Jews therein, and the universal ascription of all the praise to God.

To ALLURE, to engage by fair means, Hos. ii. 14. 2 Pet. ii. 18.

ALMS, what is given in charity to the poor, Matt. vi. 1—4. In the Hebrew it is called *righteousness*. It is to be given of things lawfully gotten, and as a debt due to the poor, not for their own, but for the Lord's sake, Luke ii. 41. and xii. 33. In the Greek, the word signifies *mercy*; it is to be given from a principle of true love and compassion to needy objects, Acts x. 2, 4. and xxiv. 17.

ALMIGHTY, able to do all things: an attribute of God. The Hebrew word for it signifies one who has all-sufficiency in himself; all communicative fulness in his breasts of bounty; and all power to destroy his opposers. In the early ages of the world God chiefly manifested himself by this character, to encourage man's dependence on him alone: and their expectation of the full accomplishment of whatever he had promised, Gen. xvii. 1. Exod. vi. 3.

ALMOND-TREE, whose flower is of the rose kind, composed of several petals, arranged in a circular form: the pistil arises from the cup, and becomes an oblong, stony fruit,

covered with a callous, hard coat, and containing an oblong kernel. They are of five kinds; but more ordinarily distinguished by their sweet and bitter fruit, into two. They thrive either in dry or wet fields; and are often propagated by the inoculation of an almond-bud into the stock of a pear, peach, or almond-tree. The Hebrew name of the almond-tree is derived from *Shakad*, which signifies *to watch*; and imports, that it keeps its station, being the first that blossoms in the spring, and the last that fades in harvest. Its fruit is nourishing and medicinal. Jacob sent a present of it to Joseph, Gen. xliii. The *almonds* that grew on Aaron's rod, when laid up over night before the Lord, imported the duration of the priesthood in his family. The *almond-tree* shown to Jeremiah in his vision, imported, that the judgments of God would quickly be executed on the wicked Jews of his time, Jer. i. 11. The head of an old man is said to *flourish as the almond-tree*, as his hoary hairs resemble the white blossoms thereof, Eccl xii. 5.

ALMOST, in a great measure, Exod. xvii. 14. One is but *almost persuaded to be a Christian*, whatever knowledge of the truth of the gospel, or conversation becoming it, he hath, if his state and nature be not changed by union to, and receiving of Jesus Christ as the Lord his righteousness and strength, into his heart, Acts xxvi. 28.

ALMUG, or ALGUM-TREE; not coral, which cannot be formed into staircases or musical instruments: but either *ebony*, plenty of which grows in India: or *Brazil-wood*, or *citron-tree*, or some gummy sort of wood, perhaps that which produces the Gum Arabic; and so is thought by some to be the same with the *Shittah-tree*. All these conjectures are very uncertain, nor is it of any great importance to us to know what sort of tree the Algum was, which Solomon sent for from Ophir, 1 Kings x. 11. 2 Chron. ii. 8. and ix. 10.

**ALOES.** The **LIGN-ALOES**, or aloe-tree, according to Linnaeus, is of the hexandria-monogynia class of plants, having no calix. The corolla is oblong, and formed of a single petal divided into six segments at the extremity. The tube is hunch-backed, and the limb straight. The stamina are six subulated filaments, fully of the length of the corolla, and inserted into the receptacle; the antheræ are oblong and bending; the bud irregular in shape; the style simple, and of the length of the stamina; the stigma obtuse and trifid: the fruit is a three-furrowed case, formed of three valves, and contains three cells: the seeds are numerous and angular. *Alocs* are now produced in all the four quarters of the world. One in Europe rose 23 feet high, and at once bore 12,000 flowers. Even in Sweden an *aloe* flourished in October, 1708, and held in flower through the following winter, though excessively severe. Tournefort reckons up fourteen kinds of the *aloe-tree*. The American *aloe* is famous for its fine flowers of the lily-kind; the Asian for the useful drug prepared from it. The drug *aloe* is formed of the juice of the leaves, fresh plucked and squeezed, set to harden in the sun. The succotrine *aloe* is made of the thinnest at the top; the hypatic of the next; and the horse *aloe* of the coarse sediment. This drug is famed for its purgative virtue. Both the wood and drug have an odoriferous and preservative influence. *Alocs* were anciently used for embalming of dead bodies, and for perfuming of beds and clothes, John xix. 39. Prov. vii. 17. Psalm xlv. 8. The Hebrews are compared to **LIGN-ALOES**, to import their wonderful increase, flourishing estate, and eminent usefulness, Num. xxiv. 6.

**ALOFT**, on high, Psal. xviii. 10.

**ALONE**, (1.) Solitary, by one's self, without friends to help or comfort, Gen. ii. 18. Exod. xviii. 14. (2.) Safe without hurt; none seeking to rob them of any part of what

they enjoy: separated to be the peculiar people of God; enjoying his special favour and protection, and behaving in a manner different from other nations, Deut. xxxiii. 28. Num. xxiii. 8. To *let one alone*, is to forbear urging, distressing, or dealing with him, Exod. xiv. 12. and xxxii. 10. Job x. 2.

**ALLOOF**, far off, Psal. xxxviii. 11.

**ALPHEUS**, *learned*, or *chief*, the father of the apostles James and Jude. Mary, his wife, it is thought was the sister of the holy Virgin: and hence his sons are called the brethren of our Lord, Gal. i. 19. Mark. vi. 3. Himself is reckoned the same as Cleophas, Matt. x. 3. (2.) The father of Matthew, or Levi, the evangelist, Mark ii. 14.

**ALTAR**, that whereon the sacred offerings were presented to God; and at least partly consumed with fire to his honour. We read of no altars before the flood: possibly the sacrifices were burnt on the ground. Between the flood and the erection of the Mosaic tabernacle, and afterwards on extraordinary occasions, the altars were of rough unbewn stone, or of earth. At the dedication of his temple, Solomon hallowed the middle of the court, as an altar to burn his large offerings, Gen. viii. 20. Exod. xx. 24, 25. 1 Kings xviii. 30. and viii. 64.—From the erection of the tabernacle, there were but two altars to be used in ordinary cases; the one for burning sacrifices, and the other for the burning of incense. Moses's altar of burnt-offering was a kind of chest of Shittim-wood, overlaid with plates of brass to defend it from the fire; it was about three yards in length, and as much in breadth, and about five feet and a half high. At every corner it had a spire or horn, of the same materials with the rest. On its top was a brazen grate, through which the ashes of the offering fell into a pan below. This altar was portable, carried, with a covering over it, on the shoulders of the Levites, by staves of Shittim-wood,



overlaid with brass, and fixed in brazen rings on the sides of it. Solomon made a brazen altar for sacrifice much larger: but whether all of solid brass, or if there were stones, or if it was hollow within, we know not. It was about 37 feet in length and breadth, and half as much in height; and had an easy ascent on the east side. After the captivity, the altar of burnt-offering seems to have been a large pile of stones, about 60 feet on each side at the bottom, and 45 at the top, *Exod. xxvii. 1—9. 2 Chron. iv. 1.*

The altar of incense was a small table of Shittim-wood, overlaid with gold, about 22 inches in breadth and length, and 44 in height. Its top was surrounded with a cornice of gold; it had spires or horns at the four corners thereof; and was portable by staves of Shittim-wood overlaid with gold. Both these altars were solemnly consecrated with sprinkling of blood, and anointing with oil; and their horns yearly tipped with the blood of the general expiation. The altar of burnt-offering stood in the open court, at a small distance from the east end of the tabernacle or temple: on it was offered the morning and evening sacrifices, and a multitude of other oblations. To it criminals fled for protection. The altar of incense stood in the sanctuary, just before the inner vail; and on it was sacred incense, and nothing else, offered and burnt every morning and evening. Some think the brazen altar of burnt-offering prefigured Jesus, as our all-sufficient atonement and refuge from wrath; and the altar of incense, as our Advocate within the vail, who ever liveth to make intercession for us, *Exod. xxx. Heb. ix. 21.*

The Heathens too had their altars, on which they presented their oblations to their gods. The Jews had idolatrous altars in such numbers, that they were like *heaps in the field*, *Hos. xii. 11.* These altars and groves their children remembered, took great delight in, and imitat-

ed their parents' idolatry, *Jer. xvii.*

2. It was common to plant groves of trees around these altars; therefore God would have none planted near his, *Deut. xvi. 21.* The Athenians erected an *altar to the unknown God*; but their reason, whether they were afraid there might be one or more unknown deities who might hurt them, if his service was neglected; or whether they had a view to the God of Israel, to whom the heathens were strangers, is a disputed point, *Acts xvii. 23.* The Jews *covering God's altar with tears and weeping*, denotes either their hypocritical profession of repentance in his courts; or rather, that their wives, abused by them, were forced thither, to pour forth their mournful complaints to God, *Mal. ii. 13.*

Jesus Christ is represented as *the altar* which Christians have. In his divine nature and person, he presented his humanity as an atoning sacrifice to God; he supported it under all its dolorous sufferings, and rendered the oblation of infinite value; and thus still presents and renders prevalent his intercession: and through his death and advocacy, are our persons and sacrifices of prayer, praise, and other good works, to be presented to God; and rendered acceptable in his sight, *Heb. xiii. 10.* Christ's *standing at the golden altar to offer much incense*, denotes his perpetual readiness, and constant activity, in appearing in the presence of God for us, and pleading our welfare, on the foundation of his own infinite merit, *Rev. viii. 3.* The glorified souls of the primitive martyrs are represented as *under the altar*: they fell sacrifices for Jesus's cause and interest; in heaven they are near to him, and are eternally happy through the influence of his blood and intercession. The *altar in the midst of the land of Egypt, and pillar in the border of it*, denote not the temple of Onias, built in rebellion against God's law, but a stated and public dispensation of the gospel, and a Christian church at Alex-



andria, and other places of Egypt, Isa. xix. 19.

To ALTER, to change, exchange, Lev. xxvii. 10.

ALTOGETHER, wholly, in every respect, Numb. xvi. 13.

ALWAY, (1.) Continually, without ceasing, Gal. iv. 18. (2.) While the world lasts, Matt. xxviii. 20. (3.) A very long time, Rom. xi. 10. (4.) During life, 2 Sam. ix. 10. (5.) Frequently, on every proper occasion, Luke xviii. 1. Eph. vi. 18.—This last acceptation of the word *alway*, is here given as the meaning of those passages annexed, according to common explanation; but the editor of this work conceives that it is far short of the design of Christ and his apostle. To *pray alway* evidently means to be always in a praying frame of mind.

AMALEK, *a people who ill use*. Eliphaz the son of Esau, by his concubine Timna, had a son of this name, who succeeded Gatam in the government of the Edomites, 1 Chron. i. 36. Gen. xxxvi. 16. He is, by many, supposed to be the father of the AMALEKITES, a powerful nation who dwelt in Arabia the Rocky, between Havilah and Shur, which is much the same as between the Dead and Red seas: and who are supposed to have been separated from the other Edomites on account of his spurious birth; and to have hated the Israelites, because of Jacob's depriving their ancestor of his birthright and blessing. But when we consider that Moses represents the Amalekites as existing in the days of Chedorlaomer, perhaps 200 years before this Amalek was born; that Balaam represents them as the *first or beginning of the nations*, Gen. xiv. 7. Numb. xxiv. 20. that the immediate children of Amalek were probably alive when the Hebrews came out of Egypt, and very unlikely to be so numerous as was requisite to conflict with that huge multitude; and further, that the Amalekites' attack of the Israelites is never represented as done to brethren; nor do the Edomites ever seem to have as-

sisted the Amalekites; we are therefore persuaded they were not the descendants of Esau, but a far more ancient tribe; probably descended from Ham, as the Arabic writers suggest.

About A. M. 2091, Chedorlaomer terribly ravaged the country of the Amalekites, Gen. xiv. 7. It was then, probably, that vast numbers of them left it, and poured themselves into Egypt; and were the pastors whom Manetho mentions as terrible ravagers and oppressors of Egypt. About 420 years after, they, either in league with the Egyptians, or rather greedy of booty, attacked the Hebrews at Rephidim, near the north-east point of the Red Sea, and smote such as were weary and weak-handed among them; but by means of Moses's prayer, and Joshua's bravery, they were repulsed. This ungenerous attack provoked God to declare that he would gradually waste the Amalekites till they should be utterly ruined; and he charged the Hebrews to revenge it upon them, Exod. xvii. Deut. ix. 14. and xxv. 19. About two years after, they assisted the Canaanites to cut off a number of the rebellious Hebrews at Hormah, Numb. xiv. 29, 30. They long after assisted Eglon, king of Moab, and sometime after the Midianites, to oppress and murder the Israelites, Judg. iii. 13. and vi. 6.

Their continued wickedness at length rendered them ripe for destruction. About A. M. 2930, God charged SAUL to invade their country with the whole power of Israel; and to destroy them utterly, and all that they had. He ravaged their territories, and killed vast numbers of them; but, contrary to the commandment of the Lord, spared AGAG their king, and the best of their cattle and moveables, 1 Sam. xv. Never after this did the Amalekites make any great figure. While David was in exile in Ziklag, he and his warriors invaded their country, and slew as many as he could find; to revenge which, they, in David's absence, burnt Ziklag, and carried

off his and his servants' wives, and children, and wealth. But he pursued them, slew part, dispersed the rest, and recovered the booty, with considerable advantages, 1 Sam. xxvii. and xxx. About 160 years after they joined in the grand alliance against Jehoshaphat; but it issued to their hurt, Psa. lxxxiii. 7. In the days of Hezekiah, 500 Simeonites cut off the remnant of them, and dwelt in their land, 1 Chron. iv. 43. About A. M. 3498, Haman, an Amalekite projected the universal destruction of the Jews. His plot issued in the ruin of himself and his friends. Since which the name of Amalekites is no more mentioned in history, but perished for ever, Esth. iii. and ix. Numb. xxiv. 20—22. Exod. xvii. 14, 16.

AMANA, *integrity and truth*, either the mountain Amanus, which separates Syria on the north-east from Cilicia; for so far did the dominion of David and Solomon extend; or rather a mountain beyond Jordan, in the lot of the half-tribe of Manasseh, Song iv. 8. See LEBANON.

AMASA, *a forgiving people*, the son of Jether or Ithra, and Abigail the sister of David. He was general of the rebels under Absalom; but David displeased with Joab for killing of Absalom, easily pardoned Amasa, and made him general of his army instead of Joab. When Sheba, the son of Bichri, seduced the Israelites into a new revolt, Amasa was ordered to assemble the men of Judah, and pursue the rebels with all expedition. But he took up more time than was assigned him. Abishai was therefore despatched with the household troops to pursue the rebels before the rest came up. Joab went with his brother as a volunteer. They had just marched northward to the great stone of Gibeon, when Amasa came up with them with his army. At their meeting, Joab with seeming kindness, inquired after his cousin's health, and took him by the beard to kiss him; meanwhile he treacherously stabbed him under the fifth rib, shed out his bowels, and

caused his body to be covered with a cloth, because the army stopped as they passed by to look on it, 2 Sam. xvii. 25. and xviii. and xix. 13. and xx.

AMASA, the son of Hadlai. See AHAZ.

AMASAI, *strong*, the son of Elkanah. It is probably he who was chief of the captains of Judah and Benjamin under Saul, and came to David in his exile, in company with a number of his friends. Informed of their approach, David went to meet them; assuring them, that if they came peaceably, his heart should be knit to them; and wishing that God might rebuke them, if they intended to betray him into the hand of Saul. Prompted by God, Amasai replied in their name, 'Thine are we, David; and on thy side, thou son of Jesse: peace be unto thee, and to thine helpers.' David immediately received them, and gave them the command of some troops, 1 Chron. xii. 16—19.

AMAZED, filled with wonder, or perplexity, Acts ix. 21. Judg. xx. 4.

AMAZIAH, *the strength of the Lord*, the eighth king of Judah, son and successor of Joash. In the 25th year of his age, he began his reign, A. M. 3169, and reigned 29 years. In the beginning of it, he behaved well, but not with an upright heart. He quickly executed just punishment on the murderers of his father; but according to the law of Moses, though contrary to the then bloody custom of many countries, spared their innocent children. Intending to reduce the Edomites, who about 54 years before revolted from king Jehoram, he levied 300,000 of his own subjects, and with an hundred talents of silver, or 34,218*l.* 5*s.* sterling, hired 100,000 men of Israel. A prophet remonstrated to him, that the idolatrous Israelites would bring a curse on his undertaking, unless he dismissed them: with no small grudge for the loss of his 100 talents, he sent them home. He then proceeded against the Edomites;

attacked their army in the valley of Salt, and killed ten thousand on the spot. He next made himself master of Selah, their metropolis: ten thousand of his prisoners he barbarously threw from the top of the rock whereon the city was built, and dashed them to pieces; and changed the name of the place into *Joktheel*, which, it seems, was its ancient name before the Edomites took it from Judah. He also carried off their idols, and quickly became a worshipper of them. A prophet rebuked him for his folly, as he had seen they could not deliver their votaries out of his hand. He threatened to punish the prophet, except he desisted. The prophet forbore; but told him, that for his obstinacy in his idolatry, the Lord had determined to destroy him.

Taking it as an high affront, and perhaps disappointed of the expected booty of Edom, the Israelitish troops he had dismissed, in their return home, fell upon the cities of Judah; burnt a great many of them northward from Bethlehem; slew three thousand of the inhabitants, and carried off much spoil. Proud of his victory over Edom, Amaziah demanded satisfaction for the injury done: that not being granted, he haughtily challenged JOASH, or Jehoash, king of Israel, to a war. Joash returned him for answer a parable of a wild beast treading down a proud thistle, that demanded the daughter of a strong and stately cedar in marriage; and advised him to forbear war, if he consulted the welfare of himself or his subjects. Contemning this haughty, but sensible answer, Amaziah immediately marched his troops to Bethshemesh. There Joash gave him battle, defeated his forces, took himself prisoner, and carried him to Jerusalem; brake down the wall of that city, to the extent of 240 yards; carried off all the wealth of the temple and palace, and a number of hostages to secure the peace. After this, Amaziah reigned fifteen years; but never returned to the

Lord. His own servants were, therefore, permitted to form a conspiracy against him; he fled to Lachish, but they despatched a party after him, and slew him. His corpse was brought back, and interred in the royal sepulchres, and Azariah, or Uziah, his son, reigned in his stead, 2 Kings xiv. 2 Chron. xxv.

AMAZIAH, the idolatrous high priest of the golden calf of Bethel. When Amos the prophet predicted the ruin of the high places of Israel, and the utter extirpation of the family of JEROBOAM, the son of Joash, Amaziah accused the prophet to the king as a traitor, who discouraged and troubled the people; and advised the prophet to get home to his own country, if he consulted his safety, and prophesy no more at Bethel, where king Jeroboam had a chapel and his court. The prophet boldly assured him, that his persecution of him should be resented by God: his wife, for baseness or poverty, should become a common prostitute; his sons and daughters be murdered; his inheritance become the possession of his enemies; himself die in exile; and Israel certainly go into captivity, Amos vii. 9—17.

AMBASSADOR, a messenger sent by the king or state to carry important tidings, or transact affairs of great moment, with another prince or state, 2 Chron. xxxii. 31. Eliakim, Shebna, and Jeah, the servants of king HEZEKIAH, are called *ambassadors of peace*. In their master's name they earnestly solicited a peace from the Assyrian monarch; but met with a disappointment and refusal, Isa. xxxvi.

The apostles style themselves ambassadors of Christ, 2 Cor. v. 20. They were put in trust with the gospel, and were sent forth as his chosen witnesses to bear his name among the nations. In their writings we have their ambassage; while they, in Christ's stead, beseech us to be reconciled to God.

AMBASSAGE, a message sent by an ambassador, Luke xiv. 32.

**AMBER**, a yellowish transparent substance, of a gummy form and consistence, of a resinous taste, and a smell like oil of turpentine. It is dug up in a great many places of Germany, Poland, &c. but that which is found about the coasts of Prussia is reckoned the best. It is originally in a liquid state: for leaves, insects, &c. are sometimes found in the lumps of it. It is of considerable use in medicine, and numerous arts. There is an artificial kind of amber made of gold and fine brass. Bochart and Le Clerc will have this to be the *chasmal*, or amber, mentioned in scripture, Ezek. i. 4. and viii. 2. But others render the word *a coal fully fired*.

**AMBUSH**, or **AMBUSHMENT**, a company of soldiers, or murderers, stationed in a secret place, that they may unexpectedly fall on an enemy, Josh. viii. 2. Jer. li. 12. 2 Chron. xiii. 13. and xx. 22.

**AMEN**, (1.) True, faithful, certain. Our translation often renders it *verily*; and when doubled, it approaches towards the solemnity of an oath, John iii. 3. (2.) *So be it; so shall it be*, Jer. xxviii. 6. Rev. i. 18. Christ is called the *Amen*; he is the God of truth; is the substance of revealed truth; the infallible prophet, and the faithful and true witness, Rev. iii. 14. All the promises are *yea and amen* in Christ; they are established by his word and oath; are ratified by his death, and sealed by his Spirit, 2 Cor. i. 20.

It has always been used, both in the Jewish and Christian churches, at the conclusion of prayer; in which case it implies four things. viz. (1.) A belief of all that we have said concerning God and ourselves, of all our ascriptions of honour to God, in the mention of his name, attributes, and works; and a sensible persuasion of our own unworthiness, our wants, and our sorrows, which we have before expressed. (2.) A wishing and desiring to obtain all that we have prayed for, longing after it, and looking for it: "Lord, let it be according to our petition,"

is the language of this little word, **AMEN**, at the end of our prayers. (3.) A confirmation of all our professions, promises, and engagements, to God: by which it becomes a solemn oath in our lips, binding ourselves to the Lord, agreeably to the professions we have made in the preceding part of our worship. (4.) A lively hope of the acceptance of our prayers, and of the accomplishment of God's gracious promises; that he will fulfil all our desires so far as they be agreeable to our best interests, and the designs of his glory. See **PRAYER**.

To **AMEND**, (1.) To make better, Jer. vii. 3. (2.) To grow better, John iv. 52. *To make amends*, is to make restitution; to give the value of, Lev. v. 16.

To **AMERCE**, to fine, to condemn to pay, Deut xxii. 19.

**AMETHYST**, a precious stone of a violet colour, bordering on purple. There are divers sorts of amethysts; those of Asia are of a deep purple colour, and are the hardest, scarcest, and most valuable; some of them are of a pale, and others of a white colour. The German amethyst is of a violet colour. The Spanish are some of a blackish violet, others white, and some few tinged with yellow. Some amethysts are colourless, and all may be made so; in which case they are hardly distinguishable from diamonds, but by their softness. This stone is said, but without ground, to prevent drunkenness, preserve from poison, and promote conception. It was the ninth in the high priest's breastplate, Exod. xxviii. 19. and the twelfth in the foundations of the New Jerusalem, Rev. xxi. 20.

**AMMAH**, *my people*, a hill opposite to Giah, not far from Gideon, and which had a pool of water at the foot of it, 2 Sam. ii. 24.

**AMMI**, *idem*. The imposing of this name on the ten tribes after their rejection, imports, that in the latter days, God shall redeem them from their misery and bondage, and bring

them into special covenant-relation to himself, Hos. ii. 1.

AMMON, or BEN-AMMI, the son which Lot begat on his younger daughter. He was the father of the Ammonites, who dwelt on the south-east of Gilead, and northward of the country of Moab, Gen. xix. 38. They destroyed an ancient race of giants called Zamzummims, and dwelt in their land; their capital was RAB-BAH. They were noted idolaters; their chief idol was Moloch, which might be the same with Baal, Milcom, Adrammelech, Anammelech, and Chemosh. They were dispossessed of part of their territories by Sihon, king of the Amorites; but God permitted not the Hebrews to seize on any part which they retained. They were, however, excluded for ever from possessing any rule in Israel, because they joined in hiring Balaam to curse that people, Deut. ii. 19. and xxiii. 4. They joined Eglon, king of Moab, against the Israelites, and shared in the success of that war, Judg. iii. About 150 years after, they invaded the land of Israel, and for 18 years mightily oppressed them, chiefly those on the east of Jordan. At last Jephthah, being chosen general by the Gileadites, sent an expostulatory message to the king of the children of Ammon relative to his conduct. That monarch replied, that he insisted on the restoration of what the Israelites had seized as they came out of Egypt. Jephthah remonstrated, that the Hebrews took no territories from the Ammonites on that occasion: and that if they had taken any, the Ammonites had had sufficient time, near 300 years, to settle these claims. The Ammonitish king being bent on war, Jephthah fell upon him near Aroer, routed his host, and took twenty cities from him, Judg. x. and xi. About A. M. 3009, Nahash, the king of the Ammonites, revived the old claim to the land of Gilead: he ravaged a great part of the country; the inhabitants of Jabesh-Gilead defended themselves against him,

but upon his laying siege to their city, they offered to acknowledge his authority. He refused to grant them any terms, unless they would consent to have their right eyes put out, as a reproach to their nation. He, however, allowed them several days to consider his terms. On the eighth day, when he expected they would come forth, Saul with a powerful army attacked him in his camp, and so entirely routed his host, that scarcely two could be seen together, 1 Sam. xi. This Nahash, or rather his son, had shown some favours to David, when exiled by Saul: David, therefore, on occasion of his death, sent messengers with compliments of condolence to Hanun, his son. Instigated by his servants, Hanun took them for spies, and rudely affronted them. To resent this abuse, David attacked the Ammonites; in the issue he defeated them and their Syrian allies; and conquered the whole country; and used their chief men with no small severity. They continued the tributaries of David and Solomon, and probably of the kings of Israel till the death of Ahab, 2 Sam. x. xi. and xii. 1 Chron. xix. xx. They constituted a part of the grand alliance against JEHOSEPHAT, but were providentially slaughtered by one another, 2 Chron. xx. 1, 23.

While the Syrians terribly oppressed the ten tribes, the Ammonites made the most inhuman ravages in Gilead, ripping up the women with child, Amos i. 13. Uzziah, king of Judah, rendered them tributary. Under his son Jotham they rebelled; but were again obliged to submit; and for three years paid a tribute of an hundred talents, and about 80,000 bushels of wheat and barley, 2 Chron. xxvi. and xxvii. When Tiglath-pileser carried the most of the Reubenites and Gadites into the east of Assyria, they seized on the country; but probably, along with their neighbours of Moab, felt the fury of the Assyrians. Long after, Baalis their last king entered into a league with Zedekiah against the Chaldeans; but, when



Jerusalem was destroyed, they exulted over the ruins of the unhappy Jews. For this and former injuries to that nation, the prophets threatened them with judgments and ruin. About five years after the destruction of Jerusalem, Nebuchadnezzar's troops ravaged their whole country; burnt Rabbah their capital, and carried the remnant into captivity, leaving the land desolate. It seems Cyrus allowed them to return and reinhabit their land. In Nehemiah's time one Tobiah was their chief. During the contests between the Grecian kings of Egypt and Syria, they were subject sometimes to the one, and sometimes to the other. Antiochus the Great took Rabbah their capital, demolished its walls, and put a garrison in it. During the persecution of Antiochus Epiphanes, the Ammonites cruelly infested the Jews in their neighbourhood. To revenge this, Judas Maccabeus attacked them, routed their forces, burnt their cities, and carried their wives and children captive. In the second century of the Christian æra, Justin Martyr, I suppose by mistake, calls them a numerous nation. It is certain that, quickly after, their poor remains were so blended with the Arabs, that their remembrance ceased from among men, Amos i. 11—14. Jer. ix. 25, 26. and xxv. 21, 27. and xlix. 1—4. Ezek. xxi. 28—32. and xxv. 1—7. Zeph. ii. 9—11.

AMNON, the eldest son of David by Ahinoam, his second wife. Conceiving a violent passion for Tamar his half-sister, he grew lean by means of it. By the advice of Jonadab his cousin, a crafty fellow, he feigned himself sick; and begged his father would allow Tamar to come and make him cakes in his sight, and give him to eat out of her hand; his request was granted. Tamar prepared the cakes and brought them to him. He refused to eat, until every one but Tamar was gone out of the room. He then opened to her his lustful design, Tamar remonstrated against it as foolish and wick-

ed; and, either ignorant of the law forbidding the marriage of brothers and sisters, or stupified with terror and perplexity, she proposed he should desire her from their father in marriage. Deaf to all her entreaties, he forced her and lay with her. His violent lust, thus gratified, was immediately changed into as violent hatred. He ordered her to be gone from his presence; she appearing unwilling to expose herself to public view amidst tokens of grief and confusion, he ordered his servants to thrust her out by force, and bolt the door after her. When DAVID heard of this affair, he was extremely afflicted; but a sinful indulgence to his children made him quite averse to violent measures with his eldest son. ABSALOM, the full brother of Tamar, met her all in tears as she was driven out by Amnon: he advised her to sit quiet under the abuse she had received; himself appeared as kind to Amnon as ever, but resolved on revenge. After two years he obtained his opportunity. Having a feast at the shearing of his sheep, Absalom invited his father and brethren. David excused himself; but allowed his sons to be present. Before-hand, Absalom had ordered his servants to murder Amnon whenever they should see him merry with wine: these orders were punctually executed, and Amnon died about A. M. 2974. 2 Sam. xiii.

AMON, *faithful, true*, (1.) A governor of Samaria, whom Ahab ordered to imprison the prophet Micahiah, till he returned safe from the war at Ramoth-Gilead, 1 Kings xxii. 26. (2.) The son of Manasseh by Meshullemeth the daughter of Haruz. He was the fourteenth king of Judah. He began his reign in the twenty-second year of his age, and reigned two years: he was a very monster of wickedness; nor did he, like his father Manasseh, repent, but still waxed worse and worse. His own servants murdered him in his house; and it seems were in their turn murdered by the mob. Amon was buried in



the garden of Uzza, and Josiah his son succeeded him, 2 Kings xxi. 18—26. 2 Chron. xxxiii. 20—25. (3.) Amon, or Ami, a noted chief of the returning captives, Ezra ii. 57. Neh. vii. 59.

**AMORITES**, a tribe of the **CANAANITES**, sprung from Emor, the 4th son of Canaan. Many of them being **GIANTS**, were like cedars in height, and oaks in strength, Amos ii. 9. They had two powerful kingdoms on the east of Jordan, governed by Sihon and Og. The former had seized on a great part of the territories of Moab and Ammon: but Moses conquered their whole country, and gave it to the Reubenites, Gadites, and half-tribe of Manasseh. There were other kingdoms of the Amorites, all along the south of Canaan, westward of Jordan: these routed the Israelites at Hormah; but about forty years after, were subdued by Joshua, and their land was given to the tribes of Judah, Simeon, Dan, and Benjamin, Num. xxi. and xxxii. Deut. i. 44. Josh. xii. xv. and xix. As the Amorites were the most powerful tribe, the rest of the Canaanites were sometimes called by their name, Judg. vi. 10. 2 Kings xxi. 11. The parents of the Jewish nation are represented as *Amorites* and *Hittites*: they were as unworthy before God, and as wicked in themselves, as the two worst of the Canaanitish tribes; nay, Judah's wife, the mother of Shelah and Tamar, and the mother of Pharez and Zerah, were both Canaanites, Gen. xxxviii. with Ezek. xvi. 3.

**AMOS**, *weighty*, the 4th of the small prophets. He was originally an herdsman of Tekoa, a city belonging to Judah, and a gatherer of sycamore-fruit. God sent him to prophesy to the ten tribes, during their great prosperity under Jeroboam the son of Joash, two years before the earthquake, and so in the latter part of Jeroboam's reign. He began with predictions of ruin to the Syrians, Philistines, Tyrians, Edomites, Ammonites, and Moabites, chap. i. and

ii. He next inveighed against the idolatry, the oppression, carnal confidence, wantonness, selfishness, and obstinacy, of Israel and Judah; and threatened them with distress, captivity, and desolation; and particularly, that the family of Jeroboam, however \*then prosperous, should be quickly cut off by the sword. By representing him as a traitor to the government, and troubler of the people, and by threatening him if he stayed at Bethel, Amaziah the idolatrous priest thought to intimidate him, and stop his mouth; but he boldly averred to the priest, that sudden ruin should seize the family of Jeroboam, and the kingdom of the ten tribes; and added a prediction of wo to **AMAZIAH'S** own family, Amos ii. to vii. He proceeded to threaten them with unavoidable ruin and captivity for their oppression, their fraud, breach of the sabbath, &c. and shut up his work with a prophecy of the Jews' return from Babylon; of the gathering of the Gentiles to Christ; and of the conversion of Israel and Judah; and their return to their land in the beginning of the glorious Millennium, ch. viii. and ix.

Amos probably saw a great part of his predictions fulfilled in the civil wars, and captivity of the ten tribes. It has been pretended that the style of this prophet is of the low and vulgar kind; and that he was rude in speech: but scarcely can language be more lofty than his description of God: 'Lo, he that formeth the mountains, and createth the wind, and declareth unto man what is his thought; that maketh the morning darkness, and treadeth on the high places of the earth, the Lord, the God of hosts, is his name,' chap. iv. 13. How pitiful the raptures of Homer to those of the herdsman!

**AMUZ**, *strong*, father of Isaiah, and, as it is generally believed, son of king Joash, and brother of Amaziah, Isa. i.

**AMPHIPOLIS**, a city encompassed, a city of Macedonia, on the confines of Thrace. It was built by

Cimon, the famed Athenian, about 470 years before Christ, and peopled with ten thousand of his countrymen. It was taken from the Athenians by Brasidas, the Lacedemonian. As it was a terrible thorn in the side of the Macedonian kingdom, Philip, the father of Alexander, seized on it. It was surrounded by the river Strymon. Paul and Silas passed through it in their way from Philippi to Thessalonica, but we never read of any noted Christian church there, Acts xvii. 1. It is now called Emboli by the Turks, and is a place of very small consequence.

AMPLIAS, *extensive*, whom Paul mentions, Rom. xvi. 8. was one whom he particularly loved.

AMRAM, *handfuls of corn*, the son of Kohath. He married Jochebed, his cousin, or rather his aunt, the daughter of Levi; and had by her Aaron, Moses, and Miriam: he died in Egypt, aged 137 years, Exod. vi. 20.

AMRAPHEL, See CHEDORLAOMER.

ANAB, *a grape*, a city in the hill-country of Judah, south of Jerusalem: hence Joshua cut off some Amoritish giants, Josh. xi. 21. It is perhaps the same as NOB.

ANAH, *poor and afflicted*, the son of Zibeon the Horite, a duke of mount Seir, and father to Aholibamah, the wife of Esau. While he attended the asses of his father Zibeon, he, according to our English version, found out the way to generate mules, by coupling of asses and horses; but the word YENIM is never used to signify MULES; nor does it appear to denote medicinal springs of warm water: but rather the Emims, a gigantic race, that dwelt in the neighbourhood of mount Seir. These ravagers, it seems, Anah came up with and defeated. In this sense the Chaldean and Samaritan versions understand the text, Gen. xxxvi. 24. Nor is it strange to take *matzah* or *found* in this sense. See Judg. i. 5. 1 Sam xxxi. 5. Psal. xxi. 8. Isa. x. 10.

ANAK, *an ornament*, the son of Arbah, and father or chief of the gigantic Anakims; his sons were Sheshai, Ahiman, and Talmai. These Anakims, or children of Anak, were numerous, dwelling in Hebron, Debir, Anab, and other places, Josh. xi. 21. Their fierce looks and extraordinary stature quite terrified the unbelieving spies, which Moses sent to view the promised land, Numb. xiii. 33. About 45 years after, Caleb begged to have their residence to be his portion in Canaan, that he might have the honour of rooting them out. Obtaining his desire, and assisted by his brethren of Judah, he cut them off from Hebron; and Othniel, his nephew and son-in-law, expelled them from Debir, Josh. xiv. 6—15. and xv. 13—19. Judg. i. Bochart thinks the remains of the Beneanak, or children of Anak, retired northward to the territories of Tyre and Zidon, and gave to them the name of *Phœnicia*.

ANAMIM, or ANAM, the second son of Mizraim. His posterity peopled part of Africa, probably that westward from Egypt, where we find a temple sacred to Jupiter-Ammon; and where the Nasamones, or *men of Ammon*, lived; and from whom probably sprung the Amians and Garamantes, or *foreign and wandering Amans*, Gen. x. 13.

ANAMMELECH, *song of the king and council*, an idol of the Sepharvites, who are said to have burnt their children in honour of it, 2 Kings xvii. 32. and is thought to denote the moon.

ANANIAS, *the cloud of the Lord*, and SAPPHIRA, his wife, were among the first professors of Christianity at Jerusalem. They sold their estate, and pretended to give the whole price into the common stock of the believers, but retained part of it for their own use. Though he knew the apostles were qualified by the Holy Ghost with the gift of discerning secrets, he affirmed to Peter he had brought the whole price. Peter sharply rebuked him for his dissimulation; in that, when he might law-

fully have kept the whole, he had pretended to devote all to the service of Christ, and yet retained part to himself. While he spake, Ananias was struck dead by the immediate vengeance of heaven, and was carried to his grave. About three hours after, Sapphira came in; and being interrogated, whether their land was sold for so much as her husband had said, she affirmed it was. Peter rebuked her for agreeing with her husband to tempt the Lord, and put him to the trial if he could discern and punish their fraud; he told her, the persons who had just interred her husband should immediately carry her to the grave. While he spake, she was struck dead in his presence. This happened *A. D.* 33 or 34, a little after Christ's ascension, and made an awful impression on both friends and foes of the Christian faith, Acts v. 1—11.

**ANANIAS**, a disciple of Jesus Christ, perhaps one of the seventy. He preached the gospel at Damascus; and being directed in a vision to ask at the house of Judas for SAUL of Tarsus, who was just come to the place, he begged to be excused, as he was informed Saul was an outrageous persecutor, and had come with orders from Jerusalem to imprison all the Christians he could find in that city. The Lord assured him he was in no danger; for whatever Saul had been, he was chosen to be a preacher of Christ to the Gentiles, and an eminent sufferer for his sake. Encouraged thus, Ananias repaired to the house, found Saul blind, put his hands on him, and in Jesus's name bid him receive his sight, and be filled with the Holy Ghost; whereupon there fell scales from his eyes, and he recovered his sight; was baptized, and received the Holy Ghost, Acts ix. 1—18.

**ANANIAS**, the son of Nebedeus, about *A. D.* 48, succeeded Joseph, the son of Camith, in the Jewish high priesthood. Quadratus, the Roman governor of Syria, having quelled some disturbances raised by the Jews

and Samaritans in Judea, sent Ananias to Rome, to give an account of his behaviour amidst these commotions. The high priest having cleared himself to the satisfaction of Claudius the emperor, was dismissed home to his country.

Some years after, Paul being apprehended and brought before this high priest, had begun in the most discreet manner, to speak in his own defence, affirming, that he had lived in all good conscience before God to that day. Ananias, contrary to law, ordered some of the by-standers to smite him on the mouth. Not knowing him to be the high priest, Paul replied, 'God shall smite thee, thou whited wall: for sittest thou to judge me according to the law, and yet commandest me to be smitten contrary to the law?' Ananias and others encouraged a number of assassins to murder Paul secretly; but this being prevented by the apostle's going to Cesarea, Ananias went thither to prosecute him. But Paul's appeal to Cesar removed the trial to Rome, Acts xxiii. 1—5.

When Albinus succeeded Festus in the government of Judea, Ananias, by ingratiating himself into his favour, procured indemnities for a number of his friends who had plundered the country. At the same time vast numbers of outrageous assassins infested Judea; whenever any men of their party fell into the hands of the governor, they apprehended some of the high priest's friends, and once Eleazar his son; that, to obtain the rescue of his friends, he might procure from the governor the enlargement of their associates. At last, Eleazar putting himself at the head of a body of mutineers, he seized on the temple, and prohibited sacrifices to be offered for the emperor; in which he was joined by the assassins. They pulled down Ananias's house, and finding him and one of his sons hid in an aqueduct, they killed them both.

**ANATH**, *an answer, affliction, poverty*, father of Shamgar, judge of Israel, Judges iii. 31.

**ANATHEMA**, see **ACCURSED**.

**ANATHOTH**, *poverty*, the son of Becher, and grandchild of Benjamin. Possibly he gave name to the city of **ANATHOTH**, which stood about three miles north from Jerusalem, and which was given to the priests by the tribe of Benjamin, 1 Chron. vii. 8. and vi. 60. Here Solomon confined Abiathar, the deposed high priest, 1 Kings ii. 26. It was harassed by Sennacherib, Isa. x. 30. Here the prophet Jeremiah was born; and for their persecution of him were the inhabitants terribly punished by the Chaldeans, Jer. i. 1. xxix. 27. and xi. 23. One hundred and twenty-eight of them returned from Babylon, Neh. vii. 27. Ezra ii. 23. and rebuilt their city, Neh. xi. 32.

**ANCESTORS**, those from whom persons are descended; ancient fathers, Lev. xxvi. 45.

**ANCHOR**, an instrument for fastening, or stopping the course of a ship at sea. The most ancient anchors were made of large stones; such were the anchors of the Argonauts, who made their voyage up the Hellespont, about the time of Asa. They were afterwards made of wood, with great weights of lead, or baskets full of stones at the end of them: and such to this day are the anchors of the Japanese. The anchor with two teeth or barbs was devised by Eupalamius, or Anacharsis, the Scythian philosopher, not long after the Jews returned from Babylon. In large vessels they had three or four anchors; one of which, never used but in cases of extreme necessity, was called the *sacred anchor*, and is now called the *sheet anchor*. The anchors were anciently cast from the stern or hinder part of the ship, Acts xxvii. 20. The modern anchor is a large piece of iron in the form of a hook, that on which side soever it falls, it may fix in the rock or earth; this is fastened to a large beam of wood, which, by a strong cable-rope, is fastened to the prow or fore-part of the ship. Hope is the *anchor of our*

*soul, sure and steadfast*, entering into that which is within the vail; when our attention is drawn to the sure foundation on which the hope of the gospel stands, it effectually secures our soul from being tossed to and fro in storms of trouble; and as happily preserves us in a calm of prosperity, from earthly-mindedness and presumption, as a ship is by an anchor kept from being carried by the tide against a dangerous rock, or a bed of sand, Heb. vi. 19.

**ANCIENT**, (1.) Old, of former time, 1 Chron. iv. 22. (2.) Very old men, Job xii. 12. **ANCIENTS** are either men of former times, 1 Sam. xxiv. 13. or governors, civil or ecclesiastic, Isa. iii. 14. Jer. xix. 1. God is called the *Ancient of days*, because he existed from eternity, Dan. vii. 9. 'The Lord's *ancients*, before whom he will reign gloriously, are his ancient people of Judah and Israel, whom, in the glorious Millennium will bring again unto himself, and rule over as a glorious church, Isa. xxiv. 23.

**AND**, is a connective particle; but it were to be wished that our translators had sometimes given us another word in its stead, which might have better expressed the sense of the original. It signifies, (1.) Because, for, 1 Cor. viii. 4. (2.) But, nevertheless, John vii. 31. Very often it ought to be so rendered, particularly when it is a translation of the Greek particle *καὶ*. (3.) Even, that is, John iii. 5. Thus, *the great GOD AND our Saviour*, ought to run, *the great God, even our Saviour Jesus Christ*, Tit. ii. 13. In like manner ought the texts, 2 Peter i. 1. 1 Tim. i. 1. Jude 4, &c. to be read and understood. (4.) Therefore, Mark iv. 26. *And they were astonished*, might run, *therefore they were astonished*.

**ANDREW**, a *strong man*, the brother of Simon Peter, a native of Bethsaida, and an apostle of Jesus Christ. He was originally a fisherman. When John Baptist commenced a preacher, Andrew became

one of his followers. Hearing him one day set forth Jesus Christ as the Lamb of God which taketh away the sin of the world, he, with another of John's disciples, followed Jesus, and continued with him all that night. Next day he met with his brother Simon, and introduced him to Jesus. After passing a day with him, they returned to their ordinary employment of fishing. Some months after, Jesus finding them so employed on the sea of Galilee, called them to be his followers, and promised to make them fishers or gainers of the souls of men. They directly left their nets, and followed him; nor do they ever seem to have left him again, John i. 35—44. Matt. iv. 18—20. About a year after, when Jesus asked his disciples how he should find bread for the 5000 people who had attended him three days? Andrew replied, that a lad of the company had five barley-loaves and two small fishes; but *what, said he, are these among so many?* John vi. 9. Just before our Saviour's passion, some Greeks applied to Philip to procure them a sight of him. Philip and Andrew together informed Jesus, and they were, doubtless, admitted, John xii. 22. Two or three days after, Andrew and some others asked Jesus concerning the time of the destruction of the second temple, and the signs of his coming, Matt. xxiv. 3, 4. After Christ's ascension, Andrew preached some years at Jerusalem. It is said, he at last preached the gospel in Seythia, and was crucified at Patræ of Achaia.

ANER, *answer, song*, ESHCOL, and MAMRE, were three Canaanitish princes, who assisted Abraham in his pursuit and defeat of CHEDORLAOMER and his allies. Not imitating the generosity of that patriarch, they took their share of the booty which had been recovered, Gen. xiv. 13—24.

ANER, a city of the half-tribe of Manasseh, on the west of Jordan. It either was the same with Taanach,

or exchanged for it, 1 Chron. vi. 70. Josh. xxi. 25.

ANGEL, a messenger, is the common name given to those spiritual and intelligent beings, by whom God partly executeth his providential work, and who are most ready and active in his service. Reason may lead us strongly to suppose the existence of such beings; but the scriptures alone render it indubitable. In vain a great many of the fathers, and some modern authors, pretend that they were created long before the foundation of the world. Moses assures us, that the hosts of heaven were created during the first six days mentioned by him, Gen. ii. 1. Exod. xx. 11. When God had founded the earth, they sang together and shouted for joy, Job xxxviii. 6, 7. They were created with eminent wisdom, holiness, and purity, and placed in a most happy and honourable state: but capable of change. Their knowledge is great, but not infinite: they *desire to look* into the mystery of our salvation, and *learn from the church* the manifold wisdom of God. Nor can they search the hearts of men, nor know future things, but as they are instructed by God, 1 Pet. i. 12. Ephes. iii. 10. Jer. xvii. 10. Matt. xxiv. 36. nor do we understand their manner of knowing things corporal and visible; nor the manner of their impressing bodies, or their method of communication among themselves. Their power is very extensive: but reaches to nothing strictly called miraculous.—Their number is very great, amounting to a vast many millions, Psalm lxviii. 17. Matt. xxvi. 53. Rev. v. 11. Dan. vii. 10. And their names of thrones, dominions, principalities, and powers, suggest an order among them, though of what kind we know not, Col. i. 16. The elect angels are those who kept their first estate. These, besides their honorary attendance on God, are, to their great satisfaction, subjected to Christ as Mediator, and by him reconciled to the saints; and sent forth to minister



to, teach, reprove, comfort, direct, and protect *them that are now heirs of salvation*; and transport their souls to heaven at death. Two companies of angels attended Jacob in his return from Mesopotamia, to protect him from the fury of Laban and Esau. Angels smote the first-born of Egypt, assisted the Hebrews in their going out of that country, and in their march through the wilderness. Thousands of them attended JEHOVAH at the giving of the law from Sinai, Gen. xviii. and xix. and xxxii. Exod. xii. and xxiii. 20. Numb. xx. 16. Ps. lxxviii. 17. Acts vii. 53. Gal. iii. 19. Heb. ii. 2. An angel of the Lord fed ELIJAH in the wilderness of Judah; and afterwards angels carried him soul and body to heaven. Troops of them protected ELISHA in Dothan. To punish DAVID's pride in numbering the people, an angel slew 70,000 of them in one day. An angel, in one night, cut off 185,000 of Sennacherib's army, and delivered Jerusalem from his fury. Angels frequently conversed with Daniel, Zechariah, and John, Exod. xxxiii. and xxxiv. 1 Kings xix. 2 Kings ii. 11. and vi. 7. and xix. 35. 2 Sam. xxiv. 16, 17.

An angel, at times, troubled the waters of the pool of Bethesda, John v. 4. An angel foretold the birth of Jesus Christ, and of John Baptist. Multitudes attended our Saviour's birth, and published it to the shepherds of Bethlehem. An angel warned Joseph and Mary to flee into Egypt with Jesus, and to return thence into Judea. Angels ministered to him in the wilderness, when the devils left him: an angel assisted him in his agony: two of them rolled the stone from the mouth of his sepulchre, and informed the women that he was risen from the dead: multitudes of them attended him in his ascension, some of whom informed the gazing disciples, that they should in like manner see him return from heaven. An angel liberated the apostles at Jerusalem, brought Peter from the prison of

Herod, and effected the release of Paul and Silas at Philippi. An angel assured Paul of the safety of himself and of those that were with him in the ship, Matt. i. 20, 21. ii. 13, 19. and iv. 11. and xxviii. 25. Luke i. ii. xxii. 43. and xxiv. 45. Acts i. 10, 11. and v. 19. and xii. 7—10. and xvi. 26. and xxvii. 3.

Some would have every pious person to have an angel to attend him; every kingdom to have its particular guardian angel; if not every element of fire, water, &c. to have one to manage it: but none of these opinions is sufficiently warranted from scripture. One angel is sometimes represented as acting on multitudes; and multitudes of angels are represented as protecting one. What solemn conventions they have for giving an account of their work, I dare not determine. It is, however, certain, that their ministration to men no way interferes with their enjoyment of God; that all of them are ineffably delighted with the work of our redemption, and celebrate the same in their highest anthems of praise; and that at the last day, all their unnumbered millions will attend our Redeemer to judgment; and shall gather the elect from the four winds of heaven to his right hand, Acts xii. 15. Dan. x. 20. Rev. xiv. 18. and xvi. 5. Isa. xxxvii. 36. Psalm xxxiv. 7. Gen. xxxii. 1. Job i. 6. and ii. 1. Matt. xviii. 10. and xxv. 31. and xiii. 39, 49.

Vast numbers of angels, quickly after their creation, fell from their happy estate, probably through pride; yet of this we are not clearly informed. These are ordinarily denominated *devils, unclean spirits, Satan, &c.* Upon their sinning, they were immediately excluded the heavenly mansions, and irrevocably condemned to endless misery. They were not, however, confined to the prison of hell; but suffered to rove about in our world for the trial and punishment of mankind. Such is their desperate malice, that although they know every injury to mankind will



certainly increase their eternal torment, and that every temptation of saints may issue in the welfare of these, and will certainly aggravate their own misery, yet they never cease going about seeking whom they may devour, 2 Pet. ii. 4. Jude 6. 1 Tim. iii. 8. John viii. 44. 1 Pet. v. 8.—These apostate spirits appear to have one chief, in whom, perhaps, the apostacy began; or who, possibly, had been an archangel in his happy state. The rest are represented as angels or servants to him; and he is called the *Devil, Satan, Beelzebub, Prince of the power of the air, Prince, and God of this world*. It was probably he, who, in the form of a serpent, seduced our first parents, and received an additional curse on that account, to be effected chiefly through our redemption by Christ. It was probably he who assaulted our Saviour in the desert and elsewhere, and tempted him to the vilest of crimes, Matt. xxv. 41. Gen. iii. Matt. iv. Luke iv. John xiv. 30.

These evil angels perpetually deceive or harass the children of men; and have, under different idols, been worshipped by millions of them. They enter into familiar correspondence with diviners, wizards, &c. deceiving them, and enabling them to impose on, or injure their fellow-creatures. These evil angels assume the appearance of holiness, and excite men to the semblance of fervent devotion; but it is always to promote some wicked design. God ordered a number of these angels to harass the Egyptians. One or more of them, permitted by God, by means of robbers, and by lightning, storms, &c. destroyed the substance and family of Job, and smote his body all over with boils. They tempted king David to number the Hebrews; and were lying spirits in the prophets of Baal, to entice Ahab to go up and fall at Ramoth-Gilead. Vast numbers of them were permitted to take a formal possession of the bodies of men in our Saviour's time, that his power might be rendered conspicu-

ous in casting them out, 1 Pet. v. 8. Eph. ii. 2. Deut. xxxii. 17. 1 Cor. x. 20. 2 Kings xxi. 6. 2 Cor. xi. 14. Psal. lxxviii. 49. Job i. and ii. 1 Ohron. xxi. 1. 1 Kings xxii. Acts x. 38.

The holy angels, in their disputes with devils, bring no railing accusation against them: but act with meekness, as we ought to do with the worst of men, 2 Pet. ii. 11. Jude 9. *The angels*, for whose sake women ought to be covered in worshipping assemblies, are the good angels, in whose presence nothing immodest is proper: and, probably, the evil angels, to whom none ought to give a handle of temptation to levity, especially in the worship of the blessed God, 1 Cor. xi. 10.

Jesus Christ is called an ANGEL. He was sent by his Father to publish and fulfil the work of our redemption: and to him hath he committed all judgment. He appeared to Hagar, to Abraham, to Jacob, to Moses, to Balaam, to Joshua, to the Hebrews at Bochim, to Gideon and Manoah, to Daniel, to Zechariah the prophet, and to the apostle John, in the character of an *angel*, Gen. xvi. xviii. xxxii. Exod. iii. Numb. xxii. Josh. v. Judg. ii. 6. and xiii. Dan. x. Zech. i—vi. Whenever one in this character is represented as speaking in the manner of God, or as sovereign of the church, we are to understand it of our Redeemer. He is called the *Angel of the covenant*; he publishes the plan; he fulfils the condition; he executes the promise of the covenant of grace, Mal. iii. 1. He is the *Angel of God's presence* or *face*: he is the Son of his love, the desire of his eyes, and the mirror in which his glory is displayed: he came from his bosom, is always near him, sits at his right hand, and appears before his throne, interceding for us, Isa. lxiii. 9.

Ministers are denominated ANGELS. They have a commission from God to publish his messages, and execute his work, in bringing men to his Son; and, as the angels in heaven,

so ought they to excel in knowledge, humility, holiness, harmony, zeal, and readiness to serve Jesus Christ and his people; and, in prying into the mysteries of our redemption, in praising God, and rejoicing over the conversion of sinners, Rev. i. 20. and xiv. 6, 7, 8.

The holy angels will gather the saints of Christ at the last day, separate them from the wicked, and probably be employed in driving the latter into everlasting punishment, Matt. xiii. 41, 42. and xxiv. 31.

To **ANGER**, to prove, to enrage, Rom. x. 19. **ANGER** is an uneasiness felt on the receipt of an injury, and is often accompanied with a propensity to injure another person. When pointed against sin, it is holy and lawful, Ephes. ix. 26. When pointed against the person of our neighbour, or against the innocent creatures of God, it is wicked and sinful, Matt. v. 22. When it becomes very strong, it is called **WRATH**. When it makes a man outrageous, and almost mad to destroy, it is called **FURY**. When it becomes more calm, it is then **HATRED**. When fixed, violent, and even pointed against such as did not injure us, it is **MALICE**. When *anger, hatred, wrath, and fury*, are ascribed to God, they denote no tumultuous passion: but merely his holy and just displeasure with sin and sinners; and the evidence of it in his terrible threatenings or righteous judgments, Ps. vi. 1. and vii. 11. The Hebrews thought anger chiefly discovered in the nose; and so represented readiness or slowness to anger, as shortness or length of the nose, Deut. xxix. 20. Joel ii. 13.

**ANGUISH**, extreme pain of body or mind. It is put for, (1.) Pungent grief of soul, Gen. xlii. 21. Exod. vi. 9. (2.) Fear and dread, Deut. ii. 25. (3.) Pain both of body and mind, 2 Sam. i. 9. (4.) The pains of child-bearing, Jer. iv. 31. John xvi. 21. (5.) Eternal punishment, Rom. ii. 9.

**ANISE**, or **DILL**, is a kind of the

petandria digynia plants; and which seldom thrives but in warm climates. Its flower is of the rose kind, being composed of several petals arranged in a circular form, and placed on a cup, which afterwards becomes a fruit composed of two seeds of an oval figure. The leaves are like those of fennel. Aniseseed has a fine aromatic smell, and is much used by confectioners and perfumers. Itself, and the oil and water distilled from it, are an excellent cordial and carminative. It seems to have grown plentifully in Judea, Matt. xxiii. 23.

**ANNA**, *gracious, merciful*, the daughter of Phanuel, of the tribe of Asher; she had been early married, and lived seven years with an husband. After his death, she devoted herself to the service of God; and, at every morning and evening sacrifice, attended to pour forth her prayers. When she was fourscore years of age, she found the blessed Virgin, with her child in the temple, and Simeon blessing God for him. Inspired by the Holy Ghost, she praised the Lord, and commended the child, as the promised Messiah, to such as waited for his coming, and expected the redemption of Israel by him, Luke ii. 36, 37.

**ANNUS**, or **ANNANUS**, the son of Seth. He enjoyed the office of high priest eleven years, and is reckoned the only one having five sons, who successively exercised that office. When he was turned out, he still retained a great share in the public management. When Christ was apprehended, he was first carried to Annas, and then to Caiaphas his son-in-law, who was high priest, or perhaps no more than sagan to Annas, that year, John xviii. 13. Both the one and the other were malicious persecutors of the apostles, on account of their preaching Christ as risen from the dead, Acts iv. 6.

To **ANOINT**, (1.) To pour oil upon one, Dan. x. 3. (2.) To set apart to some noted service, 1 Kings xix. 15. (3.) To make ready, Isa. xxi.

**A.** (4.) To *daub*, besmear, John ix. 6, 11. The *anointing* of persons or things under the law, imported the setting them apart to the service of God, or to some noted office of prophet, priest, or king; and was typical of the communication of the Holy Ghost to Christ and his church, Exod. xxviii. 29. The Holy Ghost is called an **UNCTION** or **ANOINTING**. By receiving of him are persons separated from the world to the service of God; have their nature and works made comely and shining; are fitted to run in the ways of God; and to fight the good fight of faith, 1 John ii. 20, 27. God's *anointing* of our Redeemer, imports his calling him to the office of Mediator, Prophet, Priest, and King; his giving him an human nature, fully furnishing him with all the gifts and graces of the Holy Ghost; and, on this account, he is called Messiah, Christ, or Anointed, Dan. ix. 24. Rom. i. 1. Psal. lxxxiv. 9. 1 Sam. ii. 35. He is *anointed above his fellows*: called to higher offices; and is more abundantly filled with the Holy Ghost than his people are, Psal. xlv. 7. God *anoints* men when he endues them with the gifts and graces of the Holy Ghost; and bestows prosperity on them, 1 Cor. i. 21. Psal. xxiii. 5. and xcii. 10. They *anoint their eyes with eye-salve*, when they apply to Jesus's word and Spirit for instruction in the things of God, Rev. iii. 18. Saul, David, Zedekiah, and Cyrus, are called the Lord's *anointed*, because set apart and furnished by him for the kingly office, and the particular work assigned to them, 1 Sam. xii. 3. and xvi. 6. Lam. iv. 20. Isa. xlv. 1. *Touch not mine anointed, and do my prophets no harm*: hurt not the Hebrew patriarchs, or their seed, whom I have called to my particular friendship and service, Psal. cv. 15. *The yoke shall be destroyed because of the anointing*: the ravage and bondage of the Assyrians shall be removed on account of the covenant of royalty made with David, for the sake of Jesus Christ, the promised Mes-

siah; and by means of the Holy Ghost poured down from heaven, to reform the land, Isa. x. 27.

**ANON**, instantly, by and by, Matt. xiii. 20.

To **ANSWER**, (1.) To reply to a question, Prov. xxvi. 4. (2.) To make a defence or apology before a judge, 2 Tim. iv. 16. (3.) To speak after another, Deut. xxvii. 15. (4.) To begin to speak, Dan. ii. 26. (5.) To witness for, Gen. xxx. 33. (6.) To obey a call, Isa. lxxv. 12. (7.) To grant what is prayed for, Psal. xxvii. 7. (8.) To account for, Job ix. 3. and xl. 2. (9.) To render a suitable punishment, Ezek. xiv. 7. (10.) To suit, correspond to, Prov. xxvii. 19. Gal. iv. 23.—*Answerable*, correspondent to, meet for, Exod. xxxviii. 18. Matt. iii. 8. An *answer of peace*, is one importing peace, prosperity, or happiness, Deut. xx. 11. Gen. xli. 26. *The answer of a good conscience*, is a conscience purged from dead works, and regulated by the word and Spirit of God, 2 Pet. iii. 21. A fool is to be *answered*, and yet *not answered*, according to his folly; his folly is to be exposed, but not in his own foolish and ridiculous manner, Prov. xxvi. 4, 5.

**ANT**, or Emmet, a very provident insect, which in the summer and harvest lays up provision for the winter. It is said, ants are ashamed to return empty to their nests; with prodigious toil and care they bear the corn to their abodes. When the rain moistens their upper chambers, they convey their provisions to deeper repositories in the earth. If it be wet, they dry it at the sun by day; but if their nests be near a haunt of birds, or doves, who devour it, they dry it at the clear moon by night: they gnaw off the ends of their grain that it may not bud. In warm climates where there is no winter, they are relieved of this trouble. Ants have a mortal hatred to spiders and other vermin, of which they soon rid and clear houses. It is said they are extremely careful in the education of their young. Solomon recommends

their example to be considered and imitated by sluggards, Prov. vi. 6.

**ANTICHRIST**, an adversary of Jesus Christ. Heretics who denied the doctrine of the trinity, the divinity, or incarnation of Christ, &c. were called *Antichrist*: of this sort there were some in the time of the apostle John, 1 John ii. 13, 22. and iv. 3. But one particular system of wicked persons, principles, and practices, is chiefly so designed; in the daily fear of which the primitive Christians lived. The scripture represents this **ANTICHRIST** as a *man of sin*, and *son of perdition*; as a strong delusion overspreading the whole Roman empire; as a terrible judgment introduced by ignorance and hatred of the truth, and apostacy from it; as springing from the bottomless pit; as sitting in the temple of God; as exalting himself above magistrates, angels, and every thing called God; as given to the vilest blasphemy, error, cruelty, and persecution; as possessing a civil and ecclesiastic power over the ten parts of the Roman empire, and seizing upon three of them for his proper domain; as establishing his abominations by false miracles, and lying wonders; as excluding from civil commerce such as do not more or less acknowledge and submit to his power.

United under one head, the *destructive angel of the bottomless pit*, the promoters of this delusion were to be many and mischievous, as locusts and scorpions; ruinous to such as had not the grace of God; having their conscience seared as with an hot iron; speaking lies in hypocrisy; propagating the doctrines of devils, forbidding to marry, or to use lawful and wholesome meats;—while their hearers, having itching ears, heaped up teachers, and gave heed unto fables; they were to be lovers of themselves, covetous, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, wallowers in all

manner of uncleanness, intemperate, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God, creeping into houses, and leading captive silly women laden with sins. The chief residence of this monster was to be Rome: its name, *Mystery, Babylon the great, the mother of harlots, and abominations of the earth*. His duration is 1260 years; during which he promotes idolatry, lies, and blasphemy, treads the church under foot, and persecutes the saints, who all along bear witness against his abominations. But he shall be terribly destroyed to the consternation of his adherents, and the great joy of the saints, both Jews and Gentiles, Dan. vii. 8—12, 20—26. and xi. 36—40. 2 Thess. ii. 3.—12. 1 Tim. iv. 1—3. 2 Tim. iii. 1—7. and iv. 3, 4. Rev. ix. 1—11, 20, 21. and xi. and xiii. to xix. chapters.

The above characters, drawn from the scripture, can, with no justice, be applied to the heathen emperors of Rome; much less to the fanciful Danitish-Antichrist of Popish writers, the Armillus of the Jews, or the Daggial of the Mahometans. The Mahometan system may indeed be considered as a lesser and more improper Antichrist; but neither are the most of the characters applicable to it. It sits not in the church, nor contains any pretensions of men to power equal to that of God; allows of no idolatry, nor is it noted for persecution of the saints; nor was it established by lying wonders, but by the power of the sword.

But every part of the above character is clearly applicable to that of **PAPACY**. In the apostolic age it began to work in the ambition and false doctrines of the pretended apostles; all along, in the succeeding ages, it operated more and more in the growth of error and superstition; and in the aspiring temper of the clergy, chiefly of the bishops of Rome. The continued power of the emperors was long a check to the pride

of the Roman bishops; but when the seat of the empire was removed to Constantinople, about *A. D.* 328; when the western empire was entirely dissolved by the barbarians, *A. D.* 476: and finally, when in *A. D.* 566, the emperor Justin stripped Rome of her consuls and senate, and made it subject to the exarch of Ravenna, they had full opportunity to exert their ambition.

Seven forms of government, viz. by kings, consuls, decemvirs, tribunes, dictators, emperors, Heathen and Christian, and by Gothish kings, had already had their turns at Rome, and the empire was parcelled out into ten different sovereignties. The Christian clergy had heaped up the unscriptural dignities of lordly bishops, archbishops, metropolitans, patriarchs, one over another. They still wanted an head to unite them into one body. The bishops of Rome, by encouraging appeals to their bar, by pretending deeds of council in their favour, and a thousand other fraudulent methods, struggled for the sovereignty; nor were the patriarchs of Constantinople idle. Gregory the Great filled the Romish see about *A. D.* 600. In opposition to John of Constantinople, he loudly maintained that whoever claimed an universal headship over the Christian church, was doubtless the forerunner of Antichrist, if not actually HE. Meanwhile, he laboured with all his might to increase the fooleries of superstition; the multitude of which, joined with their attendant errors, now darkened the face of the Christian church; and to procure preferment was guilty of flattery. About *A. D.* 606, or 608, bishop Boniface the 3d, by flattering Phocas, the emperor of Constantinople, one of the vilest traitors and murderers, and one of the most inhuman and wicked wretches that ever breathed, procured himself the title of *Universal Bishop*. Deputies were immediately despatched through the western churches to introduce the new superstition, and procure submission to the Romish yoke. These

deputies were often very ignorant, and quite incapable to officiate in the language of the countries whither they came. A remedy was found about *A. D.* 668, it is said Pope Vitalian appointed all religious worship in public to be performed in *Latin*. This at once concealed the ignorance of the deputies, and marked the churches with an implicit subjection to Rome.

The popes exerted their power in promoting the idolatrous worship of images, relics, saints, and angels; in adding to the former superstition; in erecting new offices and orders of monks; till the nations groaned under the load of the numerous and oppressive clergy, who, by means crafty and base, appropriated to themselves the most part of the wealth and power of the Christian world. Not content with ecclesiastical authority, the popes grasped at the civil. About 750, or 756, they became princes of Italy, lords of the three sovereignties, of the dukedom of Rome, the exarchate of Ravenna, and the reign of Pentapolis. They gradually proceeded to claim a supreme authority over all the kings and emperors in Christendom; deposing the emperors of Germany, kings of France, England, &c. at pleasure, and absolving their subjects from their allegiance. They pretended to dispose of the countries in Asia, Africa, and America, to the Portuguese and Spaniards, who conquered them. They extended their power to the angels, charging them to conduct to the celestial mansions such departed souls as they pleased; and ordering devils to leave the bodies which they had possessed. They assumed a practical supremacy, in pretending to divide the glorified body of Jesus at pleasure; in altering the divine laws: in issuing forth pardons, and indulgences in sin; in cancelling the obligation of oaths, &c. What ignorant, proud, blasphemers, atheists, enchanters, murderers, whoremongers, incestuous and perjured persons, many of the



popes were; and how ignorance, superstition, idolatry, and every other crime, abounded by their means; is obvious to every one who is acquainted with their history.

In the 10th and 11th centuries, things were in a most deplorable condition; the greater part of the Romish Christians were similar to beasts in stupidity, and to infernals in impiety. In the subsequent age, the *scholastic* learning began. Its chief tendency was to pervert and obscure the scripture, render the Christian principles quite unintelligible, and to support the abominations then introduced. To render it impossible for the laics to discover the errors and horrid villanies of the clergy, their reading of the scripture was represented as extremely dangerous, and enacted to be no less criminal. To prevent every murmur against their conduct, courts of inquisition were erected, by means of which the least suspicion of pretended heresy, or even the falsest accusation, exposed multitudes to the danger of confiscation of goods, of imprisonment, tortures, and death.

In every part of the Antichristian period, God had his witnesses for the truth; and terribly were these persecuted and murdered by the Papists. The Waldenses of Piedmont in France, in the 12th and 13th centuries; the Bohemians in the 15th, were the most noted; the Wickliffites of England, in the 16th; and nearly two millions, if not more, were murdered on that account. In the 16th century, the shocking impiety, fraud, and oppression, of the Romanists, excited vast numbers to throw off their yoke. The pope's authority was abolished in Britain, in Sweden, Denmark, Holland, and a great number of states in Germany and Switzerland. Multitudes in France, Poland, Hungary, and even in Italy and Spain, were convinced of, and rejected the popish delusions. By an establishment of their abominations in the council of Trent, but chiefly by murderous wars and persecutions

in Germany, the Low Countries, and France; by horrid massacres in France and Ireland; by bloody persecutions in Poland, Hungary, England, Scotland, Savoy, &c. the popes' agents, for about 150 years, attempted to reduce them.

Terribly have the Antichristians already been scourged by God. About *A. D.* 713, the Saracens, who hated the Papists for their idolatry, poured themselves into Spain, and rendered it almost a desert. They went on, ravaging the south of France, till Charles Martel cut off Abdilrachman, their general, and 300,000 of his troops, *A. D.* 734.—From 830 to 980, the contentions between the descendants of Charles the Great, emperor of Germany and king of France, and the ravages of the Hungarians and Saracens in Italy, deluged those countries with blood.—From 1097 to 1290, prodigious multitudes were cut off in the sacred war, so called, which the popes, for the establishment of their power at home, instigated the Christian princes to wage with the Seljukian Turks and Saracens, for the recovery of Palestine. Scarcely a kingdom in Europe but suffered exceedingly by this mad exploit.—From 1290 to 1370, the contentions of the Guelfs and Gibelines, or the popes' and emperors' party, deluged Italy and Germany with blood.—From 1370 to 1447, the schism of the popes occasioned terrible wars in Spain, France, Germany, and Italy. The Bohemians too, for a considerable time, terribly distressed the Papists.—Between 1486 and 1534, a sweating sickness, and other pestilential disorders, carried off vast multitudes in England, Germany, and France.—From about 1370 to 1698, the Ottoman Turks proved a terrible scourge to the Antichristians who inhabited Hungary, Poland, the east of the Adriatic sea, the isles of the Mediterranean, Italy, and Germany.

ANTIOCH, *equal in speed with a chariot*. Sixteen cities of this name were founded in Western Asia, by



Seleucus Nicator, the first Syro-Gre-  
cian monarch, to perpetuate the me-  
mory of his father; but the scripture  
speaks only of two, viz. (1.) AN-  
TIOCH, the capital of Syria. It is  
thought to be the same with Riblah  
in the land of Hamath, where Nebu-  
chadnezzar spent his time during  
part of the siege of Jerusalem, and  
slew Zedekiah's children, and put  
out his eyes; and put to death some  
other chief men of Judah. It stood  
on both sides of the river Orontes,  
about twelve miles from the Medi-  
terranean sea; and near it was the  
famed temple of Daphne. It was  
about ten miles in circuit; was the  
residence of Alexander's Syro-Gre-  
cian successors, and one of the most  
flourishing, rich, and trading cities  
in the world. Here the Jews held  
equal privileges with the Greeks.  
Vespasian, Titus, and other Roman  
emperors, loaded this city with ho-  
nours and privileges. Here Paul and  
Barnabas preached a considerable  
time; here Peter dissembled in re-  
fusing to eat with the Gentiles; here  
the followers of our Redeemer were  
first called *Christians*, a few years  
after his ascension, Acts xi. 19—27.  
and xiv. 26. and xv. 35. Gal. ii. 11.  
The church here continued famous  
for sundry ages; and here one of the  
patriarchs had his seat; here the  
famed Chrysostom, in the end of the  
4th century, preached with amazing  
applause and success. This city was  
thrice almost destroyed by earth-  
quakes in the 4th century, and as of-  
ten in the 5th. In *A. D.* 548, the  
Persians took it, burnt the city, and  
put all the inhabitants to the sword.  
The emperor Justinian rebuilt it more  
beautiful and regular than ever; but  
the Persians soon retook it, and demo-  
lished its walls. In *A. D.* 588, sixty  
thousand of its inhabitants perished  
in an earthquake. It was speedily  
rebuilt, but the Saracens took it  
*A. D.* 637; since which, Christianity  
has there made but a very poor ap-  
pearance. Nicephorus, the Greek  
emperor, retook it *A. D.* 966. Not  
long after the Saracens, or Seljukian

Turks, seized on it. In 1098, the  
Croisaders wrested it from them; but,  
in 1188, they retook and utterly de-  
molished it. At present it is scarcely  
any thing else than a heap of ruins.  
(2.) ANTIOCH, the capital of Pisi-  
dia. Here Paul and Barnabas, per-  
mitted by the ruler of the Jewish sy-  
nagogue, preached the gospel with  
considerable success, till the Jews  
raised a persecution against them,  
and obliged them to leave the place,  
Acts xiii. 14—51.

ANTIPAS, *against all*, a faithful  
martyr, mentioned Rev. ii. 13. He  
is said to have been one of our Savi-  
our's first disciples, and to have suf-  
fered martyrdom at Pergamos, where  
he was overseer of the church.

ANTIPATRIS, *against the father*,  
a city of Canaan, anciently called  
Caphar-Saba, situated in a pleasant  
valley near the mountains, in the  
way from Jerusalem to CESAREA;  
and about 17 or 18 miles distant from  
Joppa, 42 from Jerusalem, and 26  
from Cesarea. It was embellished  
and enlarged by Herod the Great;  
and from his father Antipater it re-  
ceived its name. Here Paul and his  
guard halted in their route to Cesa-  
rea, Acts xxiii. 32.

ANTIQUITY, existence a long  
time ago, Isa. xxiii. 7.

ANTONIA, a tower or fortress of  
Jerusalem, situated towards the west  
and north angle of the temple, and  
built by Herod, in honour of his  
friend M. Antony. It stood upon an  
eminence cut steep on all sides, and  
enclosed with a wall, 300 cubits  
high. It was built in form of a  
square tower, with a tower at each  
corner to defend it: there was a  
bridge or vault, whereby a commu-  
nication was kept up between this  
tower and the temple, so that as the  
temple was in some sort the citadel  
of the town, the tower of Antonia  
was the citadel of the temple. The  
Romans generally kept a garrison in  
this tower; and from thence it was  
that the tribune ran with his soldiers  
to rescue St. Paul out of the hands of  
the Jews, who had seized him in the

temple, and designed to have put him to death, Acts xxi. 31, 32.

**ANVIL**, a smith's tool for placing his work on to be beaten out and forged. The face, or uppermost surface of the anvil, ought to be very hard and smooth; it has often a beak or horn at the end, for rounding of hollow work; the whole is ordinarily mounted on a wooden block, Isa. xli. 7.

**APACE**, swiftly, speedily, Psalm xviii. 12.

**APART**, aside from others, Matt. xiv. 23. To *set apart*, is to separate from others to a private place, Lev. xv. 19. or to a sacred use, Exod. xlii. 12. God *sets apart* the godly for himself, to enjoy his favour and friendship, Ps. iv. 3.

**APE**, or monkey, a genus of quadrupeds of the order of the anthropomorpha, or quadrupeds that resemble the human figure, the face whereof is naked, the claws rounded and flattened, and very similar to the nails on the human hand. This genus have both an upper and a lower eye-lid. Of all the diversified kinds of apes, the satyrs most resemble mankind; and, of old, were worshipped as gods: they have no tail, and are very like an unhandsome old man. The ourang-outang, or black-faced monkey, called the savage, is next in resemblance to mankind; and next to it is the baboon, or whiskered ape, with a short tail. The other kinds of monkeys are not so like the human species; but as they are exceeding tractable, people teach them to perform many tricks in imitation of men. Their imitation of them, in washing their eyes with glue water, or honey, or putting on shoes filled with glue, left on purpose for them, occasions their being caught. Anciently the Egyptians worshipped apes; and they are still adored in many places in the East Indies. Among other rarities, Solomon's fleet brought from Ophir, ivory and apes, 1 Kings x. 22.

**APHARSACHITES**, or **APHARSATHCHITES**. See **SAMARITANS**.

**APHEK**, strength, vigour, (1.) A

city in the tribe of Judah, where the Philistines encamped when the ark of God was brought from Shiloh and taken; and which is possibly the same as **APHEKAH**, 1 Sam. iv. 1. Josh. xv. 53. (2.) A city in the tribe of Issachar, and valley of Jezreel, near the mountain of Gilboa, where Saul and his sons were slain. It was probably the king of this place which Joshua slew, 1 Sam. xxix. 1. Josh. xii. 18. (3.) A city of Asher, on the border of the Zidonians, and where they suffered the Canaanites to remain, Josh. xix. 20. Judg. i. 31. It was probably one of the two last into which Benhadad's beaten troops fled, and were cut off, to the number of 27,000, by the falling of a wall on them; though some think it was **Aphék** near Biblos in Syria, where there was a temple of Venus, famous for the most notorious lewdness, 1 Kings xx. 26.

**APIECE**, every one, for every one, Numb. vii. 86. and iii. 47.

**APIS**, an Egyptian deity which was either an ox or bull. This animal received extraordinary honour during his life, but much more was paid him after his death: for then Egypt put on a general mourning, and his funeral was celebrated with extraordinary magnificence. Under Ptolemy Lagus, Apis being dead, the expense of burying him amounted to 500,000 crowns. After his death, the Egyptians looked out for a successor. The marks by which they distinguished him were, a white spot on his forehead, in the shape of a half-moon; on his back the figure of an eagle, and on his tongue that of a beetle. When they found a calf with these marks, their mourning was turned into joy; and they brought the new deity to Memphis, where he was installed with great ceremony. —Under this animal the Egyptians pretended to have worshipped **Omrîs**, because his soul, they said, migrated into a bull, and by successive transmigrations passed from one into another, which was the reason that, as often as one died, they looked out

for another. The golden calf which Aaron made for the Israelites in the wilderness, and the calves set up by Jeroboam, to be worshipped by the ten tribes, were plainly borrowed from the superstitious adoration paid by the Egyptians to their god Apis. Some have thought that the patriarch Joseph was worshipped by the Egyptians, under the name Apis; for they say, that Apis was a king of Memphis, who provided food for his subjects during a very great famine: which is thought to agree very well with the story of Joseph. How thankful should we be for our Bible, which directs to an infinitely more glorious object of worship than that of Apis, even the blessed Creator of heaven and earth!

**APOCALYPSE**, a revelation or manifestation of a thing before unknown, and is particularly applied to the revelations which John had in the island of Patmos. This is a canonical book of the New Testament, written according to Irenæus, about the year of Christ 96, in the island of Patmos, whither John had been banished by the emperor Domitian; but Sir Isaac Newton fixes the time of writing this book earlier, viz. in the time of Nero, from the title of the Syriac version. It is the property of this prophecy, says the above eminent writer, not to be understood before the last age of the world, which makes for its credit, though interpreters by their rashness have brought it into much discredit and contempt. The Apocalypse consists of 22 chapters: the three first of which are addressed to the angels of the seven churches of Asia Minor; the following 15 contain the persecutions of the church by the Jews, heretics, and Roman emperors, particularly Dioclesian, Maximinian, Severus, Maxentius, Maximinus, Licinus, and Julian the apostate. Next follows the vengeance of God on persecutors, on the Roman empire and city of Rome, described under the name of Babylon the great whore, seated on seven

hills. The four last chapters describe the victory of the church over her enemies, the marriage of the Lamb, and the happiness of the church triumphant. Sir Isaac Newton observes, that the Apocalypse is written in the same style with the book of Daniel, having the same relation to the prophecies of Daniel, as these parts have to each other; so that all of them together make but one consistent prophecy, pointing out the various revolutions about to happen both in church and state; and, at length, the final destruction of the Roman empire.

**APOCRYPHA**, a number of books often placed between the Old and New Testaments, or otherwise bound up with them. They were at least partly read in private by the ancient Christians as useful; but not admitted into the canon of scripture. None of them were ever received by the Jews, to whom the oracles of God were then committed. None of them are found in Melito's catalogue of the canonical books in the 2d century; nor does Origen in the 3d, or Epiphanius in the 4th, in the least acknowledge their authenticity. Few of them were allowed to be canonical, till in the 9th or 10th centuries, when the ignorance of the people, and the villany of the clergy, were capable to allow any thing to pass for divine; nor was their divine authority ever established but by the detested Popish council of Trent, and by a few of the Papal dupes at Florence. Every attentive reader must perceive that those books want the majesty of inspired scripture; and that there are in them a variety of things wicked, false, and contrary to the oracles of God.

The first book of Esdras is generally nothing but a bad extract of the two last chapters of Chronicles, and the book of Ezra. The author falsely makes Zerubbabel a young man in the days of Darius Hystaspes, and Joakim to be his son, chap. v. 5. whereas he was the son of Jeshua the high priest, Neh. xii. 10. He calls

Darius king of Assyria, long after that empire was utterly dissolved; and makes some things to be done under Darius, which were done under Cyrus, compare chap. iv. xlviii. lvii. lviii. with Ezra i. and iii. 1.—The second book of Esdras never appeared so much as in the Greek, but in Latin; and is a collection of fables, dreams, and visions, so bad that even the council of Trent were ashamed to acknowledge it divine. From abundance of passages therein, the author appears to have read the New Testament, and hence speaks of the *signs of the times* and of the *third trumpet*.

Whether the book of Tobit was originally written in Hebrew, we know not; but are rather inclined to think the Chaldee, from which Jerome made his translation, was the original. The Grecisms observable in Castalio's copy, or in the Hebrew copies published by Munster and Fagius, too plainly prove them no originals, but versions from the Greek. The book is perhaps entirely a fable. It is not probable, that in the time of Sennacherib and Esarhaddon, the father should live 158 years, and the son 127. It is certain no angel of God could falsely call himself *Azarias the son of Ananias*, as that writer affirms. How fabulous the story of Sarah's seven husbands being successively killed on their marriage-night by an evil spirit! and of that spirit's being driven away by the smell and smoke of the roasted heart and liver of a fish, and bound in the uttermost parts of Egypt! and of the cure of Tobit's blindness with the stroke of the gall of a fish; and of his and the angel's taking such a bellyful of the rest of it! and of the angel Raphael's presenting to God the prayers of the saints, chap. v. 12. and ii. 8. and viii. 2, 3. and xi. 8—13. and xii. 15.

The book of Judith is an history or romance, of a great deliverance wrought for the Jews by a woman of this name in craftily cutting off the head of Holofernes, the Assyrian general. It seems to have been writ-

ten in the Chaldaic language; and from thence Jerome made his translation. But where to place this history consistently with itself, we know not. This noted deliverance is said to have happened after the Jews returned from their captivity; and after the temple was rebuilt; and yet about the 18th year of Nebuchadnezzar, and after it, they had no trouble for eighty years or above, chap. ii. 1. and iv. 3. and v. 18, 19. and xvi. 20—25. How impossible to reconcile these things with one another, or with truth!—How improbable that Bethulia, a small town, should stand out against so powerful an army! or that the death of the general should make all the troops betake themselves to a shameful flight! How surprising to commend a woman as a fearer of the Lord, who was guilty of notorious lying; of acting the part of a bawd; of profane swearing; of murder; and of speaking in praise of that committed by Simeon; chap. ix. and xi. and xiii.

The additions to Esther contain almost seven chapters, and are not a whit better than the former; nor were they ever found in the Hebrew language. How contrary to the inspired history doth this author affirm, that the eunuchs' attempt to take away the life of Ahasuerus was in the second year of his reign; that Mordecai was at the very time rewarded for his discovery; that Haman had been advanced before this event, and was provoked with Mordecai for his discovery of the eunuchs; that Haman was a Macedonian, and intended to transfer the government of Persia to the Macedonians! Compare chap. xi. 2. and xii. 1. with Esth. i. 3. and ii. 16—21. and chap. xi. 3. and xii. 5. with vi. 3. and chap. xii. 6. and xvi. 10, 11. with iii. 1—5. How stupid to represent Ahasuerus as looking upon Esther as a *fierce lion*, and yet *with a countenance full of grace*! chap. xv. 7, 13, 14. as calling the Jews *the children of the Most High, and most mighty living God*, chap. x. 16. or as ordering the

Heathens to keep the feast of Purim. The book of Wisdom was not penned by Solomon, as its author falsely pretends; nor was it ever found in Hebrew. It appears this author had read Plato, and the Greek poets; and borrowed expressions from them; as Ambrosia; the river of forgetfulness; the kingdom of Pluto, &c. chap. i. 14. vii. and xiii. and xix. 20. Sundry phrases of it seem to have been taken out of the Prophets, and even the New Testament; compare chap. vii. 26. with Col. i. 15. Heb. i. 3. Some will have Philo the Jew to be the author of it; but he rather seems to have been a fraudulent Christian. He condemns the marriage-bed as sinful; and excludes bastards from the hopes of salvation; talks as if souls were lodged in bodies according to their former merits; makes the murder of Abel the cause of the flood; represents the Egyptians as plagued by their own idols, though it is certain they never worshipped *frogs, locusts, or lice*; and calls the divine Logos, or second Person of the Trinity, *a vapour and stream*, chap. iii. 13, 18. and viii. 20. and x. 3, 4. and xii. 23, 24. and vii. 25.

The book of Ecclesiasticus is a much more valuable work than the former. One Jesus, the son of Sirach, by reading the scriptures, and other good books, attained to a considerable share of knowledge. He collected the grave and short sentences of such as went before him, and added sundry of his own. His book was originally written in Hebrew or Chaldee; but Jesus, his grandson, translated it into Greek, during the reign of Ptolemy Euergetes, king of Egypt, about 240 years before our Saviour's birth; and begs pardon, if he had done any thing amiss; which plainly shows that he was not inspired. And indeed, though it is by far the best of all the apocryphal books, yet it hath a variety of things contrary to sound doctrine. It represents the divine Logos or Son, as created by God: it makes honouring of parents, and giving of alms, to be an atone-

ment for sin: it affirms that Samuel prophesied after his death, and showed Saul his end: and that Elias the Tishbite is ordered to pacify the wrath of the Lord, and to turn the father to the son, chap. xxiv. 9. and iii. 3, 30. and xii. 4, 5. and xlvii. 20. and xlviii. 10.

The book of Baruch is an arrant romance. It absurdly pretends to have been written by Baruch at Babylon, when, it is probable, he never went thither: that it was read to Jeconiah at the river Sud, which is never elsewhere mentioned: nor could Jeconiah hear it there, when he was confined in prison. It mentions a collection to buy sacrifices, gathered by the captives in Babylon, and sent to Joakim, the priest, along with the sacred vessels which Zedekiah had made: but, how could the captives, newly enslaved in Babylon, be able to make collections? how could they send it to an high priest that did not then exist; how could the sacred vessels, which Zedekiah made, be returned from Babylon, when it does not appear that he made any? or how could they be returned before they were carried away, along with himself? The author borrows a variety of expressions from Daniel; and so must have lived after Baruch was dead. The epistle ascribed to Jeremiah is neither written in his style, nor in the style of the scriptures; and ridiculously turns *seventy years* into *seven generations*.

The Song of the Three Children in the furnace, is partly a poor imitation of the 148th Psalm; and partly deprecatory, not suited to such a deliverance. The account of the flame streaming above the furnace 'forty and nine cubits;' and of the angels 'smiting the flame out of the oven, 'and making a most whistling wind,' in it, seems entirely fabulous and romantic; nor is it very consistent with the fire's loosing their bands. Nor has the story of Susanna the least appearance of truth. That it was originally in Greek, is manifest from the allusion in the punishment pro-



nounced on the elders, to the mastic and holm trees, under which, they said, they found Susanna and the young man together. How absurd to affirm, that in the beginning of the captivity, Joakim, the husband of Susanna, was become considerably rich; that there were Jewish judges of life and death in Chaldea; that Daniel, who was brought up in the court, had leisure, or, being so young, was admitted to be a judge; that Susanna went into her garden to wash at noon-day, and did it without searching if any body was there; or that the elders attempted to force her, when they could not but every moment expect the return of her maids!

The story of Bel and the Dragon is still more romantic. How improbable, that Cyrus, a Persian, would worship a Babylonian idol; nay, an idol that was broken to pieces at the taking of the city? How absurd to imagine, that a man of his sense could believe an image of brass and clay did really eat and drink! How pitiful for Daniel to discover the priests' coming and devouring the provisions, by making the king's servants strew ashes on the floor, when the priests might so easily perceive them, or the servants so readily inform concerning them? How absurd that the newly conquered Babylonians should, by menaces, oblige Cyrus to deliver up his beloved Daniel to them, to be cast into the den of lions! How absurd, that Habakkuk should be then alive to bring him food! or, that Cyrus should be seven days before he went to the den, to see what was become of his favourite minion! The Prayer ascribed unto Manasseh never appeared in the Hebrew language; and seems to be the product of some pharisaical spirit. The author speaks of just persons, as Abraham, Isaac, and Jacob, as *without sin, and not called to repent*.

The books of the Maccabees are an history of events relative to the Jews under the government of the priest Mattathias, and his descendants; and are, especially the first book, consider-

ably useful. It seems to have been originally written in the Hebrew or Chaldee: in this language Origen saw it: and from this language Jerome seems to have made his translation. It could not be wrote by inspiration: the writer often observes, *that there was no prophet* in his times, chap. iv. 46. and ix. 27. and xiv. 41. and indeed he has blundered into several mistakes; as, that Alexander the great parted his kingdom among his honourable servants while he was yet alive; that Antiochus the Great was taken alive by the Romans; that they gave India and Media, parts of his kingdom, to Eumenes, king of Pergamus; that the Roman senate consisted of 320 persons; that Alexander Balas was the son of Antiochus Epiphanes, &c. chap. i. 6. and viii. 6—8, 15, 16, and x. 1.

The second book of Maccabees is much inferior to the first. It is a history of fifteen years; and an abridgment of the work of one Jason of Cyrene. The author concludes it, begging excuse, if he had said any thing unbecoming the story; and indeed he had reason to do so, considering what a number of false and wicked things he retails; as, that Judas Maccabeus was alive in the 188th year of the Selucidæ, when he died in the 152d year; that Antiochus Epiphanes was killed at the temple of Nanea in Persia, whereas he died on the frontiers of Babylon, of a terrible disease; that Nehemiah built the second temple and altar, whereas they were built sixty years before he came from Persia; that Jeremiah hid the tabernacle, ark, and altar of incense, in a cave; that Persepolis was in being 100 years after Alexander had burnt it to ashes; that Judas did well in offering prayers and sacrifices to make reconciliation for the dead; that Razis did well in murdering himself, to escape the fury of the Syrians, chap. i. and ii. and ix. 2, 26—28. and xii. 43—45. and xiv. 37. The third book of the Maccabees is an history of a persecution intended against the Jews in Egypt, but



miraculously prevented. Some call Josephus's account of the martyrs, who suffered under Antiochus, the *fourth*: but that which Calmet calls so, to me appears nothing else than the Arabic history of the Jewish nation, which we have in the London Polyglot. It extends to about 160 years; begins at Seleucus's attempt to pillage the temple; and ends just before the birth of Jesus Christ.

**APPOLLONIA**, *perdition, destruction*. There was a city of this name on the west of Canaan; but that mentioned in scripture was a city of Macedonia, founded by the Corinthians, and scarcely noted for any thing, but that Cesar Augustus there learned the Greek language. It stood near Amphipolis, to the south, Acts xvii. 1.

**APOLLOS**, *one that destroys or lays waste*, a Jew of Alexandria, who came to Ephesus just when Paul set off on his third journey to Jerusalem. He was a very eloquent man; and had a great acquaintance with the scriptures. With distinguished fervour and diligence, he taught the things of the Lord Jesus, knowing only the baptism of John. Aquila and Priscilla having heard him boldly preach in the synagogue, and showing that Jesus was the promised Messiah and Saviour, took him home with them, and instructed him more fully in the Christian faith. He departed thence, with letters of recommendation, to Achaia; where he was very useful in strengthening the new converts, and demonstrating from scripture to the Jews, that Jesus of Nazareth was indeed the Messiah promised to their fathers. Here, as at Ephesus, he watered the churches which Paul had planted. His knowledge and eloquence had nearly occasioned a schism at Corinth; some pretending to be of Paul's party, others of Apollos, others of Cephas, and others, pretending yet higher, to be of Christ's. Grieved at this, Apollos left Achaia, and in company with Zenas the lawyer sailed for Crete. Thence he went to Ephesus;

and was there when Paul wrote his first epistle to Corinth; whither he could hardly be prevailed on to return, Acts xviii. 24—28. 1 Cor. i. 12. and iii. 4—6. and xvi. 12. Tit. iii. 15.

**APOSTLE**, *a messenger*, sent on a peculiar and important errand.—Jesus Christ is called the *apostle of our profession*: God sent him to declare his will, and erect his church; and he is the author, matter, and end, of these divine truths, which we are required to believe and profess, Heb. iii. 1.

Correspondent to the twelve patriarchs, or twelve tribes of Israel, our Saviour, in the second or third year of his public ministry, first appointed, and then sent forth, twelve of his followers, whom he named **APOSTLES**. These he sent out by two and two: Simon Peter, and Andrew his brother; James the son of Zebedee, and John his brother; Philip and Bartholomew; Thomas and Matthew; James the son of Alphaeus, and Jude his brother; Simon the Canaanite, and Judas Iscariot. Of these apostles, Matthew had been a publican; other four, if not all the rest, Galilean fishermen. The New Testament church not being founded till after our Saviour's resurrection; their first mission was but temporary, confined to the cities of Israel; and in nothing superior to that of the seventy disciples, afterwards sent on the same errand. Their work was to preach that the *kingdom of heaven*, or gospel-dispensation, *was at hand*; and to confirm their doctrine by a miraculous healing of diseases, and casting out devils: they were to provide no subsistence for their journey, but to expect it from their hearers; nor were they to use any fawning courtesy to gain favour; but were to shake off the dust of their feet, as a testimony against the city or family which rejected them. In the execution of their mission, they had great success. When Jesus travelled, they were his ordinary attendants; and when he multiplied the loaves, they, as his servants, dis-

tributed the bread to the multitude, Matt. x. Mark iii. and vi. 7—13. Luke vi. Matt. xiv. and xv.

At their request he set them a pattern to regulate their prayers: what he publicly preached to the multitude, he privately explained to them; often discoursed to them of his sufferings: and committed to them the keys of the kingdom of heaven. When James and John showed their ambition for some high post in his government, the rest were highly offended; for as yet they knew not the nature of his kingdom. Just before his death, Jesus informed them of the approaching destruction of the Jewish church and state; and of his own coming to judgment: he assured them, that, in a few days, one of them would betray him into the hands of his enemies to be crucified. It seems the most of them at first concurred with Judas, in taking offence at Mary's expensive mode of anointing their Master. With all of them he celebrated his last passover: with all of them, except perhaps Judas, he observed his first sacred supper; and entertained them with a vast number of suitable exhortations, and consolatory promises, particularly of the Holy Ghost to be poured out upon them. With these, they were so satisfied, that whatever impertinent questions they had formerly asked, they now owned that he *spoke plainly*. When Jesus was apprehended, he desired his persecutors to abstain from touching them; they however, ungenerously forsook him and fled: his crucifixion threw them into prodigious perplexity, as they had all along dreamed of his erecting a temporal kingdom. Judas being dead, and Thomas absent, he, on the evening after his resurrection, appeared to ten of them, amidst their perplexity; he renewed their mission, and breathed on them, as a token of his sending the Holy Ghost, Luke xi. Matt. xvi, and xx. and xxiv. to xxvi. John xii.—xviii. and xx.

After giving them repeated proofs of his resurrection, he just before

his ascension, gave them a formal commission, to *go into all the world, and preach the gospel to every creature*; and assured them of his presence and protection; and that he would confirm their doctrine by miraculous proofs: he bade them tarry at Jerusalem for the effusion of the Holy Ghost, which would happen in a few days. After they had witnessed their Master's departure to the heavenly mansions, they chose Matthias in the room of Judas. On the day of Pentecost, a feast appointed to commemorate the giving of the law, the Holy Ghost, in the form of cloven tongues of fire, descended on each of them; rendered them bold and infallible in preaching the gospel, qualified them with power to speak in every language, to discern men's tempers, and to confer the miraculous influence of speaking with tongues on others, by the laying on of hands. They preached to the multitude, and thousands were converted. They daily repaired to the courts of the temple, where, amidst vast numbers, they proved Jesus to be the true Messiah, who had risen from the dead, and was ascended to glory. They confirmed their mission by miracles unnumbered. Stung with indignation at their extolling one whom they had put to death as a malefactor, and at their bold charges concerning the guilt of his murder, the Jewish sanhedrim imprisoned them; an angel liberated them; and they returned to their preaching work. They were again apprehended, and furiously forbidden to preach in their Master's name. With amazing joy, they endured their sufferings; and went on with their work, both in public and private. When they were next apprehended, the sanhedrim had almost agreed to put them to death; but, advised by Gamaliel, they dismissed them with a solemn charge, never more to preach in our Saviour's name. Soon after this, they ordained a number of deacons to manage the alms of the church. A furious

storm of persecution arose, that scattered the other preachers, but the apostles abode at Jerusalem. When they had continued in Judea about eighteen years, the eleven, for James the brother of John was murdered by Herod, constituted part of a solemn synod, where it was enacted, 'That no observance of the Mosaic ceremonies ought to be imposed on the Christian converts; but that they should abstain from meats offered to idols, and from things strangled, and blood,' John xxi. Matt. xxviii. Mark xvi. Acts i. to viii. and xv.

Not long after, it seems, the apostles dispersed themselves into other countries, taking their courses, as it is said, by lot: Peter into Pontus, Galatia, and places adjacent; Andrew into Scythia and Sogdiana; John into Lesser Asia; Philip into Armenia, Media, and Colchis; Bartholomew into Arabia Felix: Matthew into Chaldaea, Persia, and Parthia; Thomas into Hyrcania, Bactria, and India; Jude into Syria and Mesopotamia; Simon the Canaanite into Egypt, Cyrene, Libya, and Mauritania; Matthias into Cappadocia and Colchis; James the brother of Jude remained in Judea. Meanwhile Paul, who sufficiently filled the room of James the brother of John, flew like a seraph, almost every where, to gain souls to Christ.

Without any shadow of proof, is our *common Creed* ascribed to the apostles as authors thereof. Nobody can tell us when, or where, they met to form it. None of the fathers, in the first three centuries, pretend it to have been the composition of the apostles; nor in the primitive ages was it the same in all the churches, or the same with that we have now. Far less ought the Canons and Constitutions, called by their name, to pass for *apostolic*. Besides a variety of other blunders, they refer to metropolitans, and other things not found in the Christian church, till long after the apostles were buried in their graves; nor is it probable that they were collected

or forged till the 5th century, when impostors were become impudent enough, and the people as credulous.

Vast numbers of false and pretended apostles very early pestered the churches, particularly those of Syria, Galatia, Corinth, Colosse, &c. Acts xv. Gal. i. 7—9. 2 Cor. x. and xi. Col. ii.

**APOSTLESHIP**, the office of an apostle. To constitute this, it was necessary to have seen the Lord; to have a commission and right to go every where, and found and gather churches; to be possessed of an infallibility in doctrine; and a power to speak with tongues never learned; work miracles; and confer the Holy Ghost by laying on of hands, 1 Cor. ix. 1, 2. 2 Cor. xii. 2.

**APOTHECARY**, one who compounds, or prepares drugs or perfumes, Eccl. x. 1. Exod. xxx. 25, 35.

**APPAREL**, (1.) Clothing, **GARMENTS**, Isa. iii. 22. (2.) Appearance, Isa. lxiii. 1.

**APPAREL**, as mentioned in scripture, may be considered, (1.) In respect of persons; as man's, Deut. xxi. 5. woman's, *ibid*; virgin's, 2 Sam. xiii. 18. widow's, Gen. xxxviii. 14. harlots', Prov. vii. 10. chaste matrons', 1 Tim. ii. 9. ecclesiastical persons', who had both common garments, Lev. vi. 11. and such as they put on when they ministered in holy things, Lev. vi. 10. called priests' garments, Neh. viii. 72. which being used to the honour of the true God, were called holy garments, glorious and beautiful, Exod. xxviii. 2. but such as were used in the worship of Baal and false gods, were called vestments, 2 Kings x. 22. civil persons', and of them the meaner sort, whose apparel is called clothing, or covering, Job xxiv. 7. Exod. xii. 34. those in higher life, whose clothes are said to be goodly, desirable, Gen. xxvii. 15. gay, James ii. 2. but the apparel of those in the most exalted stations of life, is called royal, Esth. vi. 8. glorious, Isa. lxiii. 1. (2.) In respect of matter; as, of

skins, Gen. iii. 21. hair, Matt. iii. 4. woollen, Lev. xiii. 59. linen, Deut. xxi. 11. fine linen and silk, Gen. xli. 42. silk and purple, Prov. xxxi. 22. needle-work and wrought gold, Psa. xlv. 13, 14. (3.) In respect of the colour, as, white, Acts i. 10. died, Ezek. xxiii. 15. purple, Luke xvii. 19. scarlet, Dan. v. 7. divers colours, Judges v. 30. (4.) In respect of time; as, mourning, 2 Sam. ii. 14. wedding, Matt. xxii. 11.

All such apparel as is either immodest or costly, is strictly forbidden in the word of God, 1 Tim. ii. 9. 1 Pet. iii. 3. The following evils generally accompany the use of such clothing; (1.) A prodigal waste of time in learning and following the mode of the day; and in contriving how to adorn a sinful, dying body. (2.) Much *thought and care* are bestowed by those persons who are fond of such adorning, in order to have every thing in place, and to appear to the best advantage. (3.) The money that is squandered away in superfluity of dress, will be ill accounted for to him who is Lord of all, and justly claims the gold and silver of the earth as his. (4.) A bad example is hereby set to others, especially the rising generation. (5.) Such adorning is only calculated to feed what should be destroyed, viz. pride, vanity, and every unholy temper of the soul. See Isa. iii. 16—23.

**APPARENTLY**, in familiar visions, as if face to face, Numb. xii. 8.

**To APPEAL**, to decline the judgment of one, and refer the cause to another, Acts xxv. 11, 21. and xxvi. 32.

**To APPEAR**; (1.) To be seen, become visible, Gen. i. 9. (2.) To come before, Isa. i. 12. (3.) To seem, Matt. vi. 16. (4.) To be discovered or laid open, Jer. xiii. 26. (5.) To present one's self as an advocate, Heb. ix. 24. God's *appearing*, denotes his giving a visible token of his presence; thus, he often appeared to the fathers under the Old Testament, 2 Chron. i. 7. Gen. xlvii. 3. Numb. xii. 6. or his mak-

ing some visible display of his perfections in his work of providence, or some clear intimation of his will, Psal. cii. 16. Acts xxvi. 16. Christ's *appearing*, denotes his coming in the flesh, Heb. ix. 26. his showing himself alive to his followers after his resurrection, Mark xvi. 9, 11, 14. his interceding with the Father in heaven for us, Heb. ix. 24. but chiefly his coming in the clouds with power and great glory, to judge the world, 1 Tim. vi. 14. Tit. ii. 13.—Men's *appearing before God*, imports their coming into his courts of worship, Exod. xxiii. 15, 16. Psal. xlii. 2. or standing before Christ's tribunal at the last day, to receive their final sentence of happiness or damnation, 2 Cor. v. 10.

The *appearance of a man*, is the outward shape and form of one, Dan. viii. 15. The *appearance of evil*, is what has the least likeness of, or tendency towards sin, 1 Thess. v. 22.

**To APPEASE**, (1.) To remove anger, Gen. xxxii. 20. (2.) To lessen strife between parties at variance, Prov. xv. 18. (3.) To quiet a people that are tumultuous, Acts xix. 35.

**To APPERTAIN**, to belong to, Lev. vi. 5. to relate to, Rom. iv. 1.

**APPETITE**, (1.) Desire after food, Job xxxviii. 39. (2.) Strong desire after worldly things, Isa. lvi. 11. To be *given to appetite*, is to be of a gluttonous and voracious disposition, Prov. xxiii. 2.

**APPII-FORUM**, a place in the south-west of Italy, about 50 miles south of Rome, and 18 from the *Three-Taverns*. Thus far the Christians of Rome came to meet Paul in his way thither from Puteoli, Acts xxviii. 15.

**APPLE-TREE**. It is a well-known, large, comely, and fruitful tree: the kinds are manifold; its fruit is roundish, cooling, and medicinal. Perhaps the Hebrews extended their name to pear, cherry, and other fruit-trees. Brocard says, there were few of either of these in Canaan. Good words fitly spoken,

are like *apples of gold in pictures of silver*; have a most comely appearance, and delightful and edifying influence, Prov. xxv. 11. How forcible the proverb appears, when applied to the good words of him who can only relieve the guilty conscience! The lips of the righteous are, indeed, a well of life, Isa. l. 4. —The *APPLE of our eye*, is its small rolling ball. To keep a thing as *the apple of the eye*, is to preserve it with the utmost tenderness, care, and safety, Deut. xxxii. 10. Prov. vii. 2. The saints are likened to the *apple of God's eye*: in themselves they are weak and easily hurt, but are infinitely dear to him; he exactly observes, and tenderly sympathizes with them in all their afflictions; and will terribly resent every injury done to them, Zech. ii. 8. Psal. xvii. 8.

To **APPLY**: to *apply the heart to wisdom or good works*, is, to study, by all means, to obtain wisdom and knowledge; and to perform good works, Psal. xc. 12. Eccl. viii. 9.

To **APPOINT**, (1.) To command, order, 2 Sam. xv. 15. (2.) To ordain, set apart to an office, Gen. xli. 34. Acts vi. 3. (3.) To assign, allot as a portion, or charge, Numb. iv. 19. (4.) To plan, purpose, Acts xx. 13. (5.) To settle, fix, Prov. viii. 29. (6.) To agree on, Acts xxviii. 23. (7.) To set, place, 2 Kings x. 24. To be *appointed to wrath*, is to be threatened with, and reserved to, everlasting misery, as are all finally impenitent sinners. To be *appointed to salvation*, is to be heirs of everlasting happiness, 1 Thess. v. 9. To be *appointed to death, or trouble*, is to be sentenced by men, or set apart in the providence of God, to endure it, Psal. cii. 20. 1 Cor. iv. 9. 1 Thess. iii. 3.

To **APPREHEND**, to seize, to take fast and full hold of, 1 Kings xviii. 40. to take one prisoner, 2 Cor. xi. 32. 'I count not myself to have apprehended: but I follow on, that I may apprehend that for which I am apprehended of Christ Jesus:'

I do not reckon myself to have apprehended the prize, but I hold on my course, keeping under my body, lest, after having preached the gospel to others, I myself should be a cast-away, Phil. iii. 12.

To **APPROACH**, sometimes it imports to have carnal knowledge of a person, Lev. xviii. 6. and xx. 16. but, ordinarily, to draw near in respect of place or time, 2 Sam. xi. 20. To approach unto God as a kind father, is to wait upon him in his ordinances, to confide in him for help, to reverence his name, his word, and his day; but chiefly to enjoy his fulness, Psal. lxxv. 4. Isa. lviii. 2.

To **APPROVE**, to consider as right, love, commend, Psal. xlix. 13. 1 Cor. xi. 19. Jesus Christ was *approved of God*, dearly beloved of him; his person and work were accepted; and himself undeniably demonstrated by Providence to be the true Messiah, Acts ii. 22. The apostles *approved themselves* as the ministers of God, by their acquitting themselves as became good soldiers of Jesus Christ, 2 Cor. vi. 4. 2 Tim. ii. 15.

**APRIES**, king of Egypt, the Pharaoh Ophra of scripture, Jer. xliv. 30. son of Psammis, and grandson of Necho, who made war on Josiah, king of Judah. Jeremiah threatened Apries with being put into the hands of his enemies, as he had put Zedekiah, king of Judah, into those of Nebuchadnezzar, from whom he was encouraged to revolt by promise of assistance, in which he failed, abandoning Zedekiah to the fate and dangers of a war, into which he had involved him. Ezekiel (xxix.) reproaches Apries with this baseness, and prophesies, that Egypt should be reduced to a desert by the sword, which should destroy man and beast. This was afterwards executed, first in the person of Apries, who was deprived of his kingdom by Amasis, one of his officers, and then through the conquest of Egypt by the Persians.

**APRON**. With fig-leaves stitched together, or fig-branches properly



applied to the forepart of their bodies, did our first parents supply the place of *aprons*, Gen. iii. 8. It was probably Ruth's *apron*, not her *vail*, into which Boaz put the six measures of barley, to carry to her mother, Ruth iii. 15.

APT, fit, able for, inclined to, and skilful in, 1 Tim. iii. 2.

AQUILA, *an eagle*, a Jew born in Pontus. He, with his wife, PRISCA, or PRISCILLA, had, for their business, to make leathern tents for the Roman troops. They were early converted to the Christian faith: perhaps by Peter's pentecostal sermon. After they had resided some time at Rome, the edict of Claudius, banishing all Jews from that city, obliged them to leave it, and return to Corinth: there Paul lodged with them, and wrought at their business, till, probably to please the Gentiles, he went and lodged with Justus. They attended Paul to Ephesus, and there exposed their lives to protect him: here they instructed Apollos in the way of the Lord more perfectly. They returned back to Rome; and in their house was a meeting of the Christians held; and there they were saluted by Paul, in his epistle to that church. They returned to Asia, and dwelt in or near Ephesus, and were there when Paul wrote his *second* epistle to Timothy, Acts xviii. Rom. xvi. 4, 5. 2 Tim. iv. 19.

AR, *watching*, the capital city of MOAB, near the river Arnon. Sihon, king of the Amorites, burnt it with fire, Numb. xxi. 28. Shalmanezzer, king of Assyria, or his successors, destroyed it in one night, Isa. xv. 1. It probably shared a similar fate from the Chaldees. About 300 years after our Saviour's death, it was swallowed up by an earthquake. In Deut. ii. 9. the whole land of Moab seems to be called AR, from the name of the capital.

ARABIA, a large country of Asia, lying partly on the east, but chiefly southward of Canaan. It is situated between 13 and 33½ degrees of north latitude, and between 35 and 60 de-

grees of east longitude from London. Its greatest length from east to west, is about 1620 miles; and its greatest breadth from north to south, about 1350; and in the north parts eastward of Canaan, it is far less than the half of any of these numbers. It has the Indian Ocean on the south, the Red Sea and Isthmus of Suez on the west, Canaan and Syria on the north-west and north, the mountains of Chaldea and the Persian Gulf on the east. It is ordinarily divided into three parts, (1.) *Arabia Petraea*, or the Rocky, on the north-west, and which is now called Hejaz. In the south-west part of this now stand the famed cities of Mecca and Medina, so much visited by the Mahometan pilgrims. This division contained the land of Edom, the wilderness of Paran, the land of Cushan, &c. and seems to have been first called *Arabia* from its westerly situation, or the mixed tribes which inhabited it. This is the wilderness through which the children of Israel passed, in their journeying from Egypt to Canaan. Here also stood Sinai, where the law was given to Moses. (2.) *Arabia Deserta*, the desert, which lay eastward of Canaan, and comprehended the land of Uz, of Ammon, Moab, Midian, with the country of the Itureans, Hagarenes, &c. In this desert, the plains of sand are so immense, that travellers in crossing them are obliged to make use of the mariner's compass, as if it at sea; and the tempests are not less terrible here than on the ocean. The air is excessively hot; springs or streams are scarcely to be found: a pestilential vapour sometimes passes along, which instantly kills those who happen to inhale it; and when the wind rises high, the desert assumes the appearance of the most rough and tempestuous sea. The sand is lifted from its bed by the force of the winds, and driven along like waves, clouds, and rain; every thing that falls in its way is overwhelmed, and whole caravans of travellers, with their horses and



camels, find one common grave in the deluge of sand. Happy are the inhabitants of England, who can travel without difficulty, breathe in air that is salubrious, find excellent water in great plenty, and enjoy every comfort of life in abundance! (3.) *Arabia Felix*, or Happy, on the south of the two former. The two last seem to have been called Kedem, or the East, by the Hebrews.—Scarcely any part of Arabia is well watered; but Arabia Felix is famed for vast numbers of fine spices and fruits.

*Arabia Felix* seems to have been chiefly peopled by the numerous family of Joktan, a descendant of Shem; the other two parts seem to have been originally inhabited by the Rephaims, Emims, Zanzumims, Amalekites, Horites, and other descendants of CUSH, the eldest son of Ham. The Cushites were gradually expelled by the descendants of NAHOR, LOT, and ABRAHAM. Ishmael first settled in Hejiaz, and formed twelve powerful tribes of Nabatheans, Kedarenes, Hagarenes, &c. but they gradually spread themselves, at least into the whole north parts of Arabia; and the remains of the Uzites or Ausitæ, Buzites, Ammonites, Moabites, Midianites, &c. incorporated with them. The ancient Arabs or Arabians, were gross idolaters; they worshipped the heavenly bodies, the sun, moon, and stars, and a number of angels and men who had been famous in their day: they worshipped a great number of large stones, which were probably, at first, no more than the places where their ancestors had worshipped the true God. See Gen. xxviii. 18. The Persians introduced their Magian religion among part of them. The Jews, who fled from the fury of the Romans, proselyted a part of them to theirs. Paul preached in some part of Arabia; and ten tribes are said to have received the Christian faith in that or the following ages. Since Mahomet's rise, about A. D. 608, or rather his con-

quests, about A. D. 630, they have been generally followers of the Mahometan delusion.

To take particular notice of the Arabian tribes, or of the barren history of their ancient kingdoms of Hamyar, or Yaman, the same as Arabia Felix; of Chassan and Hira in Arabia Deserta; or of Hejiaz, the original residence of the Ishmaelites, is scarcely suited to the nature of this work. It is more to our purpose, to show in what astonishing manner the ancient predictions of scripture have been fulfilled among them, for more than three thousand years past. It was prophesied, that the Ishmaelites should be *wild men*; should have their hand against every man, and every man's hand against them; and yet should dwell in the presence of all their brethren, and multiply into twelve tribes, and become a great nation; or, in other words, that however they should be harassed, they should never be utterly subdued; and that in the latter days they should push at the Roman empire; and like so many locusts, plague the third part of men, Gen. xvi. 11, 12. and xvii. 20. and xxi. 10—13. Isa. xxi. 11—17. Numb. xxiv. 20. Jer. xxv. 23—25. and xlviii. 28—33. Dan. xi. 40. Rev. ix. 1—11. Let us trace the fulfilment.

Ishmael had 12 sons, each a father of a tribe; they dwelt next to their relations, the offspring of Lot, and of Abraham by Keturah, and of Esau the father of Edom. They gradually increased till they swallowed up their neighbours on the north and east, if not also most of the children of Joktan in Arabia Felix. Numbers of them began early to trade with Egypt in spices, Gen. xxxvii. 27. and xxxix. 1. They, long after, traded with the Tyrians in ebony, ivory, precious cloths, spices, jewels, gold, and cattle, Ezek. xxvii. 15, 20—22. Vast numbers of them roved about with their cattle, dwelling in tents, without any settled abode, Isa. xiii. 20. They have been always famed for their lust, rob-

bery, revenge, ravage, and murders; such, to use the words of a Roman historian, "as one would neither wish his friends nor his foes." It was, therefore, the interest of every conqueror to root them out; and it is observable, that almost every noted conqueror pushed his conquests to their very borders, and yet left them unsubdued. They oppressed the Hebrews, but were severely chastised for it by Gideon, Judg. viii. 24. They sent presents to Solomon, but there is no evidence that either his father or himself had subdued them, 1 Kings x. 15. Sesostris, or Shishak, the Egyptian conqueror, had no Arabs in the vast and mingled army which he marched against Rehoboam; nay, he was obliged to draw a line along their frontiers, to protect his own country from their inroads and ravage. They sent a compliment of some flocks to Jehoshaphat; but soon after entered into the grand alliance against him, 2 Chron. xvii. 11. Psalm lxxxiii. 6. They terribly ravaged Judea under Jehoram, and murdered all his sons, except the youngest, 2 Chron. xxi. 16, 17.—They probably attacked Uzziah, but paid dear for their pains, 2 Chron. xxvi. 7. SHALMANEZER, or Sennacherib, hostilely ravaged part of their country, drove the Dedanites to their woods, where many of them perished by famine; the Kedarenes he murdered, and carried off their wealth for a spoil. Nebuchadnezzar entered and wasted their country; he murdered vast numbers of the Dedanites, Buzites, Temanites, Scenites, Kedarenes, and Zamarenes; reduced Hazor, and other principal cities, to lasting ruins; and carried off their tents and cattle for a prey.—Cyrus seized the whole empire of the Assyrians and Chaldeans; and even reduced a body of Arabs, about the north point of Arabia Deserta; but Herodotus assures us, that, under Darius Hystaspes, who had farther extended the Persian dominions, the Arabians were *free from tribute*. This people highly provoked the haughty

Alexander, with some contempt which they had pointedly shown him. He intended to conquer or ruin them; but death prevented the execution of his project. To chastise their depredations on his territories adjacent, Antigonus, one of Alexander's successors, first by himself, and then by his son Demetrius, thought to have subdued their country. But he was obliged to make peace with them, almost upon their own terms. Pompey, the famed Roman conqueror, ravaged part of their country; but his army being recalled, the Arabs followed them at the heels; and, for some time after, terribly harassed the Roman subjects in Syria, &c. About the 23d year before our Saviour's birth, Ellius Gallus, another Roman general, sailed up the Red Sea, to subdue their country; but his attempt miscarried. About A. D. 120, Trajan, the Roman emperor, thought to have reduced Arabian Hejaz, and ravaged a part of it. He besieged Petra, their capital: but thunder, lightning, hail, whirlwinds, swarms of flies, and the like, terrified and repulsed his troops as often as they repeated their attacks. About A. D. 200, that famed warrior, the emperor Severus, twice besieged it with a powerful host, and a fine train of artillery. An unaccountable difference between him and his troops obliged him to raise the siege. In the next 400 years, we find part of the Arabs sometimes allied with the Persians, and others with the Romans; but no subjection of the nation to either of these mighty empires.

In the 7th century, Mahomet, an Arab of Hejaz, commenced a noted impostor; and having contrived a new scheme of false religion, his countrymen, under the name of Saracens, to propagate it, subdued all Arabia, the most of western Asia, all Africa north of the Senegal river, together with Spain, Sicily, and a great many isles belonging to Europe; and constituted an empire, in length about 7000 miles. Their

own divisions in Africa and Spain, the like in Asia, together with the growing power of the Seljukian Turks, and at last the terrible ravages of the Tartars, &c. between A. D. 900 and 1280, gradually reduced this wide-spread empire. In the next three centuries, the Ottoman Turks and Spaniards reduced the remaining fragments of it in Africa and Spain. But Hejaz, the original country of the Ishmaelites, and its natives, were never subdued. To this day, the Turkish Sultans pay them an annual tribute of 40,000 crowns, for a safe passage to their holy cities of Mecca and Medina; and, if payment be neglected, the Arabs are sure to pay themselves by falling on the caravans, or companies of pilgrims; or by ravaging Mesopotamia or Syria; of which there have happened various instances in the two last centuries.

ARAD. See HORMAH.

ARAH, *a way, a traveller*, son of Ullah, 1 Chron. vii. 39. progenitor of 775 persons, who returned from Babylon, Ezra ii. 5.

ARAM, *magnificence, highness, otherwise one that deceives, or their curse*: (1.) The fifth son of Shem; and, (2.) the grandson of Nahor, fathers of the Aramites, or Syrians, Gen. x. 22. and xxii. 24. And it is observable, that Hesiod and Homer, those ancient Greek authors, call the Syrians *Aramæans*. Aram is the Hebrew name of Syria; and hence we read of Aram-Naharaim, or Mesopotamia; Aram-Zobah, or Syria of Zobah; Aram-Damascus, or Syria of Damascus; and Aram-Bethrehob, or Syria of Bethrehob, &c. (3.) Aram, or Ram, the great-grandson of Judah, and father of Amminadab, Ruth iv. 19. Luke iii. 33. 1 Chron. ii. 10.

ARARAT, *the curse of trembling*, or Armenia, a country in Asia, part of which is now called Turcomania, and the rest is included in Persia. It has Georgia on the north, Media on the east, Curdistan or Assyria on the south, and Natolia or Lesser Asia

on the west. Here the famed rivers Euphrates, Tigris, Araxes, and Phasis, have their source. Here stand the famed mountains, the Moschi on the north-west, the east end of the Taurus and Antitaurus on the west, the mounts Niphates and Gordian, &c. There are persons who think the mountain of Ararat, upon which Noah's ark rested, was that on the east of Persia, and north of India. But it is more probable, that it was the Ar-dagh or Parmak-dagh, the finger mountain, near the north-east of Armenia. It stands in a large plain, 36 miles east from Erivan, is shaped like a sugar-loaf, and is visible about 160 or 200 miles distant: its top is inaccessible for height; and by reason of the snow which perpetually covers it. The middle part is haunted by a multitude of tigers; some small flocks, and two pitiful monasteries, are seen about the foot. Besides northern distance, this mountain, called also Masius, is, by the most exact geographers, placed about 100 miles eastward of Shinar; but, if we take the mount Cardu, or Gordian, for that upon which the ark rested, the travels of Noah and his family to Shinar will be still more short and easy. Armenia is generally a high and cold country: it was anciently parted into two kingdoms, Greater Armenia on the east, and Lesser Armenia on the west. Probably it was peopled by Hul, the son of Aram, the father of the Syrians: and the language of the two nations appears to have been much the same: and from him, or from Har-minni, the mountain of the Minni, it seems to have had its denomination. To this country the two murderous sons of Sennacherib fled; which leads me to think that it was not then subject to Assyria, Isaiah xxxvii. 38. 2 Kings xix. 37. The Armenian troops assisted Cyrus against the Chaldeans, Jer. li. 27. The Armenians had afterwards a long race of kings of their own, though often subject to Alexander's successors in Syria.—About fifty

years before Christ, they began to fall under the Romans; and, in about as many after had their regal power abolished. About *A. D.* 687, the Saracens, or ARABIANS, wrested Armenia from the Roman emperor of the east. They had scarcely retained it 150 years, when the ravaging Turks seized on it, and, some ages after, erected there the sultanies, or kingdoms of the *White* and *Black Sheep*, the last of which was exceedingly powerful and large. In 1472, Armenia became a province of the Persian empire. In 1522, it was conquered by the Turks, who retain the western part of it to this day.

Christianity was early introduced into Armenia, and continues there still. There are now about a million or more of Armenian Christians. The Armenians being great traders, about 40,000 of them reside in Persia to carry on trade, but are sadly immersed in ignorance and superstition.

ARAUNAH, or ORNAN, the Jebusite: he had a threshing-floor on MORIAH. When David perceived the angel of the Lord hover above Jerusalem, preparing to destroy its inhabitants, as the punishment of his numbering the people, he, warned by Nathan to build an altar, and offer sacrifice for stopping the plague, and instructed of God that the temple should be built on that spot, hastened to Araunah. The good Jebusite and his sons had hid themselves in a hole for fear of the destroying angel: but when he observed David coming, he ran to meet him, fell at his feet, and asked his will. Being informed that he wanted to purchase his threshing-floor for the erection of an altar, and offering of sacrifice, that the destructive pestilence might be arrested, Araunah offered the king a free gift of the floor, and of wood and oxen sufficient for sacrifice.—Hating to serve the Lord at the expense of another, David refused to accept them till the price was fixed. For the floor itself and the oxen he gave him 50 shekels of silver, and

for the whole field about 600 shekels of gold, 2 Sam. xxiv. 16—25. 1 Chron. xxi. 15—28.

ARBA. See GIANT and HEBRON.

ARCH, a building in form of a bow, such as is used in bridges, windows, and vaults, Ezek. xl. 16, 29.

ARCHANGEL, the prince or chief angel. This word is used only twice in the sacred writings, viz. 1 Thess. iv. 16. and Jude 9. Whether there be more than one archangel, is not certain; indeed some writers think this name is never to be applied to any created angel, but to Christ alone.

ARCHELAUS, *the prince of the people*, a son of Herod the Great, by Malthace, his fifth wife. He was reckoned the most cruel and bloody of his father's children. Herod having murdered his sons Alexander, Aristobulus, and Antipater, and stripped Herod Antipas of his claim to the kingdom; he, by a latter will, constituted Archelaus his successor, on condition that the Roman emperor agreed to it. The people and soldiery appeared very well pleased when this will was read, and promised allegiance and fidelity. Archelaus interred his father with great pomp; and, returning to Jerusalem, made a solemn mourning of seven days; and gave the people a very splendid entertainment; and having convened them in the court of the temple, he assured them of his mild government; and that he would not assume the royal title before the emperor had confirmed it.

Just after *A. D.* 1. the rabble assembled, and required him to execute the men who had advised his father to kill a noted zealot, for pulling down the golden eagle from the gate of the temple; they demanded that Joazas should be divested of the high priesthood; and they loaded the memory of Herod his father with the bitterest curses and reproaches. To revenge this insult, Archelaus ordered his troops to fall on the mob, who killed 3000 of them on the spot, hard by the temple. He next re-

paired to Rome for the confirmation of his father's will; but his brother Herod Antipas, insisted on the ratification of his father's former will, constituting him his successor; alleging, that it was made when his judgment was more sound. After hearing both parties, Augustus delayed to give sentence. The Jewish nation petitioned the emperor to lay aside the whole family of Herod, and constitute them into a Roman province, subject to the governor of Syria: Archelaus opposed the petition: the emperor heard both, but delayed to give judgment. A few days after, Augustus called Archelaus, assigned him a part of his father's kingdom, with the title of Ethnarch, and promised him the crown, if his conduct should deserve it.

Returning to Judea he deposed Jozabab the high priest, pretending that he had stirred up the seditious against him; and made Eleazar, his brother, priest in his room. When Archelaus had governed about seven years, with the utmost violence and tyranny, the Jews and Samaritans jointly accused him to the emperor. His agent at Rome was ordered to bring him thither: his cause was heard: and he was banished to Vienne in France; and continued there in exile till his death.—It was the cruel temper of this monster that made Joseph and Mary afraid to reside in Judea, Matthew ii. 22, 23.

**ARCHERS**, such as shoot with bows in hunting, or battle. This method of shooting was almost universal in ancient times, before the invention of fire-arms, Gen. xxi. 20. Jer. li. 3. *The archers that sorely grieved Joseph, and shot at him,* were his enemies, particularly his brethren and mistress, who with arrows of false accusation, bitter words, and murderous attempts, sought to destroy him, Gen xlix. 23.

*The archers of God* that compassed Job, were afflictions, pains, and terrors, which, like sharp empoisoned

arrows, wounded and vexed his soul, Job xvi. 13.

**ARCHI**, a city in the tribe of Ephraim, near Bethel: perhaps it ought to be joined with Ataroth, thus, ARCHI-ATAROTH; and is the same with ATAROTH-ADDAR, Josh. xvi. 2, 5.

**ARCHIPPUS**, *a governor of horses*, a noted preacher of the gospel at Colosse. The church members there are required to stir him up to diligence, care, and courage in the work of his ministry, Colossians iv. 17. Paul salutes him by Philemon, 2.

**ARCTURUS**, *a gathering together*, the name of a northern star of the first magnitude, at some distance from the great Bear, and between the thighs of the Bootes or Charleswain: but it is quite uncertain whether the Hebrew HASH, or *round whirling star*, be *Arcturus* or not. The lesser stars around it may be called its sons, Job ix. 9. and xxxviii. 32.

**AREOPAGUS**, *the hill of Mars*, the high court at Athens, famed for the justice of its decisions; so called, because it sat on a hill, dedicated to Mars the god of war, as the city was to Minerva his sister. When this court was instituted, whether by Solon in the time of Cyrus, or by Cecrops, who lived many ages before, is quite uncertain. At first, it consisted of nine judges, who had been archones or chief rulers in the city, and, after a rigorous examination, had been found just in their management: but afterwards, it sometimes consisted of 30, or even 500. That they might be the more attentive, and be biassed with no object of pity or regard, they sat by night in the open air. Their jurisdiction was at first confined to criminal causes; but was gradually extended to other matters. The pleadings before them were to be expressed in a manner the most simple and plain. There are still to be seen the vestiges of their seats, cut out in a rock, after a semicircular form; and around



the tribunal or seats of the judges, an esplanade, which served as a hall. For preaching of Christ at Athens, Paul was cited before this court, as a setter forth of strange gods. But he reasoned so nervously, that he was dismissed; and Dionysius, one of his judges, became a convert to the Christian faith, Acts xvii. 16—34.

**ARETAS**, *one that is agreeable, or virtuous*; many kings of this name, or, as the natives express it, Hareth, reigned in the Arabian kingdom of Ghassan, eastward of Canaan; but only the successor of Obodas, and father-in-law of Herod-Antipas, is mentioned in scripture. One Sylleus thought to have ruined him with the emperor Augustus, pretending that he had usurped the Arabian throne by his own hand. The treachery of Sylleus being discovered, Aretas was solemnly confirmed in his government.—Offended with Herod, for divorcing his daughter to make way for Herodias, Aretas declared war against him, under pretence of adjusting their limits in Galilee. Herod was often defeated, and begged the assistance of the emperor TIBERIUS, who ordered his lieutenant in Syria to bring him Aretas either dead or alive. Vitellius immediately marched to attack the Arabian king; but hearing of Tiberius's death, he returned without giving him battle. Not long after, Aretas's deputy at Damascus joined the Jews in their persecution of Paul; and kept the gates shut night and day, in order to apprehend him, Acts ix. 23, 24. 2 Cor. xi. 32, 33.

**ARGOB**, *a turf of earth*, a country of the half tribe of Manasseh in Bashan. It was extremely fertile, and contained 60 walled towns, which Jair the son of Machir repaired, and called HAVOTH-JAIR. It was probably called *Argob* from its capital, or from some famed Amorite to whom it had pertained, Deut. iii. 4, 14. 1 Kings iv. 13.

**ARIEL**, *i. e. the altar, light, or lion*

*of God*. Jerusalem is so called for its warlike force; or Ariel may denote the temple and altar of burnt-offering. *Wo was to Ariel*, when the city and temple were destroyed by the Chaldeans and Romans. *God distressed Ariel, and it was to him as Ariel*, when the city and temple were made a scene of slaughter and blood, as the altar of burnt-offering was with respect to slaughtered beasts, Isa. xxix. 1, 2.

**ARIGHT**, agreeably to the command and honour of God, and the edification of men, Psal. l. 23. But wine moves itself *aright*, when it appears very agreeable and enticing to the drinker of it, Prov xxiii. 31.

**ARIMATHEA**, *a lion dead to the Lord*, a city of Judea, where Joseph the honourable counsellor dwelt. Some writers will have it to be the same with Ramathaim-Zophim, in the neighbourhood of Bethel; but then it should be a city of the Samaritans, not of the Jews, contrary to Luke xxiii. 51. Jerome, and others who follow him, are certainly more in the right, who place it near Lydda, about 36 or 37 miles west of Jerusalem, and where the village Ramolan now stands.

**ARIOCH**, *your lion*, (1.) A king of ELLASSAR, one of CHEDORLAOMER's allies, Gen. xiv. 1. (2.) A captain of NEBUCHADNEZZAR's guard, who was appointed to slay all the wise men of Babylon; at Daniel's request, he delayed the execution of his orders, and introduced that prophet to the king, to tell and interpret his dream, Dan. ii. 14.

To **ARISE**, or **RISE**. (1.) To proceed, spring forth, Acts xx. 30. (2.) To stand up, Hab. ii. 19. (3.) To rise from a seat, couch, or grave, John v. 8. Psal. lxxxviii. 10. (4.) To appear in a glorious manner, Mal. iv. 2. (5.) To bestir one's self, Josh. i. 2. 1 Chron. xxii. 16. (6.) To be advanced to honour and authority, Prov. xxviii. 12. (7.) To recover life, honour, power, and happiness. Mark xii. 26. Jer. xxv. 27. Amos vii. 2, 5. (8.) To begin opposition

or war, Mat. x. 21. God's *arising*, denotes his displaying his power, goodness, mercy, and justice, in the warning and relief of his people: and in the ruin of his enemies, 2 Chron. xxxvi. 15. Psa. vii. 6. and xii. 5. Isa. xxxiii. 10. Amos vii. 9. Christ's *arising*, imports his returning to life after his death, and coming out of his grave, Luke xxiv. 46. and his beginning to manifest his glorious power and mercy in drawing the nations to himself, and enlightening and comforting his people, Rom. xv. 12. Mal. iv. 2. Men *rise*, when they are recovered from their spiritual death and misery, Col. ii. 12. and iii. 1. Eph. v. 14. Prov. vi. 9. Nations *rise*, when they begin to be powerful; or are recovered from great distress and ruin, and become honourable and happy, Isa. xliii. 17. also when, with active fury, and terrible preparations, they make war one with another, Matt. xxiv. 7. and when they are in a terrible tumult and confusion, Amos viii. 5. Jer. xlv. 8. and xlvii. 2. *Rising of the spirit*, denotes anger or wrath against a person, Eccl. x. 4.

ARISTARCHUS, *a good prince*, or *the best prince*, a native of Thessalonica; he became a zealous Christian, and attended Paul to Ephesus, where, in the tumult raised by Demetrius the silversmith, he narrowly escaped with his life. He attended Paul in his return to Greece; and in his journey from thence to Asia; and having gone with him from Jerusalem to Rome, it is said he was beheaded along with him, Acts xix. 29. and xx. 4. and xxvii. 2. Col. iv. 10.

ARISTOBULUS, *a good counsellor*: he is supposed to have been the brother of Barnabas, and one of our Saviour's seventy disciples, and to have preached with great success in Britain; but this is utterly improbable, nor is it certain that he was so much as a Christian; since not he, but his family, are saluted by Paul, Rom. xvi. 10.

ARK. (1.) Noah's ark was a large floating vessel, built for the preserva-

tion of himself and his family, and the several species of animals, during the deluge. It is very generally believed, though not certainly proved, that he spent about 120 years in building it; and that he employed a variety of hands in that work. The form of this ark was an oblong square, with a flat bottom, and a sloped roof, raised to a cubit in the middle; it had neither sails nor rudder; nor was it sharp at the ends for cutting the water. This form was admirably calculated to make it lie steady on the water, without rolling, which might have endangered the lives of the animals within; but made it very unfit for swimming to a great distance; or for riding in a boisterous sea.

The length of this ark was 300 cubits, which, according to Dr. Arbuthnot's calculation, amount to a little more than 574 feet; its breadth 50 cubits, or 91½ feet; its height 30 cubits, or 54½ feet; and its solid contents, 2,730,782 solid feet; sufficient for a carriage of 81,062 ton. It consisted of three stories, each of which, abating the thickness of the floors, might be about 18 feet high; and no doubt was partitioned into a great many rooms or apartments. This vessel was, doubtless, so contrived, as to admit the air and light on all sides, though the particular construction of the windows be not mentioned. The word *Tzehar*, which our translation renders a *window*, is by some rendered a precious stone, or some other marvellous matter, which at once illuminated, and afforded fresh air to every part of the ark; but we know no foundation for this, except the vain fancy of the authors. The ark seems to have had another covering besides the roof: perhaps one made of skin, which was thrown over, and hung before the windows, to prevent the entrance of the rain; and this, we suppose, Noah had removed, when he saw the earth dry, Gen. viii. 13. The ark was built of Gopher-wood, which I take not to be cedar, but the *cypress*, a very strong and durable wood, not easily subject

to rottenness. And this naturally leads one to think that it was built in Chaldea, where grew vast quantities of cypress-wood, as late as the times of Alexander the Great; and this conjecture is confirmed by the Chaldean tradition, which makes Xisuthrus, or Noah, sail from that country, and from hence a south-wind, or the northward motion of the decreasing waters, would naturally bring the ark to rest on the mountain of ARARAT.

Some have imagined the ark, as we have described it, insufficient for its destined cargo of animals, and their provision for a year. But, upon a more exact calculation, the proportion of its measures to its cargo, manifests it to have been planned by him, 'to whom all the beasts of the field, and fowls of the air, are well known.' The sorts of four-footed beasts which cannot live in the waters are about 72, or, as Calmet divides them, 130; and the species of the winged fowls and creeping things may amount to about 200. Now of the two lower stories, the one might easily station all the four-footed animals; and the other contain their provision. The uppermost was sufficient for Noah and his family, and the fowls with their provision. Very possibly, many of the serpents might live under the water, in an inactive or torpid state; and if so, there is no need to suppose such serpents as are peculiar to America, to have been in the ark: or if they were, the places about Chaldea might then produce them, though now it does not.

At the end of the 120 years of God's forbearance with the old world, not only Noah and his wife, and their three sons, and their wives, entered the ark, but two of every sort of unclean beasts, and seven of every clean sort, some think seven pair of clean, and two pair of unclean, were, by the direction of Providence, conducted to their proper places in the ark, and then were divinely shut up therein. The swell-

ing waters, lifting it from the earth, carried it some months in a northern direction; after which the waters decreasing, it rested on the mountain of Ararat; and Noah, his family, and the various animals, went out of it, and replenished the earth, Gen. vi. vii. and viii. Heb. xi. 7. 1 Pet. iii. 20.

2. Jochebed made a small ARK or vessel, in the form of a chest, of bulrushes; and therein she put MOSES, her infant child, and left him on the brink of the Nile, Exod. ii. 3, 5. The word rendered *ark*, in this and the former instance, signifies a *dwelling* or *residence*.

The sacred ARK, which stood in the most holy place of the tabernacle and temple, was a small chest made of Shittim-wood, overlaid with gold. It was about four feet and an half long, two feet and almost nine inches broad, and as much in height. Its lid, called the *mercy-seat*, because above it hovered the Shechinah, or symbol of the divine presence, was of pure gold; and out of the two ends of this lid, were hammered two golden cherubim, which, with their expanded wings covered the whole mercy-seat above, and with their faces seemed to look on it. Within this ark were deposited the two tables of the moral law; and, in some repository by its side, were placed the golden pot of manna. Aaron's rod that budded, and a copy of the Pentateuch, or five books of Moses. This ark had two rings of gold for fixing the staves of Shittim-wood, wherewith it was borne by the Levites as occasion offered. This vessel was so sacred, that it was death for any but the priest to look at it; and hence it was carried under a cover, Exod. xxv. 10—22. & xxxvii. 1—9. Numb. iv. 5, 6, 20. and xvii. 10. Deut. xxxi. 26. 1 Kings viii. 9. Heb. ix. 4. This ark being consecrated with sprinkling of blood, and anointing of oil, was carried about with the Hebrews in their travels in the desert. Carried into the channel of Jordan, the swollen waters of

that river divided, and opened a clear passage for the whole congregation of Israel. It was thence conveyed to Gilgal. Borne thirteen times in seven days around the city of Jericho, with the sound of rams' horns attending it, the walls fell down before it. After the conquest of Canaan, it was fixed in the tabernacle at Shiloh, and there continued above 300 years. Just before the death of Eli, the Israelites, probably remembering its miraculous virtue at Jericho, carried it to the field of battle. The Philistines gained the victory, and seized on the ark: they placed it in the temple of Dagon, their idol, as a sacred trophy of his victory over the Hebrews' God. Their idol was broken to pieces before it; and wherever they placed it, a plague of emerods on the people, and perhaps another of mice on the land, attended. The Philistines were glad to return it with divers presents. It halted at Bethshemesh, where fifty thousand and seventy persons were struck dead, as it is supposed, for their curiosity in looking into it. It was thence removed to the house of Abinadab, at Gibeah, or the hill of Kirjath-jearim, where, except when Saul brought it to the camp at Gibeah, 1 Sam xiv. 18. it appears to have remained 50, if not 90, years; thence David attempted to bring it, not on the shoulders of the Levites, but on a new cart, to Jerusalem. The punishment of Uzziah for touching it, made him leave it, by the way, in the house of Obed-edom. But hearing, soon after, that Obed-edom's family was blessed on its account, David, with great solemnity, caused the Levites to carry it up to Jerusalem, to a tabernacle which he had prepared for it, in, or near to, his own palace. Thence about four years after, and probably 130 years after it had been separated from the Mosaic tabernacle, Solomon caused it to be conveyed into the inmost apartment of his temple, Numb. x. 33—36. Josh. iii. 6. and xviii. 1. 1 Sam. iv. to vii. 2 Sam. vi. 1 Chron.

xiv.—xvi. 1 Kings viii. 11. When Manasseh, or Amon his son, set up their idols in the most holy place, probably some zealous priest carried out the ark, and kept it till Josiah ordered it to be replaced in the temple, 2 Chron. xxxv. 3. When the first temple was destroyed by the Chaldeans, we know not what became of the ark; but it is certain that it and its whole furniture were wanting in the second temple. This being the principal symbol of the divine presence, the loss of it presaged the approaching abolition of the whole of the ceremonies, and was sufficient to make the old men weep at the laying of the foundation of their second temple, Ezra iii. 12. Hag. ii. 3. The Jews after the captivity, it is said, made one somewhat like it, and put a standard copy of the Old Testament into it. The Jewish ark was called *the ark of the covenant and testimony*, because it contained the tables of God's law, and the book of the covenant made with Israel; and itself was a pledge of the continuance of that covenant with them, Deut. xxxi. 25, 26. Exod. xxxix. 35. It was called *the ark of God's strength*. It was the residence of the symbol of his almighty and glorious presence, and the pledge of the manifestation of his power, Psal. cxxxii. 8. and lxxviii. 61. It was probably in imitation of the Hebrews, that the Egyptians, Trojans, Greeks, Romans, &c. had their sacred chests, in which they locked up the more holy things pertaining to their idols.

There seems to be at first some difficulty in reconciling 1 Kings viii. 9. and 2 Chron. v. 10. with Heb. ix. 4. Some writers have attempted it, by supposing the last passage quoted to denote the time of the ark's migration from place to place, and the other two texts that of its fixed settlement; but the most easy and natural method of doing this appears to be that of supposing the word *wherein*, (in Heb. ix. 4.) to refer to the *holy place*, and not to the *ark*.

The preposition *in, with, by, &c.* from the Hebrew *ב*, both, is so frequently used in the scripture to signify adhesion, conjunction, approximation, appurtenance of one thing to another, that it is mere cavilling (says the excellent Dr. Owen) to assign it any other signification in this place, or to restrain it to *inclusion* only, the things themselves requiring the other sense.

The ARK was a visible representation of the throne of Jehovah, the King of Israel, whose royal palace was the temple. The equity of his government, the ministry of angels, and their ready and cheerful obedience to their Lord, were pointed out by the law in the sacred chest, and the cherubim over the mercy-seat. The materials of which it was made; the deposit which it contained; its ornaments; its uses; its virtues; and its removals from one place to another, till it rested in the temple; are thought to have been typical of Jesus Christ.

Here the sacred oracles were given: for, "Here," said Jehovah to Moses, "will I meet with thee, and commune with thee, from between the cherubim before the mercy-seat, upon the ark of the testimony," Exod. xxv. 22. Christ is the meeting-place where God and guilty men meet; there (in him) he communes with us, revealing all his purposes of grace. Let us, for a moment, consider the glorious marching of Israel through the wilderness; the priests and Levites bearing the ark, going before, searching out the way;—the parted waves of Jordan; the fallen walls of Jericho, confessed the ark of Jehovah's strength. In like manner the Great Breaker Up, the Leader and Commander of the faithful, goes before his redeemed throng. He explores the way; he conducts them through the wilderness; leads them triumphantly over death and the grave; vanquishes all their foes; and administers an abundant entrance to them into the everlasting kingdom. Happy for the Israel of God,

their Glory, their Ark, their Redeemer, their God, the Lord of Hosts is his name, after all his sorrows, entered triumphantly into the heavenly temple! He hath taken his seat on high; angels, principalities, and powers, are subjected to him. No Philistine can now remove him.—Amidst all the opposition that can be made on earth, he that sits in heaven now holds them in derision, and soon shall he vex them in his sore displeasure. As the ark blessed the house of Obed-edom, when a stranger in it for a little time; so do blessings, which make rich indeed, accompany the true Ark wherever he goes; and to his blessed name be praise. Amen.

ARM, (1.) That part of the body so called, 2 Sam. i. 10. (2.) Outward strength, and all the instruments of cruelty and mischief used by wicked men, Psal. x. 15. (3.) God's infinite power in creating the world, Jer. xxviii. 5. (4.) The mighty power of God in making the gospel instrumental to the conversion of sinners, Isa. liii. 1. John xii. 38. And hence power, and whatever qualifies a man for the performance of actions, is called *an arm*. God's high, holy, strong, or outstretched *arm*, is his almighty power, displayed in a high, holy, and remarkable manner, in the making of all things; in the bringing Israel out of Egypt; in effecting our redemption; and in delivering his church, Jer. xxxii. 17. Exod. vi. 6. Isa. lii. 10. and lxii. 8. and lxiii. 12. God is the *arm* of his people, in giving them strength, support, protection, provision, Isa. xxxiii. 2. Christ is probably called *the arm of the Lord*, because, in and by him, God displays the exceeding greatness of his power, in our creation, preservation, and chiefly our redemption, Isa. liii. 1.—Christ's *arm*, wherewith he gathers his lambs, is his saving power, mercy, and love, by the exertion of which he saves them from injury, Isa. xl. 11. Men's outward strength, riches, or other accommodations, are called



their *arm*. They depend on them, and are by them qualified for an accomplishment of their purposes, Psa. x. 15. and xxxvii. 17. Jer. xlviii. 25. Human power, and force of armies, &c. is called an *arm of flesh*; it is but weak and fading, 2 Chron. xxxii. 8. It seems the ancient warriors made bare their right arm, or both, when hotly engaged in battle: in allusion to which, God is said to make *bare his arm*, when, in a very noted and signal manner, he exerts his power and mercy for the deliverance of his people, and the destruction of his enemies; or when he reveals his Son in men, as the power and wisdom of God, Isa. lii. 10. And Ezekiel's *uncovered arm*, at his visionary siege of Jerusalem, imported the furious and active manner in which the Chaldeans would assault it, Ezek. iv. 7.—**ARMS** sometimes denote strong armies, or warriors, Dan. xi. 15, 22, 32.

To **ARM**, (1.) To furnish with, or put on weapons for war, Gen. xiv. 14. Num. xxxi. 5. (2.) To get and exercise such invincible patience as can be found only in such as have the mind of Christ, 1 Pet. iv. 1.

**ARMAGEDDON**, *the mountain of Megiddo*. Its name alludes to Megiddo, where Barak, with ten thousand dispirited and almost unarmed men, entirely routed, and almost wholly slew, the mighty host of the Canaanites, and may be interpreted *the destruction of troops*, Judges v. 19. It is a place spoken of, or alluded to, Rev. xvi. 16. and is thought to be expressive of a great slaughter among those unhappy people who have followed the delusions of Mahomet, or the pernicious errors of the Romish church; but in what place, or at what time, cannot be ascertained.

**ARMOUR**, signifies, (1.) Weapons of war, 1 Sam. xvii. 54. (2.) The strong and powerful lusts of sin, ignorance, pride, unbelief, and profaneness, which are the armour whereby the devil keeps up his power and dominion in the hearts of

men, Luke xi. 22. (3.) Spoil, 2 Sam. ii. 21. (4.) Such graces as are for the defence of the soul, and to enable believers in Christ to combat with their spiritual enemies, Rom. xiii. 12. Eph. vi. 11. (5.) A good conscience, which being always attended with uprightness of life, is a defence against all temptations, either from prosperity or adversity, 2 Cor. vi. 7. The offensive arms which the Hebrews made use of, were such as were employed by other people of their time and country, viz. swords, darts, lances, spears, javelins, bows, arrows, and slings; their defensive arms were helmets, cuirasses, bucklers, and armour for their thighs; and some had coats of mail. It is observable, that at particular times, especially of oppression and servitude, the armies of Israel were without weapons; neither sword nor spear was to be seen among 40,000 of them, Judg. v. 8. Probably Jabin, their oppressor, had disarmed them when they became subject to his sway. In the time of Saul, the Philistines had treated the Israelites with the same severity, and prohibited the smiths from making them any instruments of war for their own preservation; hence Saul and Jonathan only had sword or spear, 1 Sam. xiii. 22.

There are various kinds of armour mentioned in the scriptures, which constitute the armour of God, and must be carefully put on, and as cautiously kept on, by all those who wish to obtain the crown of glory. It consists of the *shield of faith*, in all the perfections and truths of God, delivered to us in his word; the *helmet of salvation*, that is, the hope of salvation; the *breastplate of righteousness*, imputed, implanted, and practised; the *girdle of truth*, revealed to us, and of uprightness in us; the *shoes of the preparation of the gospel*, that is, a readiness of mind to do and suffer all the will of God. The *sword of the Spirit*, which is the word of God: and *all prayer*, must also be constantly used by the sol-

diers of Christ. This is called the armour of God, because it is provided by him, exercised in his cause and for his glory; and also because the victories obtained by it are of the free grace and mercy of God, Eph. vi. 11. It is called the armour of righteousness on the right hand and on the left, because it is possessed by those persons *only*, who like Zecharias and Elizabeth, are righteous before God, and walk in all his commandments and ordinances blameless, 2 Cor. vi. 7. It is *the armour of light*; it proceeds from the Father of lights; is possessed and used by the children of light; it is shining, glorious, and honourable; by the improvement of it, we manifest our spiritual light and knowledge, and find our way to everlasting light, Rom. xiii. 12. Our ignorance, carnal mind, unbelief, error, and pharisaic pride, are called *Satan's armour, wherein he trusteth*; hereby he secures his interest in the soul, and opposeth the impressions of the Word, Spirit, and Providence, of God, Luke xi. 22. But, however wretched such persons may be, Jesus Christ is stronger than the strong man armed, and is willing to save the chief of sinners.

ARMOURY, an arsenal, or repository of armour. Before David's time, every man of the Hebrew nation seems to have been trained for war, and to have kept his own arms. David laid up one collection of armour in a tower he built for that purpose, Song iv. 4. Another collection, probably the chief of those which he had taken in war, he laid up in the tabernacle, consecrated to the service of God; with these Jehoiada furnished the Levites and others at the coronation of Joash, 2 Chron. xxiii. 9. Solomon stored up vast quantities of armour in the house of the forest of Lebanon, and in his fortified cities, and even obliged some tributary princes to forge arms for his service, 2 Chron. ix. 16. and xi. 12. 1 Kings x. 25. King Uzziah furnished his armoury with spears, helmets, and slings, for casting large

stones, &c. 2 Chron. xxvi. 15. Hezekiah, after his deliverance from Sennacherib, stored up a vast deal of armour, *id.* xxxiii. 27. God's *armoury*, is his treasures of awful judgments, ready to be brought forth for the execution of his wrath, Jeremiah i. 25.

ARMY, or HOST, a multitude of armed men or warriors, marshalled into proper order under different commanders. The greatest armies of which we read in scripture were Jeroboam's of 800,000, and Zerah's of 1,000,000; but it is surprising, that in Jehoshaphat's kingdom, of so narrow extent, there should be near 1,200,000 warriors, 2 Chron. xiii. 3. xiv. 9. and xvii. 14—18. The armies with which Xerxes king of Persia invaded Greece, and where-with Bajazet the Turk, and Tamerlane the Tartar, engaged, were still greater. Before David's reign, the Israelites fought only on foot, and every man generally provided for himself. Nor had the most of his successors any but militia and a life-guard. When the Hebrew army was about to engage an enemy, proclamation was made, that whoever had built a house, and not dedicated it; whoever had planted a vineyard, and not eaten of its fruit; whoever had betrothed a wife, and not married her; and whoever was cowardly and fearful; should return home. At the same time, the priest blew with his trumpet, and encouraged the remaining troops to depend on the assistance of God, Deut. xx. 4, &c.

The Hebrews are represented as *God's host*. They were marshalled under him as their prince and general: sometimes he nominated their captains, and gave express order for their method of war; and his priests, with sound of the sacred trumpets, gave the alarm to battle, Dan. viii. 10, 11. Josh. v. 14. Angels, ministers, upright professors, heavenly luminaries, locusts, Roman armies, and all creatures in general, are represented as *God's armies*, because

of their great number; their orderly subjection to him, and readiness to protect his interests and people, and to destroy his opposers; and he musters them, he directs their motions, and assigns them their work, Psal. ciii. 21. and lxxviii. 12. Dan. iv. 35. Joel ii. 7, 25. Matt. xxii. 7. Angels, glorified saints, sun, moon, and stars, are called the *armies* or *hosts of heaven*, Luke ii. 13. Psal. xxxiii. 6.

**ARNON**, *rejoicing*, or *leaping for joy*, a small river that rises in the mountains of Gilead, and runs along the north border of Moab, to the south-west, till it discharges itself into the Dead Sea, Judg. xi. 18. Isa. xvi. 2. Numb. xxi. 13.

**AROER**, *nakedness of the skin*, (1.) A city, partly on the north bank, and partly in an island, of the river **ARNON**. Sihon the Amorite took it from the Moabites; Moses took it from him, and gave it to the tribe of Gad, who rebuilt it, Numb. xxxii. 34. When the Gadites were carried captive to Assyria, the Syrians seem to have taken possession of it; but were soon obliged to leave it to the Moabites, under whom the Assyrians appear to have rendered it a desert, Isaiah xvii. 2. It had the same fate from the Chaldeans, under Nebuchadnezzar, Jer. xlviii. 20. (2.) A city on the south of Judah, to whose inhabitants David sent part of the spoil which he took from the Amalekites, 1 Sam. xxx. 28.—But, perhaps, this may be the same with the former; as the inhabitants of it might have been kind to David's parents, while they sojourned in the country of Moab. (3.) A city near Rabbah of the Ammonites, Josh. xiii. 25.

**ARPAD**, *the light of redemption*, a city near Hamath in Syria. Some think it the same as Arvad in Phœnicia; but it is more likely it was a different place, situated on the north-east of Bashan, and is the same as Arphas there placed by Josephus. It and its idols were destroyed by the Assyrians, 2 Kings xviii. 34. Isa. x.

9. and xxxvi. 19. and xxxvii. 13. and it was entirely ruined by the Chaldeans, Jer. xlix. 23. But it seems afterwards to have been rebuilt.

**ARPHAXAD**, *one that heals*, the son of Shem, born about two years after the flood, and father of Shelah and others: after a life of 430 years, he died, *A. M.* 2080, Gen. xi. 10—13. and x. 22. 1 Chron. i. 27. Luke iii. 17.

**ARRAY**: when this word respects clothing, it signifies garments, or the handsome manner of putting them on, 1 Tim. ii. 9. Esth. vi. 9. When it respects war, it denotes the proper arrangement of an army to defend themselves, and attack the enemy, 2 Sam. x. 9. The terrors of God set themselves *in array*, when his judgments are like a numerous and well ordered army, under the conduct of an irresistible general, who directs all his forces to the immediate accomplishment of his designs, Job vi. 4. Nebuchadnezzar *arrayed himself as a shepherd with the land of Egypt*, when he covered it with his troops, easily conquered it, and loaded himself and army with the rich spoils of it, Jer. xliii. 12.

**ARROGANCY**, a proud contempt of others, attended with boasting, and insulting speech or behaviour, 1 Sam. ii. 3. Prov. viii. 13.

**ARROW**, a missive weapon, slender, sharp-pointed, barbed, and shot from a bow in hunting and war, 1 Sam. xx. 36. Divination by arrows was very common with the Chaldeans, Arabians, Scythians, &c. Undetermined whether to attack the Jews or Ammonites first, both of whose kings had formed schemes to shake off his yoke, Nebuchadnezzar divined by arrows, consulted his Teraaphim, and looked into the livers of slain beasts, to collect thence what should be his route. In this divination, he probably wrote the names of the princes or places, which he had in view to attack, on different arrows; then shook the arrows together in a quiver. The prince or pro-

vince whose name was on the arrow first drawn, was thought to be divinely marked as the first to be attacked, Ezek. xxi. 21. On all important occasions of marriage, war, or journeys, the Arabs divined by three arrows shaken together in a sack. If that inscribed, *Command me, Lord*, was first drawn, they proceeded in their purpose: if that inscribed, *Forbid me, Lord*, was drawn, they desisted, at least for a whole year. If that on which nothing was written happened to be drawn, they drew a second time.

What tends quickly to pierce, pain, or destroy, is called an *arrow*. The *arrows of God*, are the terrible apprehensions, or impressions, of his wrath, which wound and torment the conscience, Job vi. 4. Psalm xxxviii. 2. And his various judgments, thunder, lightning, tempests, famine, and every other distress, 2 Sam. xxii. 15. Ezek. v. 16. Hab. iii. 11. Lam. iii. 12. His word and spiritual influence, which are sharp and powerful in piercing and turning the hearts of sinners, Psal. xlv. 5. The *arrows of wicked men*, are their malicious purposes, Psal. xi. 2. their false, abusive, and slanderous words, Prov. xxv. 18. Jer. ix. 8. Psal. lxxiv. 3. and their means of doing hurt to others, Psal. lvii. 4. Prov. xxvi. 18, all which are very piercing, and painful to endure, and frequently do hurt of a sudden.

ARTAXERXES, Smerdis, Mardus, Sphendadates, Oropastes. AHASUERUS Cambyses, while he ravaged Egypt, left Patizithes the Magus to govern the Persian state. Hearing that Cambyses had murdered his only brother Smerdis, Patizithes, considering how much his own brother Smerdis resembled the murdered prince, set him on the throne in Cambyses's absence, and gave out that he was the real brother of the king. Informed of this, Cambyses marched homeward to dethrone him, but dying by the way, he begged his nobles to pull down Smerdis, who he affirmed was not his brother,

but a Magian impostor. To clear the matter with certainty, Ostanes, a nobleman, who knew that the ears of the Magus had been cut off by Cyrus or Cambyses, procured information by his own daughter, one of Smerdis's concubines, that his ears were really wanting; he, Darius Hystaspis, Gobrias, and four other princes, after binding themselves by an oath to slay the Magus, or perish in the attempt, rushed into the palace, and killed him and his brother.

During this impostor's short reign of five months, Bishlam, Mithredath, Tabeel, Rehum, the chancellor Shimsai, and their Samaritan tribes, wrote him a letter, intimating, that Jerusalem had been formerly a very powerful and rebellious city; and that if it was rebuilt, he might expect the Jews would quickly revolt, and deprive him of all his tribute, to the west of the Euphrates. His reply to this letter imported, that, upon inspection of the ancient histories, he found it to be as they had suggested, and ordered them to stop the Jews from rebuilding either the city or temple, till they had further orders from him, Ezra iv. 7—24.

ARTAXERXES Longimanus was the youngest son of Xerxes, and grandson of Darius Hystaspis, Artabanus, captain of the guards, intending to seize the Persian throne for himself, privately murdered Xerxes his father, and persuaded Artaxerxes that Darius his elder brother had done it, and intended to murder him likewise. On this information, Artaxerxes flew directly to the apartment of his brother Darius, and with the assistance of Artabanus and the guards, killed him on the spot. His second brother Hystaspis being in Scythia, Artabanus placed Artaxerxes on the throne, intending to pull him down at pleasure, and seize it himself: but his murder and treason coming to light, he was quickly punished with the loss of his life. His friends raised an army to revenge his death, but were totally crushed.

After a war of two years, Hystaspis and his party were irrecoverably ruined: Artaxerxes then, to the joy of his subjects, applied himself to redress their disorders.

In the seventh year of his reign, in which perhaps he made Esther his queen, (Esth. ii. 16.) he authorized Ezra, with as many Jewish attendants as pleased, to return to Judea. He allowed him to collect what money he could in Chaldea, for the use of the temple; he complimented him with a variety of sacred vessels; he ordered his collectors on the west of the Euphrates to pay him, from the public revenue, 100 talents of silver, 100 measures of wheat, 800 gallons of wine, and as much oil and salt as was necessary for the use of the temple; he exempted from tribute all the priests, Levites, and Nethinims; he authorized Ezra to promote the service of his God, and the welfare of his nation, to the utmost; and impowered him to fine, imprison, or kill, every one that dared oppose the laws of God or the king, Ezra vii. In the 20th year of his reign, he, probably persuaded by Esther, authorized Nehemiah to go and rebuild the city of Jerusalem, and ordered Asaph, the keeper of the royal forest, to allow him whatever timber he might want, Neh. ii.

The Egyptians, weary of the Persian yoke, had revolted about the 5th year of his reign, and made Inarus, king of Lybia, their sovereign; and entered into a league with the Athenians. An army of 300,000, commanded by Achimenides, the brother or son of the king's mother, was sent to reduce them. Inarus and his allies defeated this powerful host, killed the general, and 100,000 of the troops. The rest fled to Memphis, and there defended themselves for three years, till Megabysus and Artabasus, with another Persian army, relieved them; defeated the Egyptians, and reduced them to their wonted slavery; and took Inarus, and many others of their chief men, prisoners. About the same time,

the Athenians so terribly harassed the Persian empire, that Artaxerxes was obliged to make peace with them on these terms: That all the Greek cities of Asia should enjoy full liberty; that no Persian ships of war should enter the sea between the Euxine and the Pamphylian coast; nor any of their land forces approach nearer the shore than three days' journey; and that the Athenians should attack no place belonging to the Persians. After five years importunity, Artaxerxes gave up Inarus, and the other Egyptian princes, to the will of his mother. To revenge the blood of Achimenides, she put them to a cruel death. Megabysus, who had taken them prisoners, and promised them safety, enraged at this conduct, retired to Syria, levied an army, to take revenge on the king and his mother. Twice he routed the royal army of 200,000, and obliged Artaxerxes to pardon and recall him to court.

ARTEMAS, *without fault*; he seems to have been a noted preacher. Paul intended to send him, or Tychicus, to Crete; probably to supply the place of Titus, while he came to visit the apostle at Nicopolis, Tit. iii. 12.

ART, skill in any particular business, as compounding of spices, engraving, &c. Exod. xxx. 25.

ARTIFICERS, persons skilful in handy-work, as smiths, weavers, &c. 1 Chron. xxix. 5.

ARTILLERY, armour; weapons of war, 1 Sam. xx. 40.

ARVAD, ARADUS, a city of Phœnicia, situated in a small island, southward of Tyre, and about a league from the continent. The Arvadites, who descended from Canaan, built and peopled it in the earliest ages after the flood. It was anciently famous for navigation and riches, and ordinarily shared in the fate of Tyre and Sidon. In Ezekiel's time, the Arvadites served as mariners in the Tyrian fleets, and as guards on their walls, Gen. x. 18. Ezek. xxvii. 8, 11. It is now called by the Turks



Ruwadde; and though, by reason of the height of the island, it appears beautiful from the shore, yet, on the spot, it is very pitiful; having scarcely any thing but a ruinous fort, and a few old cannon to defend it.

ARUBOTH, or ARABOTH, a city or country belonging to the tribe of Judah, 1 Kings iv. 10.

ARUMAH, *high, exalted*, a city near Shechem, Judg. ix. 41. where Abimelech dwelt.

ARZAH, governor of Tirzah, formerly a capital of Samaria. In his house Zimri slew Elah king of Israel, 1 Kings xvi. *A. M.* 3075.

AS, (1.) Like, 1 Pet. iii. 8. (2.) While, Acts xx. 9. (3.) Both the pattern and reason of a thing, John xv. 12. (4.) After the manner of, Job xxxi. 33. It showeth, (1.) The likeness of a thing, but not the truth of a thing, Matt. xxvi. 55. (2.) Both the likeness and truth of a thing, Heb. xii. 7. (3.) Likeness in reality or quality, but not degrees: thus saints are united to one another as really as Christ is to God; are perfect as God; righteous as Christ; and loved of him as he is loved of God, John xvii. 22. Matt. v. 48. 1 John iii. 7. John xv. 9. (4.) Likeness in both quality and degree, John v. 23.

ASA, *physician*, or *cure*, he succeeded his father Abijah on the throne of Judah, *A. M.* 3049, and reigned 41 years. He was educated by Maachah, the daughter of Abishalom, a noted idolater; but was pious himself. The first ten years of his reign he had no war, and applied himself to reform his kingdom. He did not destroy the high places, where his subjects, contrary to order, worshipped the true God; but he abolished the idols, and the altars, and groves belonging to them; and commanded his subjects to worship only the true God. Those abominable creatures, the Sodomites, he entirely extirpated. Meanwhile, he fortified the principal cities on his frontiers, took such care to train up his subjects in war, that he quickly had a militia of 300,000 Jews armed

with shields and spears, and 280,000 Benjamites armed with shields and bows. He had scarcely reigned 12 or 14 years, when ZERAH, king of ETHIOPIA, invaded Judea with a million of foot, and 300 scythed chariots. After prayer to God, Asa attacked them at Mareshah, with an army vastly inferior, routed them, pursued them as far as Gerar, on the south-west of Canaan, smote the cities thereabout in alliance with them, and returned home laden with booty. In gratitude to God, and obedience to the prophet Azariah, Asa applied himself further to reform his kingdom. He and his subjects engaged themselves by covenant to serve the Lord; and agreed, that it should be held, according to the law, a capital crime to worship an idol. He deprived his grandmother Maachah of what authority she held, because she was a worshipper of, if not priestess to, some idol, perhaps a very obscene one. Her idol and its grove he trampled under foot, burnt it with fire in the valley of Hinnom, and cast the ashes into the brook Kidron, to mingle with the filth of the city. The dedicated things of his father, with a great part of his late spoils, he devoted to the service of God; and having repaired the altar of burnt-offering, he sacrificed on it 700 oxen, and 5000 sheep, of his Ethiopian booty.

The fame of his reformation, and the blessings attending it, encouraged vast numbers of the pious Israelites to transport themselves into his kingdom. To prevent the loss of his subjects, Baasha, king of Israel, in the 16th year of Asa, and 36th from the *division* of the tribes, engaged in a war with Judah; took Ramah, and began to fortify it, as a means to prevent all communication between the two kingdoms. On this occasion, Asa digged a remarkable pit; but for what purpose, whether to hide himself, or rather to hide his wealth, or to entrap Baasha, we are not told, Jer. xli. 9. To thwart Baasha's designs, Asa took all the silver and

gold he could find in his own exchequer, or in the temple, and sent it to Benhadad king of Syria; begging that he would break his league with Baasha, and enter into one with him. Instigated by the valuable present, and the hopes of extending his power, Benhadad fell upon the north parts of Baasha's kingdom, and took several cities. Meanwhile, Asa from the south retook Ramah, and carried off the materials prepared for its fortifications, and with them fortified Geba and western Mizpah.

Asa's distrust of the divine power and goodness, which had so lately rendered him victorious over a more formidable enemy, and his treacherous application for heathenish aid, highly displeased the Lord. By divine direction, Hanani the prophet sharply reproved him; and assured him, that henceforth he should have wars. Instead of thankfully receiving the admonitions of God, he imprisoned the prophet, and oppressed such of his subjects as showed any displeasure at his conduct. He and Baasha continued after that in a state of war. In the last part of his life, he appears to have become extremely peevish; and in the 39th year of his reign he was seized with the gout, or some other complaint in his feet. He rather applied to his physicians than to his God for relief.

After two years' illness he died, we hope in peace, although it is much to be lamented, that so excellent a king should have forgotten the divine goodness even in his last stage of life, 1 Kings xv. 2 Chron. xiv. xv. and xvi.

**ASAH***EL*, *the work or creature of God*, the son of Zeruiab, and brother of Joab. He was one of David's thirty heroes, and was extremely swift of foot. At the battle of Gibeon he so obstinately pursued Abner, that he excited that general to kill him. Joab afterwards resented this slaughter in the murder of Abner, 2 Sam. ii. 18, 19. and iii. 26, 27.

**ASAI***AH*, *a creature of the Lord*, a servant of king Josiah, who was sent by that prince to consult the prophetess Huldah concerning the book of the law, which had been found in the temple, 2 Chron. xxxiv. 20.

**ASAP***H*, *one that assembles people together*. His ancestors, reckoning upwards, were Berachiah, Shimea, Michael, Baaseiah, Malchiah, Ethni, Zerab, Adaiah, Ethan, Zimmah, Shimei, Jahath, Gershom, Levi; his sons were Zaccur, Joseph, Nethaniah, and Asarelah. He was one of the three principal singers, and his children constituted the 1st, 3d, 5th, and 7th classes of the temple musicians, 1 Chron. vi. 39—43. and xxv. 2, 9—14. It seems their station was on the south side of the brazen altar. The 50th, 73d, and ten following Psalms are ascribed to Asaph; but it is certain he could not compose them all, as sundry of them relate to later times. Perhaps their title means no more, but that they were chiefly sung by his posterity.

To **ASCEND**, to rise higher in place or dignity; to go or climb upwards, Josh. vi. 5. God's essence being every where present, is incapable of motion; his *ascent* can therefore mean no more than the upward motion or departure of some visible token of his presence, Gen. xxxv. 12. Christ's *ascending to Jerusalem*, imports its honour and situation, Luke xix. 28. His *ascending into heaven*, while he continued in his debased estate, denotes his perfect knowledge of every heavenly thing, of all the perfections, mysteries, and purposes, of God, John iii. 13.—Every where else, his *ascension to heaven* signifies the passage of his human nature thither, forty days after his resurrection, Eph. iv. 8. The *ascending and descending of angels on Jacob's ladder*, or *on the Son of man*, import their earnest prying into the mystery of our Saviour's incarnation and mediatorial work; and their active administration to him and his people, Gen. xxviii. 12. John. i. 51.

*The ascent of the smoke of the ceremonial sacrifices, and incense ; and the ascent of the smoke of the incense before God, out of the angel's hand,* signify how acceptable the sacrifice and intercession of Christ are to his Father ; and how effectual to procure his favour and blessing to us, Rev. viii. 4. *To ascend the hill of God,* Psalm xxiv. 3. respects the resurrection and ascension of Christ into the heavenly, holy place. *The ascent of the Chaldean king to heaven,* imported his advancing himself to supereminent power, honour, and greatness, Isa. xiv. 13. *The ascent of the beast from the bottomless pit,* is thought to import Antichrist's obtaining of great power and authority, by the contrivance and aid of Satan and his agents, Rev. ix. 7.

To ASCRIBE, to attribute to as a cause or agent in a work, 1 Sam. xviii. 8.

ASENATH, *peril or misfortune*, the daughter of Potipherah, and wife of JOSEPH. Some have imagined she was the daughter of Potiphar ; and that her discovering to her father, her mother's wicked behaviour towards Joseph, endeared her to that young patriarch ; but this is not certain, Gen. xli. 45.

ASH, a well known tree, which grows quickly, and is of almost universal use where the wood can be kept dry. Its flower is of the apetalous kind ; and its stamina have usually double-heads ; the pistil at last becomes a fruit of the figure of a tongue ; and which contains seed of the same figure. Tournefort mentions four kinds of ash. Of part of this wood the idolaters formed their idols, and baked their bread ; and warmed themselves with the rest, Isa. xlv. 14.

ASHAMED, filled or covered with SHAME. *True hope maketh not ashamed*, as it never will be disappointed of what good it expects, and has the love of God shed abroad in the heart as an earnest of it, Rom. v. 5. We must not be ashamed of Christ, or any thing which his word commands, Mark viii. 38. But we

ought to be always ashamed of sin, Rom. vi. 21.

ASHDOD, *inclination*, or AZODUS, a strong city on the south-east coast of the Mediterranean sea, about 25 miles, or according to Diodorus, 34, north of Gaza, 13 or 14 south of Ekron, and 34 west of Jerusalem. It was the property of the tribe of Judah, Josh. xv. 47. but the PHILISTINES either retained or retook it. Here stood the famous temple of DAGON. Hither the captive ark of God was first brought, and broke to pieces that idol, and plagued the inhabitants, 1 Sam. v. 1—6. Uzziah demolished the walls of this place, and built some adjacent forts to command it, 2 Chron. xxvi. 6. Tartan, the Assyrian general, took it by force, and it seems, put a strong garrison into it, who held out 29 years against the siege of Psammiticus, king of Egypt, Isa. xx. 1. Nebuchadnezzar's troops took, and terribly ravaged it. Alexander and the Greek troops did the same. Jonathan the Jewish Maccabee, burnt it and the temple of Dagon to ashes ; but it was rebuilt. Here Philip the evangelist early preached the gospel ; and a Christian church continued probably after the ravage of the Saracens, Zeph. ii. 4. Zech. ix. 6. Acts viii. 4.

ASHER, *blessedness*, or *happiness*, the son of Jacob by Zilpah his maid, and father of one of the Hebrew tribes. His children were Jimnah, Ishua, Issui, and Beriah, of whom sprung the Jimnites, Jesuites, Beriites, and Serah their sister. Forty and one thousand and five hundred of this tribe of war came out of Egypt, under the command of Pagiel the son of Ocran. Their spy, for searching the promised land, was Sethur the son of Michael ; and their prince, for the division of it, was Abihud the son of Shelomi, Gen. xlii. 17. 1 Chron. vii. 30—40. Numb. xxvi. 44. and i. 13, 40. and xiii. 13. and xxxiv. 27. They increased in the wilderness to 53,400, Numb. xxvi. 47. Their inheritance

sell by lot in the north-west of Canaan, where the soil was extremely fertile, and the mines plentiful; but, through faintness and cowardice, they suffered the Canaanites to retain the cities of Zidon, Ahiab, Achzib, Helbon, Aphek, and Rehob, Gen. xlix. 20. Deut. xxxiii. 24, 25. Josh. xix. 24—31. Judg. i. 31, 32. This tribe was one of the six who echoed AMEN to the curses from mount EBAL. They tamely submitted to the oppression of Jabin, king of Canaan; but some time after assisted Gideon in the pursuit of the Midianites, Judg. v. 17. and vii. 16, 23. Forty thousand of them, all expert warriors, attended at David's coronation to be king over Israel. Baanah, the son of Hushai, was their deputy-governor under Solomon; divers of them joined in Hezekiah's reformation, 1 Chron. xii. 36. 1 Kings iv. 16. 2 Chron. xxx. 11.

ASHES, the remains of burnt fuel, Lev. vi. 10. Man is compared to *dust and ashes*, to denote his meanness, insignificance, vileness, and readiness to be easily blown from off the earth, Gen. xviii. 27. To be *covered with ashes*, to *eat ashes*, to *become ashes*, and to be *ashes under the soles of the feet*, is to be reduced to a poor, contemptible, distressed, and ruinous condition, Lam. iii. 16. Psa. cii. 9. Job xxx. 19. Mal. iv. 3. To *cast ashes on the head*, to *spread ashes under one*, or *wallow in dust and ashes*, imports great humiliation and grief, 2 Sam. xiii. 19. Isa. lviii. 5. and lxi. 3. Jer. vi. 26. A lie or lustral water, made with the ashes of an heifer, sacrificed on the great day of expiation, was used in purifications, Numb. xix. 17. Trusting in idols is called a *feeding on ashes*, to show how vain, base, vile, shameful, and destructive it is, Isa. xlv. 20.

ASHIMA, *crime*, an idol of the Hamathite Samaritans. Whether it was the same with the *Ashemath* of Samaria, by which the Israelites swore, Amos viii. 14. or the SHAMAIM, or heavens; or whether it was an idol in the form of a lion, and

signifying the sun, or a naked goat or ape, we are quite unable to ascertain, 2 Kings xvii. 30.

ASHKENAZ, *fire that spreads*, the eldest son of GOMER. Probably the Ascantes, who dwelt about the Palus Mæotis, and the ancient Germans, if not also part of the Phrygians, were descended from him, Gen. x. 3. 1 Chron. i. 6.

ASHPENAZ, the governor of Nebuchadnezzar's eunuchs: he changed the name of Daniel and his three companions, into such as imported relation to the Chaldean idols. He was afraid to allow those Jews to live on pulse, lest their leanness should discover it, and the king be offended with him: but Melzar, his inferior steward, allowed them, Dan. i. 3—17.

ASHTAROTH, ASHTORETH, or ASTARTE, a famed goddess of the Zidonians. Her name in the Syriac language signifies, *ewes whose teats are full of milk*; or it may come from ASHERA, *a grove; a blessed one*. It may be in the plural number, because the Phenicians had sundry she-deities. The Phenicians about Carthage reckoned Ashtaroth the same as Juno of the Romans: others will have her to have been the wife of Ham, the father of the Canaanites. Lucian thinks, and I suppose very justly, that the moon, or queen of heaven, was worshipped under this name. Cicero calls her the fourth Venus of Syria. The Phenician priests affirmed to Lucian, that she was Europa, the daughter of their king Agenor, whom Jupiter carried off by force; and who was deified by her father's subjects, to comfort him for his loss. Perhaps she is the Aestar or Eostre of the Saxons, from whom our term of Easter is derived; and not far different the British goddess Andraste. She is variously represented; sometimes in a long, sometimes in a short, habit; sometimes as holding a long stick with a cross at the top; sometimes she is crowned with rays; at other times with a bull's head, whose horns, ac-

according to Sanchoniatho, were emblems of the new moon. Her temple at Aphek in Lebanon was an horrible sink of the most bestial lewdness; because there, it was pretended, Venus had her first intercourse with her beloved Adonis, or TAMMUZ. She was probably worshipped by the Amorites in the days of Abraham; and gave name to Ashtaroth-karnaim, i. e. the Ashtaroth with two horns, Gen. xiv. 5. Soon after the death of Joshua, the Israelites began to adore her; and in all their relapses into idolatry, as under Jephthah, Eli, and Solomon, &c. she was one of their idols. Jezebel, the wife of Ahab, settled her worship in all the shocking abominations thereof among the ten tribes: and appointed four hundred priests for her service. Under Manasseh and Amon, she was, with great pomp and care, adored in Judah; and the women wrought hangings for her residence. The remnant of the Jews left with Gedaliah obstinately clave to her worship: pretending that their forsaking of it under Josiah had been the cause of all their subsequent disasters, Judg. ii. 13. and x. 6. 1 Kings xi. 5. and xviii. 19. 2 Kings xxiii. 4, 13. Jer. xliv.

**ASHTAROTH-KARNAIM**, a city belonging to the half-tribe of Manasseh, eastward of Jordan. It was about six miles from Edrei. Here Chedorlaomer smote the gigantic Rephaims: here was the residence of Og, king of Bashan, Gen. xiv. 5. Deut. i. 4. But the place is long ago dwindled into a little village, called Karnion or Karnia.

**ASHUR**, *one that walks prosperously*, (1.) The son of Shem, and father of the ASSYRIANS. (2.) Ashur sometimes denotes Assyria, Numb. xxiv. 22, 24. Hos. xiv. 3. When I consider that Eupolemus says, that David conquered the Assyrians in Galadene or Gilead; that Ishbosheth was made king over the Ashurites in Gilead; that Ashur was in the alliance with the Ammonites and Moabites against Jehoshaphat; that the

Ashurim made benches of ivory to the Tyrians, 2 Sam. ii. 9. Psa. lxxxiii. 8. Ezek. xxvii. 6. I cannot but think a colony of Assyrians had settled in Arabia Deserta, perhaps about the time of Cushan-rishathaim.

**ASIA**, *muddy, boggy*, (1.) One of the four great divisions of the EARTH. (2.) Lesser Asia, Natolia, or the Levant, lying between the Hellespont and Euxine sea on the north, and the east end of the Mediterranean sea on the south. It was about 600 miles in length, and 320 in breadth, and contained the provinces of Mysia, Lydia, Ionia, and Caria, on the west; on the east of these, Bithynia, Phrygia, Pisidia, Pamphylia, and Lycia; eastward of these were Paphlagonia, Galatia, and Lycaonia: on the east of which were Pontus and Cappadocia. (3.) Proper Asia, which Attalus bequeathed to the Romans. It comprehended Phrygia, Mysia, Caria, and Lydia. ASIA is perhaps always used in this sense in the New Testament. Here the seven famed churches stood, Acts xvi. 6. Rev. i. 11. Here Paul, in his first journey northward, was divinely forbidden to preach the gospel; and here a great part of the professed Christians, by means of false apostles, conceived a dislike to him while he lay prisoner at Rome, Acts xvi. 6. 2 Tim. i. 15. —Lesser Asia, Lydia perhaps excepted, was originally peopled by the offspring of Japheth; and anciently parcelled out into a great many small sovereignties; the kingdoms of Troas, Lydia, Pontus, Cappadocia, and the Grecian states, were the most noted. They do not appear to have been reduced by the Assyrian or Chaldean conquerors; but, no doubt, part of the others were subject to the Lydians in their flourishing state. The Persians extended their power over the greater part of it, which made it a scene of disputes between them and the Greeks.—About 330 years before our Saviour's birth, the Greeks under Alexander made themselves masters of the whole of it. It next fell under the Romans,



and partly continued so, till the Saracens and Turks wrested it from the emperors of the east. For 300 years past it hath been wholly subject to the Ottoman Turks, by whose ravage and tyranny this once glorious country is reduced to a comparative desert, noted for scarcely any thing but ancient ruins.

No doubt this country was one of those denominated in ancient predictions, *the isles of the sea*; and here Christianity was almost universally planted in the apostolic age; here for a long time, were flourishing churches; and here the famed councils of Nice, Ephesus, Chalcedon, &c. were held. The ravages of the Arabians or Saracens began in the 7th, and continued in the three subsequent centuries; the conquests of the Seljukian Turks in the 11th; and not long after the marches of the Croisades; and at last the enslaving power of the Ottoman Turks, rendered their church state exceedingly deplorable. At present they have a number of bishops; but these are in a very poor and wretched condition, Isa. xlii. 4, 10. Zeph. ii. 11.

ASIDE, (1.) To another part at some distance, 2 Kings iv. 4. Mark vii. 33. (2.) To put off, John xiii. 4. Heb. xii. 1. (3.) Out of the proper way, or from the right course of obedience to God, and of promoting our own true happiness, Jer. xv. 5. Psa. xiv. 3.

To ASK, (1.) To inquire, Gen. xxxii. 29. Mark ix. 32. (2.) To require or demand, Gen. xxxiv. 12. Dan. ii. 12. (3.) To seek counsel, Isa. xxx. 2. Hag. ii. 11. (4.) To pray, John xv. 7. Jam. i. 5. (5.) To expect, Luke xii. 48. (6.) To salute, 1 Sam. xxv. 5. 2 Sam. viii. 10. (7.) To lay to one's charge, Psa. xxxv. 11. —Christ's *asking* of the Father, imports his pleading in our nature for favours to us, as the due reward of his obedience unto death, Psa. xxi. 4. and ii. 8. We *ask in Christ's name and in faith*, when by the help of his Spirit, and in a believing dependence on his intercession, we

plead for, and firmly expect, whatever he hath promised in his word, suited to our need, and capacity of enjoyment, John xiv. 13. Jam. i. 6. We *ask amiss*, when we pray for what God has neither commanded nor promised; when we request any thing in an ignorant, careless, unbelieving manner; or seek it to answer some unworthy and sinful end, Jam. iv. 3. The nation that *asked not for Christ*, and were not called by his name, are the Gentiles, who under the Old Testament were destitute of the knowledge of Christ, void of desire after him, and made no profession of regard to him, Isa. lxxv. 1. We *ask the beasts, fowls, fishes, and earth, that they may declare unto us*, when we earnestly observe how the divine power, wisdom, and goodness, are manifested in their creation, preservation, and government; Job xii. 7. 8.

ASKELEON, *a weight, or balance, or fire of infamy*, a capital city of the Philistines on the coast of the Mediterranean sea, about 16 miles north of Gaza, and 9 south of Ashdod, and about 40 west of Jerusalem. It was anciently famed for its fine wines and other fruits; and for its temple and fish-pond, sacred to the goddess Derceto. It was the strongest city belonging to the Philistines; but, along with Gaza and Ekron, was wrested from them by the tribe of Judah: under some of the Judges the Philistines recovered it, Judg. i. 18. and xiv. 19. It was taken and plundered by the Assyrians, destroyed by the Chaldeans, taken and rebuilt by Alexander and the Greeks, and afterwards by the Jewish Maccabees, Amos i. 8. Jer. xlvii. 5—7. Zech. ix. 5. Here a Christian church was planted soon after our Saviour's ascension, and continued for sundry ages. Now, the place is scarcely worthy of notice.

ASLEEP. See SLEEP.

ASNAPPER, *unhappiness*, a famed prince, who, from different places brought and settled the original Sa-

maritans in the country of the ten tribes; but whether he was the same with Shalmaneser, or rather with Esarhaddon, or one of his noted generals, we are uncertain, Ezra iv. 10.

ASP, a small poisonous kind of serpent, whose bite gives a quick, but generally easy death, as if in a sleep. There are reckoned three kinds of Asps; the Chersea, Chelidonia, and Ptyas, the last of whose bite is judged the most fatal. Immediately after the bite, the sight becomes dim, the part swells, and a moderate pain is felt in the stomach. The bite is said to admit of no cure, but by the immediate cutting off of the wounded part. What is meant by the asp, (ADDER) *stopping her ear at the voice of the charmer*: whether some asps be deaf, or stop their ears from hearing of human voices, or whether diviners only persuaded the vulgar they did so, when unaffected by their charms, we know not. It is certain that wicked men are compared to *asps* for their subtlety; their carnal nestling in the earth; their gradual but effectual murdering of themselves and others, with the cruel venom, bitter gall, and destructive poison of sin, that is in them, and always ready to appear in their speech and behaviour; and for their obstinate refusal to regard the engaging voice of Jesus Christ in the gospel, Deut. xxxii. 33. Job xx. 14, 16. Psa. lviii. 4.

By the sucking child, who shall play on the hole of the asp, Isa. xi. 8. we are to understand the security of the people of God, in the glorious reign of the Messiah; when they shall not fear either the being deceived or destroyed by wicked men, or wicked spirits; and that even now, the Lord will preserve such as cleave to him, from the hand of evil doers, and against all their machinations.

ASS, an animal of the horse kind, with a long head, long ears, and round body, covered with short coarse hair. Asses are generally of a pale dun colour, with a black stroke

along the back, and another across the shoulders, and a tail hairy only at the end. The eastern asses are larger and more beautiful than ours; and on them did even great men, as Abraham, Moses, Abdon, and David's family, ride; and on them did the princes of Israel under PEKAM generously send back the Jewish captives that were unable to travel. And the captives in their return from Babylon had scarcely any beasts of burden, besides 6720 asses, Gen. xxii. 3. Exod. iv. 20. Judges xii. 14. 2 Sam. xvi. 2. 2 Chron. xxviii. 17. Neh. vii. 69. There are wild asses, that once were common in Canaan and Arabia, and are still so in Africa; they are extremely beautiful, transversely striped with white, brown, and some black; they live in deserts and mountains, and are exceeding swift, jealous of their liberty, libidinous, are very thirsty, and usually seen in flocks, Job xi. 12. and xxxix. 5—8. Psa. civ. 11. Jer. xiv. 6. And to them the Ishmaelites are compared, to represent their perpetual freedom, and their lustful, restless, wild, and savage temper, Gen. xvi. 12.

On the banks of the Euphrates were asses altogether white; and on such the Hebrew princes rode in the days of Deborah, Judg. v. 10.

Under the law asses were unclean, and their firstlings were to be redeemed with a lamb, or to have their necks broken; and are emblems of wicked men, stupid, impudent, inconstant, untameable, disposed to feed on vain imaginations; and who must be redeemed by the death of Jesus Christ, the Lamb of God, or perish for ever, Exod. xxxiv. 20. Isa. i. 3. Job xi. 12. Jer. ii. 24. Hos. viii. 9. Of old the ass was remarkably honoured, in being miraculously assisted by God to rebuke the madness of Balaam, in striking her when stopped by the fear of an angel: nor ought men to ridicule this story, till they demonstrate the incapacity of infinite power to make this animal speak; or the impropriety of re-

buking a proud diviner by such a stupid and contemptible creature, Numb. xxii. 2 Pet. ii. 16. But the chief honour of the ass is, that, when it had become most contemptible, our adored Saviour thereon made his triumphant entry into Jerusalem, Zech. ix. 9. Matt. xxi. John xii. Both Jews and Christians were unjustly accused by the Heathen of worshipping an ass. But it is unworthy of our notice to observe the occasion of this reproach.

To ASSAULT, to attack violently, Esth. viii. 11.

ASSEMBLE, to meet or gather together, Numb. x. 3. Zeph. iii. 8. An ASSEMBLY is a meeting of divers persons to worship God jointly; or to expedite civil, or even wicked business, Isa. i. 13. Acts xxix. 32. 39. The *solemn assembly* of the Jews, was their meeting at their most noted festivals, sacrifices, or fasts, Isa. i. 13. and to be *sorrowful for it*, was to be grieved for the want of these public ordinances of God, observed in a regular manner, Zeph. iii. 18. The *general assembly of the first-born*, is the harmonious and large meeting of both Jews and Gentiles in one Christian church; and of all the redeemed in the heavenly state, Heb. xii. 23. *They shall come against Ahobibah with an assembly*, with a great army, to destroy the Jewish nation, Ezek. xxiii. 24.

To ASSENT, to declare agreement in judgment and inclination with some others, Acts xxiv. 9.

To ASSIGN, to set apart, or appoint for, Gen. xlvii. 22.

To ASSOCIATE, to join together in fellowship or league, Isaiah viii. 9. Dan. xi. 6.

ASSOS, *approaching*, a sea-port on the south-west part of the province of Troas, over against the island of Lesbos, Acts xx. 13, &c. It seems to have been built on a hill. Near it were famed quarries of the Sarcophagus stone, which consumes dead bodies, except the teeth, in 40 days. Here Paul touched, in his fourth journey to Jerusalem; but we

read of no Christian church in it till the 8th century.

To ASSURE, (1.) To make certain, confirm, Lev. xxvii. 19. (2.) To embolden, 1 John iii. 19.

ASSURANCE, a certainty that renders one bold in adhering to what he has confirmed to him; as, (1.) An *assurance of life and prosperity*, when these are secured by the law of the land, or by the solemn disposition of the former proprietor, Deut. xxviii. 66. Isa. xxxii. 17. (2.) *Assurance of evidence*, is full evidence by miracles, and by the powerful operation of the Holy Ghost, &c. Acts xvii. 31. (3.) *Assurance of persuasion*, which is opposite to doubting, as light is to darkness; and the more full the assurance is, the more fully are doubts excluded. The *riches of the assurance of understanding* imports, a solid, well-grounded knowledge of divine things, immediately founded on God's infallible word. The *full assurance of faith*, is either a full persuasion of the truth of the gospel; or of our interest in the benefits of Christ's death and passion; or rather, that what we ask according to the will of God, shall be certainly granted us, 1 John iii. 21, 22. and v. 14. The *full assurance of hope*, is a firm expectation that God will grant us the complete enjoyment of that future blessedness which he hath promised, Heb. vi. 11.

ASSIR, *prisoner*, the son of Jeconiah, king of Judah, 1 Chron. iii. 17. (2.) Son of Korah, of the tribe of Levi, 1 Chron. vi. 22.

To ASSUAGE, to dry up, to abate, Gen. viii. 1. Job xvi. 5, 6.

ASSYRIA, an ancient kingdom in Asia. It had Armenia on the north; Media and Persia on the east; Susiana, a province of Persia, on the south, and the river Tigris or Hiddekel on the west, into which ran through Assyria, by a south-west course, the four small rivers Lycus, Capros, Gorgus, and Silla. The most noted cities of it were Nineveh, Resen, Calah, Bessara, Ctesiphon on the east bank of the Tigris; and Ar-

Bela and Artemias, &c. further east in the country. It is now partly called Curdistan; and being so often the seat of war between potent emperors and nations, it has been, according to divine prophecy, generally on the decay for 2000 years, and is almost become a wilderness and desert, Neh. iii.

This country had its name, and the inhabitants their original, from Ashur. Offended with the tyrannic usurpation of Nimrod at Babel, he removed to the north-east, where he built Nineveh, Rehoboth, Calah, and Resen, on the banks of the Tigris, Gen. x. 11, 12. Bochart, indeed, and others, will have Nimrod to have gone to Assyria and built these cities; but the text is more naturally understood in the manner we have hinted. Besides, the prophet Micah represents the land of Nimrod as different from Assyria, Mic. v. 6. and Diodorus plainly suggests, that the Babylonians were a distinct kingdom when the Assyrians conquered them.

Ctesias, Diodorus, Trogus, Justin, &c. would have the Assyrian empire to have been prodigiously populous just after the flood, and to have continued 1300 or 1400 years. Ctesias, from whom the rest had it, was famed in his own time as an arrant fabulist, and his accounts are evidently romantic. Herodotus, a far more ancient and honest historian, assigns but 520 years to the Assyrian empire; and Halicarnassæus maintains, that it was at first of a very small extent; and we are convinced that it continued so till the age of Pul. In the time of Abraham we find Chedorlaomer, and his three allies, possessing distinct kingdoms on the frontiers of Assyria, without the least mark of dependence on that empire, Gen. xiv. 1. In the time of the Judges, we hear of a powerful kingdom in Mesopotamia, on the west of Assyria, Judg. iii. 8—11. Without the least opposition from an Assyrian empire, David and Solomon reigned over all the country on

this side the Euphrates, 2 Sam. viii. 10. 1 Kings iv. 24. In our accounts of the Asian conquests of Shishak and Memnon, we hear of no opposition which they met with from the Assyrian emperors. In the time of Jonah the prophet, about A. M. 3142, we hear of a king of Nineveh, but he is not called king of Assyria; and it seems his kingdom was so very small, that, upon Jonah's alarm, they dreaded utter ruin within forty days from some of their neighbours. Homer, who lived about the same time, had heard of Bacchus, or Shishak king of Egypt, and of Memnon king of Chusestan, or Ethiopia; but nothing of a potent king of Assyria, though the last was much nearer him. None of the prophets mentions the king of Assyria, till after the days of Pul.

Under Pul the Assyrian kingdom began to be powerful; and extended itself further under his successors Tiglath-pileser, Shalmanezar, Sennacherib, and Esarhaddon. It seems that Pul, or Tiglath-pileser, parted his kingdom at his death; and gave Babylonia to Nabonassar, a younger son; but, as perhaps there was no great harmony between the two, Esarhaddon, by conquest, or for want of immediate heirs, re-annexed Babylon to Assyria. At this time the Assyrian empire was in its greatest extent, comprehending Media, Persia, Chaldea, Mesopotamia, Syria, Palestine, and part of Arabia.

Under Saosduchinus and Chinaladan, the Assyrian empire gradually decayed: first the Medes on the east, and then the Babylonians on the south-west, revolted, and made war on the empire. Chinaladan was so terrified with the alliance between Astyages the Mede, and Nabopolassar the Chaldean, against him, that he desperately burnt his palace on himself. After his death, the kingdom languished about 25 years more; and at last was utterly overturned, and Nineveh destroyed by Cyaxares the Mede, and Nebuchadnezzar the Chaldean, A. M. 3403, 2 Kings

xy. to xix. 2 Chron. xxxi. xxxii. and xxxiii. 11. Isa. v. 26—30. viii. x. xxxiii. xxxvi. xxxvii. and xvi. 12—14. Nah. i. to iii. Zeph. iii. 13—15. Ezek. xxxi.

The great Usher, Rollin, and others, will have Nineveh to have been destroyed under one Sardanapulus the son of Pul, by Arbaces the Mede, and Belshazzar the Chaldean. But it seems rather improbable that the Assyrian empire should be then destroyed, and yet the very next Assyrian king be a more noted conqueror than ever Pul was. Besides, no ancient author mentions a double destruction of Nineveh; and the relations of its destruction, though by different authors, referred to different times, and placed under kings of a different name, are so similar, that we cannot but suppose they relate to the same event. Assyria fell under the power of the Chaldeans; and from them it passed to the Persians. Here, at Arbela, the Greeks gave the finishing stroke to the Persian empire, Numb. xxiv. 24. It has since successively belonged to the Romans, Parthians, Persians, Saracens, Turks; and at present is an almost useless part of the Persian empire; famed, as far as I know, for very little but the robberies of the Kurds, who have, for many ages past, inhabited the mountainous parts. In the early ages of Christianity, there was here a Christian church; but little more of that kind need be expected till the glorious Millennium, Isa. xix. 23—25.

**ASTONIED**, or **ASTONISHED**, in the Old Testament, generally means to be filled with wonder, mingled with perplexity, fear, and trouble, Ezra ix. 3. In the New, it generally signifies to be filled with delightful wonder and amazement, Matt. ix. 28.

**ASTRAY**, away from one's proper place or path. When applied to moral conduct, it signifies to wander from one's proper path of duty and happiness, Psa. cxix. 176. Prov. v. 23.

**ASTROLOGERS**, such as, by observation of the stars and sky, and

calculations relative to them, pretend to foretell future events, and thereby impose on the credulity of the vulgar. They were in high esteem among the Babylonians, Dan. i. 20. ii. 2. iv. 7. v. 7, 11, 15. and other nations, id. ii. 10. and also with the ungodly Jews, Isa. xlvii. 13—15. The scripture styles them star-gazers, monthly prognosticators, magicians, sorcerers, Chaldeans, soothsayers, and wise men.

**ATAD**, was probably a noted Canaanite, and had a threshing-floor at ABEL-MIZRAIM.

**ATHALIAH**, *the hour or time for the Lord*, the grand-daughter of OMRI, daughter of AHAB, and wife of Jehoram king of Judah. She was extremely wicked herself, and seduced her husband, and her son Ahaziah, to follow the idolatrous courses of her father, 2 Kings viii. 18, 26. 2 Chron. xxi. 6, 13. and xxii. 34. Informed that Jehu had slain her son, and 70 others of the royal family of Judah, probably many of them her grandchildren, she assumed the government; and to secure it for herself, cut off all the remainder of the seed-royal, except Joash, her infant grandchild, who was carried off by his aunt, and hid six years in some apartment belonging to the temple; during which time Athaliah governed the Jews, and promoted the vilest idolatry with all her might.

In the seventh year, Jehoiada the high priest engaging the leading men of the kingdom in his interest, produced the young prince in a public assembly, in the court of the temple: he caused the people to take an oath of fidelity to him; and engaged both them and their king to serve the Lord. Arming the Levites and other friends with weapons deposited in the temple, he appointed one part of them to guard the royal person; the rest to secure the gates of the sacred courts: next he brought forth the young prince, put the crown on his head, anointed him with oil, and by sound of trumpet, attended with the shouts of the populace, proclaim-



ed him king. Alarmed by the noise, Athaliah ran to the temple to see what had happened: shocked at the sight of the king on his throne, she rent her clothes, and cried, *Treason, treason!* By Jehoiada's orders, the guard directly carried her out of the courts, and slew her at the stable-gate of the palace, *A. M.* 3126. 2 Kings xi. 2 Chron. xxiii.

**ATHENS**, a celebrated city of Greece, about 25 miles eastward from Corinth, situate in a very delightful plain. It is said to have been built 1580 years before our Saviour's birth, though that is probably to carry its antiquity too high by some hundreds of years. The inhabitants were anciently famed for learning, wealth, and numerous conquests: they are said to have planted forty colonies in different parts of the world. They were governed by kings of the family of Cecrops, their Egyptian founder, for seventeen generations, or 487 years. They were governed about 472 years more by archons, perpetual and annual, before they settled into a commonwealth, about *A. M.* 3412.—This city produced Solon, Socrates, Aristides, and other famed philosophers; Demosthenes, and a vast number of other renowned orators; Miltiades, Cimon, Themistocles, Alcibiades, Phocion, and a great many other illustrious generals. The unhappiness was, that envy made it dangerous to excel, where the populace had so much power. The terrible struggles of this state with the Persians, the Lacedemonians, and others, often brought it to the brink of ruin. Twice the Persians burnt it to ashes; though in the end they paid dear for their labour.

About *A. M.* 3668, the Athenians were subjected to the Macedonians by Alexander. About 87 years before Christ, their city was taken by Sylla, and most of the inhabitants were put to the sword, and the place made subject to the Romans. In the 4th and 5th centuries of Christianity, it was pillaged by the Goths, and a great part of it reduced to ruins.

Since 1445, it hath been almost perpetually under the slavery of the Turks; at present hath about eight or ten thousand inhabitants; and is scarcely noted for any thing but the wit of the people, and the numerous remains of antiquity.

Amidst all their pretences to learning, the ancient Athenians were exceedingly given to the most vain curiosity, and the grossest idolatry. Beside their regard to the Grecian gods, which Hesiod and Varro reckon at 30,000, it seems they erected altars in their fields to the unknown gods, that they might be sure not to fail in their duty to any. Here Paul preached the gospel, and disputed with their philosophers. But his success was small: his sensible remonstrance before the court of Areopagus, at least in the place where it met, converted Dionysius, one of the judges. He, and a lady called Damaris, and some others, were the first-fruits of a Christian church, which hath continued to this day, three parts of the inhabitants being Christians, and have a bishop at their head, Acts xvii. 16—34. 1 Thess. iii. 1.

**ATHIRST**, (1.) Earnestly desirous of liquor to drink, Judg. xv. 18. (2.) Desirous of happiness, Rev. xxi. 6. and xxii. 17. An ardent desire of salvation from sin and misery, and of the enjoyment of close communion with God, is expressed by the word *thirst*, Psa. lxiii. 1.

**ATONEMENT**. The word translated *atonement*, in the original signifies *covering*, and intimates, that our guilt is *covered* from divine justice. We can form a clear idea of the meaning of this word, from the covering of the ark, which was dyed *red*; and, as over this stood the propitiatory or mercy-seat, justice and judgment were the establishment of God's throne in the earthly tabernacle. *What shall I give for the sin of my soul?* is a very interesting question. *This shall be an atonement for your souls*, are words which often occur in the law of Moses, evidently demonstrating, that although the sacrifices of

the law "could never make the comers thereunto perfect," yet the law was the BRINGER-IN (the introducer) of a better hope. It served great purposes before the times of reformation. The law, by the atonement for the soul, which it brought to view in all the ordinances of its worship and service, was the school-master to teach the doctrines of the cross of Christ. Christ died for our sins, and rose again for our justification. By his one offering of atonement, he hath for ever perfected them that are sanctified. Those who deny the doctrine of *atonement* had better renounce the scriptures at once. Cancel this invaluable doctrine from them, and the conduct of all the Old Testament saints, in their sacrifices, &c. appears like that of fools, and the service of the worldly sanctuary is more like a slaughter-house than the temple of God. Happy for guilty man, the doctrine of atonement stands on a foundation which all the philosophy and vain deceit of the wise in this world, the sneers of the wit, or the profanity of the deist, nay, which the gates of hell, cannot prevail against!

To **ATTAIN**, (1.) To get possession, to arrive at, to acquire, *Psa. cxxxix. 6. Ezek. xlvi. 7. Acts xxvii. 12.* (2.) To be equal to, *2 Sam. xxiii. 19.* To *attain righteousness*, is that blessedness mentioned *Psal. xxxii. 1, 2.* the imputation of righteousness without works. To *attain to the resurrection of the dead*, *Phil. iii. 11.* is to attain a resurrection unto eternal glory.

**ATTALIA**, now Battalia, a city of **PAMPHYLIA**, situate on a fair bay of the Mediterranean sea; or a city of **Lycia**; both of which were probably founded by Attalus, king of Pergamos. Here Paul and Barnabas preached the gospel, about 16 or 17 years after our Saviour's death, *Acts xiv. 25.* but we read no more of its Christianity, save that the inhabitants had a bishop in the 5th and 6th centuries.

To **ATTEND**, (1.) To hear with

great care, *Job xxxii. 12.* (2.) To apply the mind earnestly to a thing; *Acts xvi. 14.* (3.) To wait upon one, as ready to hear or obey orders; *Esth. iv. 5.* God's *attention to our prayers*, imports his graciously regarding and accepting them for Christ's sake, and his speedily granting what we request, *Psa. xvii. 1. and cxxx. 2.*

**ATTIRE**, clothing, chiefly what is fine, splendid, and gay, *Jer. ii. 32.* *The attire of an harlot*, is that which, in its form or manner of putting on, tempts beholders to suspect the wearer to be unchaste; or is calculated to awaken improper thoughts or desires, *Prov. vii. 10.*

**AVA**, *iniquity*, a city mentioned *2 Kings xvii. 24.* The king of Assyria carried people from this place, in common with some others, to re-peopel Samaria; whence he had taken the Jews whom he held in bondage.

To **AVAIL**, to be useful, either as to pleasure, profit, or honour: thus, "neither circumcision, nor uncircumcision, *availeth* any thing;" under the dispensation of Moses, circumcision availed much as to the privileges and advantages of the Jew; now, the middle wall of partition is broken down, and Jew, Greek, Barbarian, Scythian, bond and free, are all one in Christ Jesus.

**AUDIENCE**, hearing, *Gen. xxiii. 13.*

**AVEN**, **ON**, **BETHSHEMESH**, or Heliopolis, *the city of the sun*; a city of Egypt, almost straight westward from the north point of the Red Sea, and eastward from the Nile, about a day's journey south-east of the Egyptian Babylon, and the capital of a country. Here were worshipped sundry images of the sun; and oxen were dedicated to him and the moon. Here, or at another city of the same name, a famed mirror was so placed as to enlighten a temple all the day long, with the solar rays which it collected and refracted. This city, standing at the entrance of Egypt from the east, was

exposed to frequent disasters. Nebuchadnezzar's troops murdered most of the inhabitants able to bear arms, and brake the images to pieces. Probably Cambyses used it no better, Ezek. xxx. 17. Jer. xliii. 13.

2. AVEN, a plain in Syria. It seems to be the same with that of Baal-beck, or valley of Baal, where was a magnificent temple dedicated to the sun; and is called the *valley of Lebanon*, Amos i. 5. Josh. xi. 17. It lies between Lebanon and Antilibanus, and is a part or the whole of Cælo-Syria, one of the most pleasant and fertile spots on the earth. About thirty miles north of Damascus stands Baal-beck, the ruins of whose temple is, to this day, the wonder of every beholder.

3. Bethel is called AVEN, or BETH-AVEN, because of the idolatry and other wickedness there committed, Hos. x. 8. and v. 8.

To AVENGE, to punish an affront or injury, Lev. xix. 18. It is not the person punished, but he that received the injury, that is said to be *avenged*, Numb. xxxi. 2, 3. God has a sovereign, and magistrates a subordinate power and right to avenge injuries, Psa. xxiv. 1. He who prosecuted the manslayer under the law was called the *avenger of blood*, and had a right to slay him, if he found him without the city of refuge. In such a manner Jesus takes vengeance on all that injure his people, if they flee not to himself as their refuge, Josh. xx. 5, 9.

To AUGMENT, to make greater. We *augment the fierce anger of the Lord*, by sinning more and more, and thus provoking him to increase our punishment, Numb. xxxii. 14.

AUGUSTUS CESAR, the second emperor of Rome. He succeeded his uncle Julius, A. D. 3965. After being partner with Mark Antony, he defeated him at the battle of Actium, A. M. 3975, and assumed the sole sovereignty. No sooner had he established universal peace and order in his vast empire, than he appointed all his subjects, and the value of their

property, to be enrolled in the public records, that he might perfectly know what subjects he had fit for war, or otherwise; and what tax might be reasonably imposed. He made three such enrolments; the second was begun about seven years before our Saviour's birth, and was not then finished, but was the occasion of his mother and supposed father's journey to Bethlehem, at the very instant of his nativity, Luke ii. 1, 6. although no tax was drawn till sundry years after. To relate this emperor's wars with Brutus, Cassius, and other enemies of his uncle; his wars with Antony, with the Spaniards, Rhetians, Parthians, and Arabs; to mention his friendship to Herod the Great, and to the Jews of Egypt and Cyrene; or his sorting of the Sybilline books, and destroying whatever he thought forged and corrupted; is scarcely to our present purpose. His mild government made happy a great part of the known world, and almost extirpated the prejudice of the Romans against absolute monarchy. But the whoredoms of his daughter Julia and her children, and other family disorders, rendered his life a burden to himself. At last, after declaring TIBERIUS his successor, and giving him a number of excellent instructions, he caused himself to be dressed as a stage-player, and then asked his friends, if he had acted his part well? He no sooner heard that he had, than he expired in the arms of Livia his beloved wife, in the 75th year of his age, 56th of his reign, and 15th after our Saviour's birth.

AVIM. See HIVITES.

AVITES, a tribe of the Samaritans, which came from Avah, or Ivah, which we suppose to have been somewhere on the north-west of Chaldea, and was destroyed by Sennacherib; they worshipped the idols Nibhaz and Jartak, 2 Kings xvii. 24, 31. Isa. xxxvii. 13.

AVOTH-JAIR, or HAVOTH-JAIR, hamlets or villages of Manasseh, situate in Bashan, or the Batanea, be-

yond Jordan, Numb. xxxii. 41. in the land of Gilead, Josh. xiii. 20.

To **AVOUCH**, to avow, or publicly to profess, Deut. xxvii. 17, 18.

To **AVOID**, to shun, to keep far off, to withdraw from, 1 Sam. xviii. 11.

Christian professors should avoid the practice, council, and company of wicked persons, Prov. iv. 15. should shun those who cause divisions needlessly, Rom. xvi. 17. and abstain from foolish questions, &c. 1 Tim. vi. 20. Tit. iii. 9.

**AUSTERE**, of a stern and dismaying countenance; severe, harsh, rigid, Luke xix. 21.

**AUTHOR**, the first cause of any thing. Jesus Christ is eminently called the *author* and finisher of faith, because all ability proceeds from him, and all is completed by him. He is Alpha and Omega, the beginning and the ending. When he died on the cross, he declared that he had *finished* what, as the *author*, had been *hid* in him before the world began. God is spoken of as the *author* of peace, 1 Cor. xiv. 33. because, as the God of peace, his word will always produce peace, not only in the conscience, but in his churches, where his peace rules.

**AUTHORITY**, (1.) Power, RULE, dignity, Prov. xix. 2. (2.) Majesty and efficacy, tending to awaken the conscience, and gain the heart, Matt. vii. 29. (3.) A warrant, order, or permission, from a superior, Matt. xxi. 28. Acts ix. 14.

To **AWAKE**, (1.) To rouse one's self, or another, from natural sleep, Gen. xxviii. 16. 1 Kings xviii. 27. (2.) To bestir one's self, Judg. v. 12. (3.) To arise from death, natural or spiritual, John xi. 11. Job xiv. 12. God *awakes to the judgment he hath commanded*, when he openly and eminently displays his perfections in punishing his enemies, and rescuing his people, Psa. vii. 6. His sword of justice *awaked*, when it was terribly displayed in execution of the vengeance due to our sin, on Christ, Zech. xiii. 7. We should *awake* out of the *snare of the devil*, "awake, because

our salvation is near; awake, that Christ may give us light, awake to righteousness."—Man is naturally asleep as to his great and important concerns, looking at the things which are seen and are temporal, he is asleep as to those which are not seen and are eternal. When John came preaching the baptism of repentance, he was surprised to see the Pharisees coming to him, and said, "Who hath *warned* you to flee from the wrath to come;" as a matter of astonishment. When man's conscience is properly alarmed with the fear of evils not seen; when death and the judgment bear home their terrors on his mind, and when his attention is, amidst all this, drawn to the Son of God, as sufficient to save him from the storm, and hide him from the tempest, and he depends on Christ alone for salvation; then he is *awakened to righteousness*.

**AWARE**, apprehensive of, Luke xi. 44.

**AWAY**, at a distance, 2 Chron. xxxv. 23. It signifies also detestation, and desire to have one cut off, John xix. 15. God could not *away with* the Jewish *new moons, sabbaths, and calling of assemblies*, when he disrelished or detested them on account of the wickedness of the observers, and the carnal, hypocritical, and wicked manner of observation, Isa. i. 13.

**AWE**, reverence, Psa. xxxiii. 8. An awe of God's greatness, power, justice, holiness, and mercy, and of eternal things, deters and dissuades a man from sinning, Psa. iv. 4.

**AWL**, a small boring instrument used by shoemakers and others, Exod. xxi. 6.

**AX**, a sharp instrument for cutting or hewing of wood, Deut. xix. 5. The Assyrians and Chaldeans are likened to an *ax*; by them God cut down, destroyed, and scattered the nations around, Isa. x. 15. Jer. i. 21. The *ax was laid to the root of the tree* with the Jews. In Christ's time the destructive judgments of God were ready to be executed on their church and state, if they did not speedily re-

serve Christ, repent of their sin, and bring forth good fruit, Matt. iii. 10.

**AZARIAH**, *assistance, or help of the Lord*. See **AHAZIAH**.

(2.) **AZARIAH**, or **UZZIAH**, king of Judah. At 16 years of age he succeeded his father Amasiah, A. M. 3194, and reigned 52 years; his mother's name was Jecholiah. His personal behaviour was right before God, but he neglected to demolish the high places, or restrain the people from sacrificing on them. In the first part of his reign he was extremely successful; he terribly harassed the Philistines, brake down the walls of Gath, Jabneh, and Ashdod, and built forts for himself in their country; he routed the Arabs of Gurbal, and the Mehunims, both which, I suppose, dwelt on the south-west of Canaan; and spread his terror to the entrance of Egypt. The Ammonites, though at a considerable distance, were glad to court his favour with presents. His army amounted to 310,000 men; 2,600 of whom were valiant commanders; and Jehiel, Maaseiah, and Hananiah, were chief generals. He built a vast many forts; he fortified his cities; and furnished his army with shields, spears, helmets, habergeons, bows, and slings. He caused his artificers to make for him curious engines, to throw huge stones to a great distance, and to shoot arrows with uncommon force. Meanwhile, by his example, he encouraged every kind of husbandry. While the pious Zechariah continued his counsellor, Uziah's conduct was regular: but, after his death, his prosperity rendering him proud, he rushed into the temple to burn incense. Azariah the high priest boldly checked him, and told him, that his unhallowed attempt to burn incense should issue in his shame. While Uziah stood enraged at this threat, the leprosy began to appear in his forehead; the priests thrust him directly from the temple; nay, himself hastened to get out. He continued a leper till he died, dwelling

in a separate house, and his son Jotham managed the affairs of the kingdom, 2 Kings xv. 2. 2 Chron. xxvi. Josephus will have the great earthquake to have happened that moment in which Uziah was struck with the leprosy; but nothing can be more evidently false. The earthquake happened two years after Amos began to prophesy; and consequently during the reign of Jeroboam, and in or before the 15th year of Uziah, twelve years at least before Jotham was born, and about thirty before he was able to govern the state; compare Amos i. 1. 2 Kings xiv. 23. and xv. 33.

(3.) **AZARIAH**, the son of Oded, a prophet, who, after the defeat of the Cushites, showed Asa the low state of religion, and that happiness was only to be expected in the way of obedience to God; and encouraged him to proceed farther in reforming the kingdom: his admonition was obeyed, 2 Chron. xv.—Jehoshaphat had two sons of this name; they and their brethren Jehiel, Zechariah, Michael, and Shephatiah, were portioned out before their father's death: but were soon after murdered by Jehoram their elder brother, 2 Chron. xxi. 2—4, 13. We find four other princes of this name; two under Solomon, the one the son of Nathan the prophet, 1 Kings iv. 2, 5, 15.—Another, who, with Berechiah, Jehizkiah, and Amasa the son of Hadlai, at the instigation of Oded, the prophet, opposed the bringing of the Jewish captives taken from AHAS into Samaria; they represented the guilt of the ten tribes to be already too great; and that the retaining of those captives of their brethren would add to it. They got such of them as needed, to be clothed, and all of them sufficiently supplied with victuals; for such as were weak they provided asses; and thus, in the most generous manner, carried them back to Jericho, 2 Chron. xxviii. 11—15. Another prince of this name, and son of Hechaiah, along with Johanan the son of Kareah, accused



Jeremiah of dissembling; and, contrary to the warning of God, went down into Egypt, and constrained Jeremiah to go with them, Jer. xliii. 2. We find six priests of this name, a son and a grandson of Zadok; which last is by some thought the same with Azariah, the high priest under Jehoshaphat, 1 Kings iv 2. 1 Chron. vi. 9. 2 Chron. xix. 11. the third a grandson of the last mentioned; the next withstood Uzziah in the manner related; the fifth was high priest under Hezekiah; and the sixth under Josiah, 1 Chron. vi. 1—14. 2 Chron. xxxi. 10. There were others of this name after the captivity; one of whom attended Ezra from Babylon; another repaired part of the wall of Jerusalem under Nehemiah, Ezra vii. 3. Neh. iii. 23.

The frequency of this name, which signifies *the help of the Lord*, leads me to think that the pious Hebrews lived much under a sense of their dependence on God, and the favours which he showed them.

**AZAZEL.** Our version rightly renders it *the scape-goat*, led to the wilderness on the great day of **FAST OF EXPIATION**. Some think it denotes a horrid precipice over which the goat was thrown headlong. Witsius, Cocceius, and others, will have it to signify Satan, to whom, they say, this Goat was abandoned in

the wilderness, as a type of Christ, led by the Spirit into the desert to be tempted by the devil; or led by Pilate and the Jews to have his heel bruised; his life taken without the gate, Lev. xvi. 10.

**AZAZIAH**, a Levite, zealous for the law of the Lord, 2 Chron. xxxi. 13. (2.) Father of Hoshea, 1 Chron. xxvii. 20.

**AZEKAH**, *strength of walls*, a city in the tribe of Judah, Josh. xv. 35. The Philistines, in whose army was Goliath, were encamped at Shocob and Azekah, 1 Sam. xvii. 1. which lay to the south of Jerusalem, and the east of Bethlehem, about four leagues from the former, and five from the latter.

**AZGAD**, *strength of a troop*, one who returned from Babylon with 1272 of his brethren, Ezra ii. 12. (2.) Ancestor of Johanan, Ezra viii. 12.

**AZMAVETH** *a strong death*, or **BETH-AZNAVETH**, a city thought to be in the tribe of Judah, adjacent to Jerusalem and Anathoth, Neh. xii. 29. and vii. 28. (2.) One of David's gallant men, 2 Sam. xxii. 31. (3.) A son of Jehoadah, one of the tribe of Benjamin, 1 Chron. viii. 36. (4.) Son of Adiel, 1 Chron. xxvii. 25.

**AZOR**, *an helper*, the son of Eliakim, whose name is recorded in the genealogy of Christ, Matt. i. 13.

## B

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**B AAL**, which signifies *lord, master, or husband*, did, perhaps, in the earliest ages signify the true God. It is certain that it was a very common name of the principal male-idols of the east, as Ashtaroth was a common one for their female deities. The Moabites, Phenicians, Assyrians, Chaldeans, and often the Hebrews, had their Baal; and which, from his place of worship, or supposed office, had distinguishing epithets annexed; as **Baal-berith**, **Baal-peor**, **Baal-sebub**,

&c. Often this name Baal was part of the names of persons and cities, perhaps to signify, that the most of them were dedicated to his service. This the pious Hebrews sometimes turned into *Basheth*, which signifies *shame*; thus Jerubbaal is turned into Jerubbosheth; Eshbaal into Ishbosheth; Meribaal into Mephibosheth, Judg. vi. 33. with 2 Sam. xi. 21. 1 Chron. viii. 32, 34. with 2 Sam. ii. 12. and ix. 6. This idol is sometimes represented

as a female deity, Rom. xi. 4. Gr. and on the other hand, Ashtaroth is sometimes represented as a male. Baal is often named BAALIM in the plural, perhaps because there were many Baals, at least many images of him. —Who the first Baal was, whether the Chaldean Nimrod, or Belus, or the Tyrian Hercules, &c. is not so evident, as that the Phenicians adored the sun under that name; though perhaps their idolatry described to us by profane writers is not the most ancient, but a more recent form introduced by the Assyrians. Every sort of abomination was committed on the festivals of this idol, and of Ashtaroth his mate. In his chamanim, or temples, was kept a perpetual fire; altars were erected to him in groves, high places, and on the tops of houses, Jer. xxxii. 35. 2 Kings xvii. 16. and xxiii. 4—12. Hos. iv. 14.

The Moabites had begun their worship of Baal before the days of Moses; and the Hebrews began theirs in his time, Numb. xxii. 41. Psa. cvi. 28. They relapsed into that idolatry after the death of Joshua; and under the judges Ehad, Gideon, and Jephthah, Judg. ii. 13. and iii. 7. and vi. 25. and x. 6. Samuel seems to have quite abolished the worship of this idol from Israel, 1 Sam. vii. 4. but Ahab and Jezebel above 200 years after, re-imported it from Zidon, with all the abominations of it: 450 priests were appointed to attend his service; and nearly as many for Ashtaroth. Those priests of Baal were extremely disgraced at mount Carmel; their god appeared quite regardless of their cries, and the cutting of their flesh to move his pity. Nay, the impotence of their idol being discovered, they were, by Elijah's orders, apprehended and slain. Jehoram the son of Ahab, did not worship Baal himself, but his subjects continued to do so. After his death, Jehu pretending a superlative regard for Baal, convened his prophets and priests in his temple, and there put them all to the

sword. Not long after, Jehoiada abolished the worship of Baal from Judah; but Ahas and Manasseh re-introduced it. Josiah re-abolished it; but it was restored by his sons, 1 Kings xvi. 31. and xviii. 2 Kings iii. 1. & x. & xi. & xvii. 16. & xxi. 3. & xxiii. 3, 5. Jer. xix. 5.

BAAL-BERITH, *lord of the covenant*, the idol god of the Shechemites. After the death of Gideon, the Israelites forsook the Lord, and prostituted themselves to the idolatry of Baal, and made BAAL-BERITH their god. There was a temple at Shechem consecrated to BAAL-BERITH, where they laid up that money which they gave afterwards to Abimelech the son of Gideon, Judg. viii. 33. and ix. 4.

BAALAH, *her idol, or lady*, (1.) Kirjath-baal, or KIRJATH-JEARIM, Josh. xv. 9. (2.) BAAIAH, or BALAH, a city transferred from the tribe of Judah to the Simeonites, Josh. xv. 29. and xix. 3. Those cities appear to have been denominated from Baal, as well as the following.

BAALATH, a city of the tribe of Dan, Josh. xix. 44. Whether it was this, or Baal-beck at the head of the ABANA, that Solomon built, we know not, 1 Kings ix. 18. See AVEN.

BAALATH-BEER, *the well of the Lord*, a city of the Simeonites, probably on the south-west border. If it be the same as south Ramah, or Ramoth, David sent to the inhabitants part of the spoil which he took from the Amalekites, Josh. xix. 8. 1 Chron. iv. 33.

BAAL-GAD, *lord of a troop, or fortune*, a city at the north-west foot of mount Hermon, in the valley of Lebanon, at the north-east point of the promised land, Josh. xii. 7.

BAAL-HANAN, *lord of grace*, the son of Achbor, succeeded Shaul in the kingdom, and was the seventh king of the Edomites, Gen. xxxvi. 38. 1 Chron. i. 49.

BAAL-HAZOR, *lord of court*, a city near Ephraim, about 8 miles north-east of Jerusalem, between Bethel and Jericho. It is commonly thought

to be the same as Hazor-hadattah, in the lot of Judah, Josh. xv. 25. but if so, its situation ought to be placed more to the south. Here ABSALON had his shearing-feast, and murdered his brother Amnon, 2 Sam. xiii. 23.

BAAL-HERMON, *lord of the earth*, a part of mount Hermon, Judg. iii. 3.

BAALIM, is the plural number of Baal, and signifies gods, or lords, in general.

BAALIS, *rejoicing, or proud lord*, king of the Ammonites: he sent Ishmael, the son of Nethaniah, to murder Gedaliah, Nebuchadnezzar's deputy over the Jews, who were left in the land: but he paid dear for his conduct, when the Chaldeans soon after invaded his country, and reduced it to a desert, Jer. xl. 14.

BAAL-MEON, *lord of the house*, a city in the tribe of Reuben, Numb. xxxii. 38. 1 Chron. v. 8. It is sometimes called Beth-Baal-Meon. The Moabites took it from the Reubenites, and were masters of it in the time of Ezekiel, chap. xxv. 9.

BAAL-PEOR, an idol of the Moabites and Midianites. Some think him the same with Misraim or Osiris of the Egyptians, or with Priapus of the Greeks. He had the name of Peor from the place of his temple, as Jupiter was called Olympus, from his being worshipped on mount Olympus. Some will have him to be the same with Chemosh, whom they suppose to be the sun, or the Comus, or Apollo Chomus, the god of drunkards; for whom Solomon built an high place on mount Olivet, 1 Kings ix. 7. and who was carried off by the Chaldeans, Jer. xlviii. 7. But we see no reason to unite these idols. Calmet supposes Baal-peor to be the same with Adonis; that the *feasts* of that idol were celebrated after the manner of funerals; and that the people who observed them, at that time committed a thousand dissolute actions, particularly when they were told that Adonis, whom they mourned for as dead, was alive. In the worship of this *dead deity*, the He-

brews joined themselves, did eat the sacrifices, and were punished with the death of 24,000, Numb. xxv. Psa. cvi. 28.

BAAL-PERAZIM, a place in the valley of Rephaim, I suppose about three miles south-west from Jerusalem. Here David routed the Philistines, 2 Sam. v. 20.

BAAL-TAMAR, *lord of the palm-tree*, a place near Gibeah. It seems the Canaanites had here worshipped Baal in a grove of palm-trees. Here the other tribes almost utterly destroyed the Benjamites, Judg. xx. 33.

BAAL-ZEBUB, or BEELZEBUB, the idol-god of Ekron. This name, signifying *lord of flies*, doth not seem to be given him in contempt, since AHAZIAH his adorer called him by it; but either because he was painted as a fly, though others say he was figured as a king on his throne, or because he was supposed to chase off the hurtful swarms of flies; and might be the same as the god Achor at Cyrene, who was reckoned a preserver from flies. In Scripture he is styled the *Prince of Devils*, Matt. xii. 24. and the chief of the devils, Luke xi. 15. so that he is thought to be the same with Pluto, whom the heathens made the god of the infernal regions.

BAAL-ZEPHON, *the south or hidden idol*, whether this was an idol erected at the north point of the Red Sea, to watch the frontier of Egypt, or was a fortified place, we know not, Exod. xiv. 2.

BAANAH and RECHAB, the sons of Rimmon of Beeroth, Benjamites. Being officers of the army to king Ishbosheth, they entered his house at noon, cut off his head as he slept, and carried it to David, expecting some valuable reward. After representing to them the horrid nature of this treacherous murder, he ordered their hands and feet to be cut off, and them to be hanged over the pool at Hebron, 2 Sam. iv.—David had a Netophathite hero of this name; and Solomon two noted governors; the one the son of Ahijah, David's secre-

tary, and the other the son of Hushai, 2 Sam. xxiii. 29. 1 Kings iv. 12, 16.

**BAASHA**, in the work, the son of Ahijah, was commander in chief of the forces belonging to Nadab, the son of Jeroboam the son of Nebat. *A. M.* 3051, he treacherously murdered his master and family, and usurped his crown. He continued in the idolatrous and other wicked courses of his predecessors on the throne. Jehu the son of Hanani a prophet, was ordered to tell him, that by the concurring, though not approving, Providence of God, he had got the crown; but since he continued in the wicked ways of the family, which God had been provoked to deliver into his hand, his house should, by and by, be extirpated in like manner, and their unburied carcasses given to the beasts to eat. Regardless of this heavenly warning, Baasha made war on Asa, and his kingdom of Judah; took Ramah, a place situated in a noted passage between their kingdoms, and began to fortify it, that none of his pious subjects might transport themselves out of his dominions to enjoy the pure worship of God. An invasion by Benhadad and his Syrian troops from the north, diverted him from accomplishing his project; they smote Ijon, Dan, Abel-beth, Maachah, Cinneroth, and all the land of Naphtali. After some years war with Asa, Baasha died a natural death, and was buried in Tirzah, his capital, and was succeeded by Elah his son, 1 Kings xv. and xvi.

**BABE**, (1.) A young infant, "Ye shall find the Babe, wrapped in swaddling bands, and lying in a manger," was the language of the heavenly host, respecting him whom the heaven of heavens cannot contain. (2.) Such as are weak in faith and knowledge, being inconstant like children, 1 Cor. iii. 1. Heb. v. 13. (3.) Foolish, froward, and unteachable men, incapable of government for want of understanding, experience, and manners, Isa. iii. 4. (4.) Christian believers, especially such as are young

converts, 1 Pet. ii. 9. In this passage, these are exhorted to desire the sincere milk of the word, that is, the unadulterated truths of the gospel, as *new-born* babes desire the milk of the breast. This is a most beautiful metaphor, which shows the ardent desire of the infant and the Christian after proper nourishment; for however a child six months old may be diverted from his sense of hunger by lovely objects, or delightful sounds, one that is newly born cannot be thus amused. May we always thus desire the word of God, that we may grow thereby!—The Lord rejoiced in spirit, and said, "I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and revealed them unto *babes*."

**BABEL**, *confusion*, a famous tower, built according to chronologists, about *A. M.* 1775, a hundred and nineteen years after the deluge. It is thought that NIMROD, the son of CUSH, was the principal author of this attempt.

Their design was not to secure themselves against a second deluge, otherwise they had built their tower on a high mountain, and not in a low valley; but to get themselves a famous character, and to prevent their dispersion. As they knew not of any quarries at hand, in that rich soil, they burnt bricks for stone, and SLIME had they for mortar. Three years, it is said, they prepared their materials, and 22 years they carried on their building. Their haughty and rebellious attempt displeased the Lord; wherefore he, by a miracle, confounded their language, so that but few of them could understand one another. This effectually stopped the building, procured it the name of **BABEL** or *CONFUSION*; and obliged the offspring of Noah to disperse themselves, and replenish the world. It is thought by some that the family of Shem did not concur in erecting this structure; but of this we have no certain evidence. What became of this tower we can-

not determine: about 1700 years after its erection, Herodotus saw a structure at Babylon consisting of eight towers, raised one above another, and each 75 feet high; above the highest of which was built the temple of Belus, the way to which winded about on the outside, and was so broad that carts could have passed each other; but whether this was that mentioned by Moses, or one built on its foundation, we know not. Modern travellers, who pretend to have seen the ruins of this structure, differ so widely among themselves, with respect to the situation and description of it, that we can hardly say that any of them have seen the genuine ruins of that famed tower.

2. BABEL, or BABYLON, the capital of Chaldea, was one of the most splendid cities that ever existed. Its form was an exact square, built in a large plain; its circumference 480 furlongs, or 60 miles, 15 on each side. The walls were in thickness 87 feet, in height 350; on which were built 316 towers, or, according to others, 250, three between each gate, and seven at each corner; at least where the adjacent morass reached not almost to the wall.—These walls and towers were constructed of large bricks, cemented with bitumen, a glutinous slime, which in that country issues out of the earth, and in a short time grows harder than the very bricks or stones, which it cements. Without the wall the city was surrounded by a ditch, filled with water, and lined with bricks on both sides. This must have been extremely deep and large, as the whole earth of which the bricks for building the walls were formed, was dug out of it. The gates were an hundred in all, 25 on each side, and all of them of solid brass. From these run 25 streets, crossing one another at right angles, each 150 feet wide, and 15 miles in length. A row of houses faced the wall on every side, with a street of 200 feet between them and it. Thus the whole

city was divided into 676 squares; each of them four furlongs and a half on every side. All around these squares stood the houses fronting the streets, and the empty space within served for gardens, and other necessary purposes; but it doth not appear that all these squares were ever wholly built and inhabited; though, from Curtius's account of it, when Alexander was there, we cannot safely infer what part might be inhabited in its meridian lustre, before Cyrus took it.

A branch, if not the whole current of the Euphrates, running through the city from north to south, divided it into two parts. On each side of the river was a key and high wall of the same thickness with that of the city. In this, over against every street, were brazen gates, and from them a descent by steps to the river. A magnificent bridge, of a furlong or more in length, and 30 feet wide, joined the two parts of the city in the middle. To lay its foundation, and raise banks, they turned off the river westward into a prodigious lake, which they had dug, of about 52 miles square, and 35, or, according to Magasthenes, 75 feet deep. To prevent the Euphrates from damaging the city, when the melting of the Armenian snows swelled it into a yearly overflow of its banks, part of the current was then diverted into this lake, and afterwards, on proper occasions, drawn forth to moisten the fields that lay below the level thereof. At the east end of this stately bridge stood the old palace, which took up four squares, and was about four miles in circumference. Next to it stood the magnificent temple of the god BEL, or Belus, on the top of the tower above-mentioned, and which took up one square. The riches of this temple, we read, amounted to above 21 millions sterling. Its statues and vessels were all of massy gold. The statue of Jupiter Belus, probably that which Nebuchadnezzar erected in the plain of Dura, (Dan. iii.) was 40



feet high, and weighed a thousand Babylonian talents, or about three millions and a half of our money; two other statues of female deities were not much inferior in magnitude or value. They had a golden table before them of 40 feet long, and 15 broad. Here Nebuchadnezzar deposited the sacred furniture of the Jewish temple, and a great part of his other precious spoils. At the west end of the bridge stood the new palace, which took up about nine squares, and was 7 or 8 miles in circumference. On the walls of these palaces an infinity of animals were represented to the life; and you entered by magnificent gates of brass. A vault beneath the channel of the river afforded a secret communication betwixt the two palaces.

But nothing was more stupendous than the hanging gardens. To gratify his queen Amyite, with a resemblance of her native mountains of Media, or to have a commanding prospect of the whole city, Nebuchadnezzar built them by his new palace. They contained a square of 400 feet on each side, and consisted of terraces, one above another, carried up to the height of the walls of the city; the ascent, from terrace to terrace, being by steps ten feet wide. The whole pile consisted of substantial arches upon arches, and was strengthened with a surrounding wall of 22 feet thick. The floors on each terrace were laid in this order: first, on the top of the arches was laid a bed or pavement of stones, each sixteen feet long, and four broad; over this, a layer of reed mixed with a great quantity of bitumen: over this, two courses of brick closely cemented with plaster: over all these were thick sheets of lead; and on these, the earth or mould of the garden, so deep, as to give sufficient root to the largest trees, with a variety of other vegetables pleasing to the eye. Upon the uppermost terrace was a reservoir, supplied by a certain engine with water from the river, and from whence the gardens,

on the other terraces were supplied with moisture.

Nimrod, the first king of Babylon, and perhaps in the world, is generally allowed to have founded this city. Belus, who by some is made contemporary with Shamgar, judge of Israel, and queen Semiramis, are said to have further enlarged and adorned it: but Nebuchadnezzar, or he and Nitocris, his daughter-in-law, finished it, and made it one of the wonders of the world. The inhabitants of Babylon, and places adjacent, were excessively credulous, superstitious, lewd, and debauched; parents and husbands exposed to sale the chastity of their daughters and wives: their women scarcely retained the least shadow of modesty, exposing themselves quite naked in companies. They were bound, once in their lives, to prostitute themselves to strangers, in honour of their goddess Succoth-benoth. The other idols of the Babylonians were Bel, Nebo, Sheshach, Nergal, Merodach, and the Fire; and hence the idolatry so prevalent in every place, appears to have had its origin. The Babylonians pretended to great skill in astrology, soothsaying, and magic, Dan. ii. 2. and iv. 7. and v. 7. Isa. xlvii. 12. From hence this pretended science spread into Canaan, Isa. ii. 6. if not into Egypt. After the death of Nimrod, Amraphel, the ally, if not the tributary, of Chedorlaomer, was king of Shinar, where Babylon stood.—Long after reigned Belus, whom we take to be the same with Pul, king of Assyria. He appears to have left Babylon to Baladan, Belesis, or Nabonassar, his younger son; and hence his son Merodach, and other successors, enjoyed their dominion, with the connivance of the elder branch of that family, who reigned in Assyria, and extended their conquests. Some however, think that Baladan was not the brother, but a revolter from Tiglath-pileser. About A. M. 3323, Esarhaddon, king of Assyria, either for want of male-heirs, or by force, seized on the kingdom of Ba-

bylon. After he and his posterity had retained it about sixty years, Nabopolasser, perhaps a descendant of Baladan, revolted, and set up for himself. He, with Cyaxares the Mede, began the overthrow of the Assyrian empire, and his son Nebuchadnezzar completed it. This last carried the Babylonian empire to its summit of glory. His conquests extended from Media on the north-east, to Ethiopia beyond Egypt on the south-west, comprehending the kingdoms of Assyria, Persia, Syria, Phœnicia, Canaan, North Arabia, Idumea, Egypt, &c. Jer. xxv. xxvii. xlv. xlvii. xlviii. and xlix. After his death the empire of Babylon began to dwindle into ruin. Evil-Merodach his son succeeded him. Neriglissoror, a son-in-law of Nebuchadnezzar, murdered him; and he and his infant son Laboroschard reigned a few years; the last being murdered, Belshazzar, the grandson of Nebuchadnezzar by Evil-Merodach, mounted the throne; under whom, after a long war with the Medes and Persians, Babylon was taken by Cyrus; when a terrible slaughter ensued, and the whole royal family were ignominiously cut off, A. M. 3468.

About fifteen years after, the Babylonians, enraged that the royal residence was transferred to Shushan in Persia, and for other grievances pretended or real, prepared to revolt; and, after four years preparation, avowed their rebellion. Darius Hystaspis, king of Persia, with a mighty army, marched to reduce them.—Trusting to their walls, they shut themselves up in their city, where they had amassed great stores of provision; and, that this might not be consumed by useless mouths, they assembled their old people, their wives and children, and strangled every body unfit for arms, except one beloved wife and a maid for every family. After Darius had, without success, invested the city almost two years, Zopyrus, one of his generals, cut off his own nose, and mangled his face; pretending that all this had been

done by Darius's orders, for speaking in favour of the Babylonians, he fled over to them, and was readily admitted. He so bitterly inveighed against the cruelty of Darius, that they made him captain of some troops, and at last governor of their city. This, on the first opportunity, he treacherously surrendered to his master; who, to reward his successful stratagem, loaded him with honour and wealth. Three thousand of the principal revolvers were severely punished with impalement; the walls of the city reduced one-third or one-fourth of their former height; and the brazen gates carried off. About 40 years after, Xerxes pillaged the temples, and destroyed the idols of Babylon.—When Alexander was here, about A. M. 3672, Babylon was still large and wealthy, and he intended to restore it to its former splendour, and make it the seat of his empire; but, soon after, Seleucus Nicator having drained about 500,000 persons from it, to people his new city of Selencia, 40 miles northward, it gradually dwindled into a desert.

The following description of this place, given by a gentleman who passed by it in 1574, will show how exactly the predictions of Isaiah and Jeremiah have been accomplished.—“The village Elago (says he) is now situate where heretofore Babylon of Chaldea stood. The harbour where people go ashore in order to proceed to Bagdad, is a quarter of a league distant from it. The soil is so dry and barren, that they cannot till it, and so naked, that I could never have believed that this powerful city, once the most stately and renowned in all the world, and situated in the fruitful country of Shinar, could have stood there, had I not seen by the situation of the place, by many antiquities of great beauty which are to be seen round about, and especially by the old bridge over the Euphrates, whereof some piles and arches of incredible strength are still remaining, that it certainly did

stand there. The whole front of the village Elugo, is the hill upon which the castle stood, and the ruins of its fortifications are still visible. Behind, and some little way beyond, is the tower of Babylon, which is half a league diameter, but so ruinous, so low, and so full of venomous creatures, which lodge in the holes which they make in the rubbish, that no one durst approach nearer to it than within half a league, except during two months in the winter, when these animals never stir out of their holes." Compare the above with Isa. xiii. 19—22. Jer. l. 13.

3. BABYLON, or Babylonia, was also the name of the country round about this famed city: and sometimes also of Chaldea, Psa. cxxxvii. 1. Here Christianity was very early received by the Jews and others. Here the apostle Peter wrote one, if not both of his epistles, to his dispersed brethren of Judea; here the Jews, since the destruction of their capital, have had famous synagogues, by one of the Rabbies of which their large Talmud was framed, Psa. lxxxvii. 4. 1 Pet. v. 13. This province contained the cities of Babylon, Vologesocerta, Borsippa, Idiccar, Coche, Sura, and Pumbeditha.

4. Rome is called Babylon, to show the idolatry, superstition, lewdness, abused wealth, and bloody persecution of the people of God, that have taken place in the Antichristian state, Rev. xiv. 8. xvii. and xviii.

To BABBLE, to utter a vast deal of senseless and unprofitable talk, Prov. xxiii. 29. Acts xvii. 18. A babbler, unless restrained by fear or favour, will do mischief to men's characters or interests, with the multitude of his unadvised words, Eccl. x. 11. The vain babbling, which ministers ought to shun, is all empty noise about words, sentiments, and customs, not allowed by Christ, nor calculated to promote the edification of men, 1 Tim. vi. 20.

BACA, this word signifies mulberry-trees. It occurs but once in

scripture, viz. in Psalm lxxxiv. 6. where it may be considered as referring to the valley of Rephaim, where the Jews in their journeying to their solemn feasts at Jerusalem, stopped for refreshment, both because it was so well shaded, and also as it abounded with springs of water. The text, it is asserted, may be correctly read, "who passing through the valley of Baca, make him a well," and nothing can be more beautifully descriptive of the consolation, refreshment, and support, which "the men, whose strength is in the Lord," (see ver. 5.) will find in the God of Jacob.

BACHUR, or BAHURIM, *choice, warlike, valiant*, a village near Jerusalem, in the way towards Jordan, where Shimei, the son of Gera, met David in his flight from Absalom, and loaded him with imprecations and abuse, 2 Sam. xvi. 5.

BACK, the hinder and strongest part of our body. God's *back parts*, denote the less glorious manifestations of his presence, Exod. xxxiii. 23. He casts our sins *behind his back*, when he fully forgives them; Isa. xxxviii. 17. with Psa. xc. 8. Jer. xvi. 17. He *shows men the back and not the face*, when he refuseth to show favour to them, Jer. xviii. 17. Christ's giving his *back to the smiters*, and his *cheeks to them that plucked off the hair*, implies his ready and cheerful exposure of himself to suffering for our sake, Isa. i. 6. Men *turn the back* when they flee from a field of battle, Jer. xlviii. 39. Their turning *their back* on God or his temple, their *looking back, going back, drawing back, turning back, sliding back*, from him, means their contempt of him; their gradual, and often insensible revolt from the knowledge, love, profession, and practice, of his truth; Jer. ii. 27. and xxxii. 33. Their *casting him or his laws behind their back*, imports their contempt and abhorrence of both, Ezek. xxxiii. 35. Neh. ix. 26. The church hath her *back plowed on*, when her members are cruelly oppressed and persecuted, Psalm cxxxix. 3. The Jews, since

their crucifixion of Christ, have their *back bowed down alway*; the strength of their nation, their government, and great men, are gone; and they are grievously oppressed with affliction and sorrow, Rom. xi. 10:

**BACK, or BACKWARD.** In the metaphorical language, *to go or turn back or backward*, denotes apostacy from God, Isa. i. 4. Jer. vii. 24. and xv. 6. *To be driven, turned, or fall backward*, means disappointment; and sudden, unexpected, and fearful, destruction, Psa. xl. 14. and lxx. 2. Isa. xxviii. 13. and xlv. 25. *To turn judgment backward*, is violently to pervert good laws and their sanctions, in order to promote and maintain wickedness, Isa. lix. 14.

**BACKBITE**, to speak evil of one in his absence. The Hebrew word for it signifies, to go to and fro, to gather and spread calumny, Prov. xxv. 23.

**BACKSLIDE**, is gradually and voluntarily to turn from the knowledge, faith, love, profession, and practice, of religion, Jer. iii. 6—14. Hos. iv. 16. It seems to be a metaphor taken from beasts that are unaccustomed to the yoke, or are *slothful*, and unwilling to draw in it; a striking emblem of backsliders; who, through an unhal- lowed desire of *comfort*, rather than *purity*, shrink from the cross which they ought to take up, and the duties they should perform: or, by yielding to *slothfulness* of spirit, neglect the practice of self-denial. *Backslidings reprove one*, and *he is filled with them*, when the punishment due to them is laid upon him till he is convinced of his guilt, or is terribly oppressed with the weight of it, Jer. ii. 19. Prov. xiv. 14. *Backslidings are healed* when they are freely forgiven, and one is recovered from them to a course of holiness, Hos. xiv. 4. A *backslider in heart*, is one who, however secretly, allows himself in a deliberate course of revolting from God, Prov. xiv. 14. *To be bent to backsliding*, is to be strongly set upon revolting from God, and disposed to take all opportunities of doing it, Hos. xi. 7.

**BAD**, evil, useless, disagreeable, hurtful, Matt. xxii. 10.

**BADGER**, a four-footed beast that burrows in the earth. Some authors, perhaps from their mere fancy, describe a dog-badger; but that which is best known is the hog-badger, or brock. Its body is short, its hair long, and stiff as bristles, that on the back is grayish, that on the side yellowish, that on the legs black. Its legs are short, and have sharp claws on the two fore-feet. Its face is triangular as that of a fox, but oddly marked with white and black. Its eyes are small, and its teeth and snout like those of a dog. It feeds on small animals and roots of vegetables, and bites very hard. Its flesh is not disagreeable to eat. The hair is useful in pencils for painters and gilders; and the skins being an excellent, though coarse preservative against rain, the uppermost covering of the sacred tabernacle consisted of them; and might signify the outwardly mean appearance of Christ and his church, Exod. xxvi. 14. and xxxvi. 19.—Badger-skins were also used for shoes, Ezek. xvi. 10. But perhaps those skins, in both cases, pertained to an animal different from our badger. Some render the Hebrew **TASHASH**, by *blue*, *purple*, or *scarlet*.

**BAG**, a sack or pouch, Deut. xxi. 13. 1 Sam. xvii. 40. Treasures of heavenly blessings that cannot be scattered, lost, or fade away, are called *bags that wax not old*, Luke xii. 33. Riches, blasted by the curse of God, are *wages put into a bag with holes*; they profit not the owner, but are secretly, insensibly, and unexpectedly consumed, Hag. i. 6. God *seals and sews up men's iniquities in a bag*, when he exactly remembers every act and circumstance of it, in order to punish them for it, Job xiv. 17.

**BAHURIM**, a city of the Benjamites, about a mile, or perhaps considerably more, to the north-east of Jerusalem. It is said to be the same as Almon; but it is certain, that thus far Phaltiel attended his wife Michal in her return to David her first hus-

band, 2 Sam. iii. 16. Here David passed in his flight, just as the rebellious Absalom entered Jerusalem, and was grievously cursed by Shimei, one of the inhabitants; and here Ahimaaz and Jonathan hid themselves in a well as they carried information to David, 2 Sam. xvi. 5. and xvii. 18.

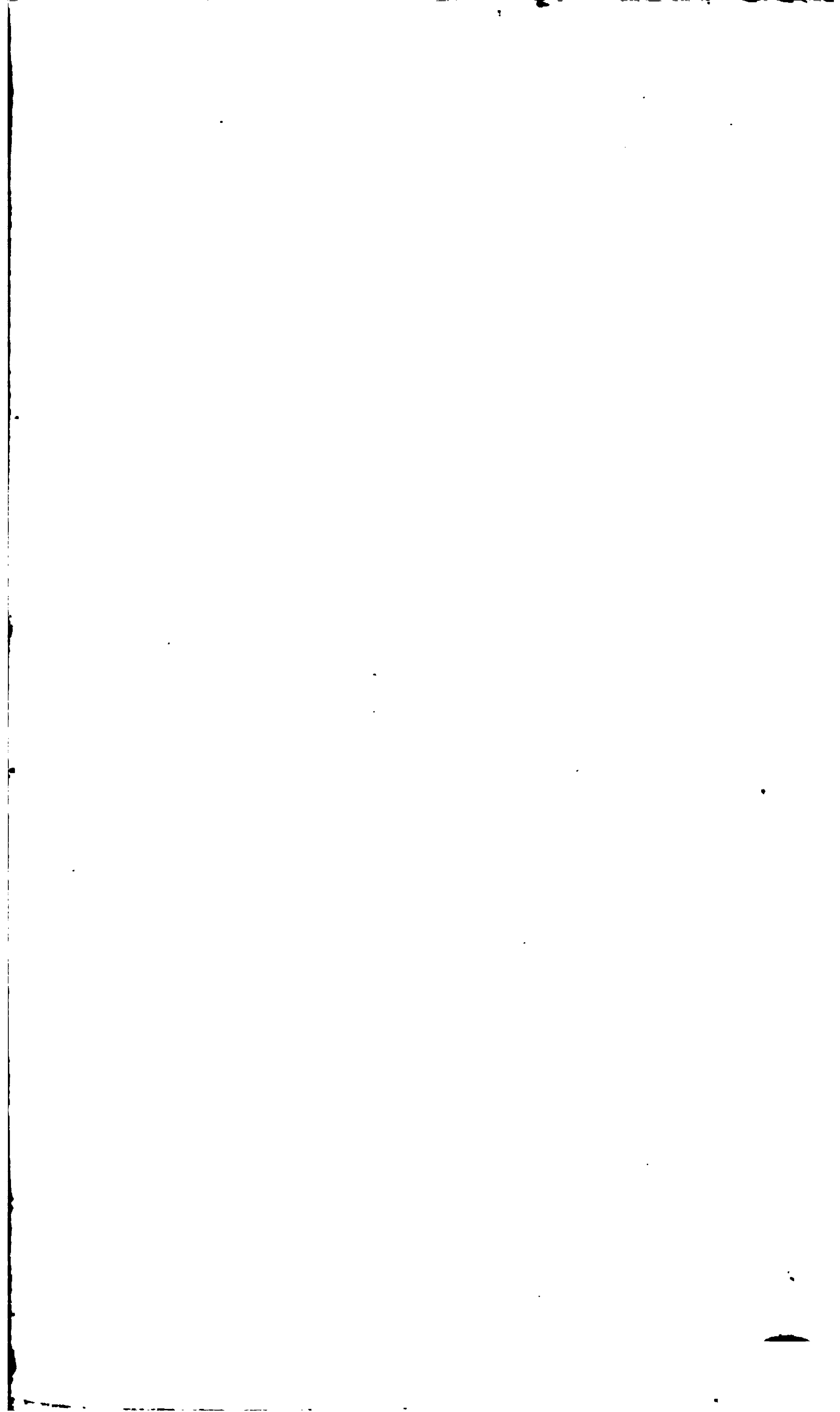
**BAJITH**, a temple, or city where one was, in the country of Moab, whither the king unsuccessfully went up to bewail the state of his nation, and supplicate his idol's assistance against the Assyrian invaders, Isa. xv. 2. It is possibly the same as Baal-meon.

**BAKE**. The baking of bread with human dung, signified the extreme distress which the people in Jerusalem would feel in the siege which took place shortly after, Ezek. iv. 12. Ten women *baking the bread* of a nation in *one oven*, imports great scarcity of provisions, Lev. xxvi. 26. The *baker* of the Israelites, who *slept all night*, might signify their secure and indolent kings, who did not attend to the danger the state was then in of being inflamed with contentions, and destroyed by an Assyrian invasion, Hos. vii. 6.

**BALAM**, *swallower of the people*, a noted prophet, or soothsayer, of the city of Pethor on the Euphrates, was the son of Beor or Bosor.—His history, as recorded in scripture, has occasioned much controversy. Whether Balaam was a prophet of the Lord, or merely an enchanter, whose powers originated with Satan. On the one hand it is observed, that, in 2 Pet. ii. 14. he is called a *prophet*; he calls the God of Israel, *The Lord my God*, Numb. xxii. 18. So high was his character, that Balak enforced his message by saying, "I wot that he whom thou blessest is blessed, and he whom thou cursest is cursed," Numb. xxii. 6. The manner in which God spake to him, was as if he had been accustomed to such revelations; most important discoveries were made to him; and lastly, by what Peter and Jude say of him, they consider him as an apostate

from the truth, not a stranger to it. On the other hand, it is remarked, that he belonged not to Israel, among whom the knowledge of the true God was, in a great measure, confined: That he came from Aram or Mesopotamia, out of the mountains of the east, a country famous for soothsayers and diviners, Isa. ii. 6. That his mode of worship was contrary to the law of Moses; he built seven altars, Numb. xxiii. 1, 2. and went to seek for enchantments, Numb. xxiv. 1. and is expressly called a *soothsayer*, Josh. xiii. 22. Let the reader judge for himself.—It is abundantly evident, that the knowledge of the true God was not confined to the Jews: he revealed himself to Abimelech, Gen. xx. to Pharaoh, Gen. xli. and to Nebuchadnezzar, Dan. ii. What striking language do we find in the book of Job!—The principal events recorded concerning Balaam, are the following: The king of Moab and the elders of Midian, alarmed by the powerful appearance and deeds of Israel, and anxious to stop their progress, sent messengers to Balaam, promising him a valuable reward, if he would come and curse the Hebrews; which, they hoped, would render them an easy conquest. It was a very general practice among the nations of antiquity, to devote their enemies to destruction at the beginning of their wars. Even the Romans had public officers appointed to perform this ceremony; and the form of their execrations is still preserved; see *Macrobian Saturnalia, Lib. III. cap. 9*. Covetousness, we have good authority to say, (Jude 11. 2 Pet. ii. 15.) was a ruling lust with him; anxious to comply, he desired the messengers of Balak to lodge with him that night, labouring, if possible, to serve God and Mammon. He, however, dismissed them, because of the Lord's refusal to let him go. Balak, more and more anxious, sent other, and still more honourable, princes, increased his promises, and entreated that nothing might hinder his com-





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**BALAAM.**

ing. Balaam retained his fair speeches; "If Balak would give me his house full of silver and gold, I cannot go beyond the word of the Lord." But the wages of unrighteousness were earnestly coveted; therefore he adds, "tarry here, I pray you, this night also, *that I may know what the Lord will say unto me more.*" In the night God appeared, and permitted him to go, if the messengers insisted on it, but only to speak what he should direct him to deliver.

Without waiting any further solicitation, Balaam next morning rose early, and rode off with the messengers. To punish his raging avarice, the angel JEHOVAH placed himself in his way, with a drawn sword in his hand. He perceived not the angel, but his ass did, and turned aside. Balaam beat her back again into the road. The angel removing into a place betwixt two vineyards, the ass, for fear, ran against the wall, and crushed her master's foot. The angel next stood in a still narrower passage: the ass fell down for fear, and durst not go forward. Enraged at this, he unmercifully beat her.—Meanwhile the Lord miraculously qualified the ass to reprove him for his madness and cruelty, when he might easily have guessed that she had some uncommon reason for her conduct. JEHOVAH immediately discovered himself with his drawn sword; rebuked him for his abuse of his beast; and assured him, that had it not been for her turning aside, he should have now perished in his wicked course. Balaam confessed his guilt, and offered to return. He was permitted to proceed in his journey, providing he took heed to say nothing but as God directed him.

While leaving the reader, as already mentioned, to judge for himself in a question so much disputed as the character of Balaam, it would be blameable to omit mentioning that, if he had been merely an *enchanter*, how was it that God spake to and by Balaam? The magicians did their

utmost in Egypt; but Heaven never employed them to prophesy: if merely an *enchanter*, his loving the wages of unrighteousness would be no such beacon to the church of God. The speaking of the ass has been a rich fund of raillery for the infidel: we have a solid reply, "Balaam was rebuked for his iniquity; the dumb ass speaking with man's voice, forbade the madness of the prophet."—The miracle was not superfluous, says bishop Newton; it evidenced that the same divine power which caused the dumb ass to speak, compelled Balaam to utter blessings contrary to his inclination.

Informed of Balaam's approach, Balak met him on the frontiers of his kingdom; and blamed him for not coming on the first invitation. He pleaded in excuse for himself the divine restraint he was under. Balak conducted him to Kirjath-huzoth, his capital, and entertained him with a splendid feast. Next day he conducted him to an adjacent hill, sacred to the idol Baal, that he might thence view the Hebrew camp. To obtain the divine permission to curse them, Balaam desired seven altars to be reared, and a bullock and ram offered on each. His orders were directly obeyed. While Balak stood by his sacrifice, Balaam retired. He was divinely inspired with this unwelcome message, That in vain he had been brought from the east to curse the Israelites whom God had not cursed; and that they should be the numerous and peculiar favourites of heaven. In delivering this, he wished that his death and posterity might resemble that of Jacob.

The great foundation for doubt as to Balaam's character is, in his manner of worship, which (chap. xxiv. 1.) is called seeking enchantments; and it is beyond all controversy, that his whole conduct was *going astray*. Peter calls his followers "cursed children, who have forsaken the right way;" and, therefore, although it is probable he had been a prophet of the Lord, and spake by his inspira-

tion, yet, seduced by his covetousness, he had recourse to enchantments to please Balak, in hopes of honour, if not to effect his purposes.—Balak was greatly disappointed, yet hoped that a change of place, and alteration of prospect, might produce better success. He carried Balaam to the top of Pisgah, where he saw but a part of the Hebrew camp. Seven altars being erected, and a bullock and a ram offered on each, he again retired. God met him, and ordered him back to tell Balak, that the unchangeable and Almighty JEHOVAH had blessed the Hebrews, had forgiven their iniquities, took delight in them, and by miracles brought them from Egypt, and would enable them, as lions, to devour the nations, and seize on their property. Offended with this, Balak begged that he would at least refrain from blessing them. He assured him, that he was divinely constrained to act as he did.

Still intent to have Israel cursed, both agreed to make a third trial. On the top of Peor seven other altars were reared, and a bullock and a ram offered on each. Determined by God, Balaam forebore to seek for enchantments; he turned his face to the Hebrew tents, and extolled the comely order of their encampments; he foretold that they should become a flourishing and mighty nation, far superior to every foe;—that such as blessed and favoured them, should be blessed; and such as cursed and hated them, be cursed and ruined. Transported with rage, Balak charged him to get him home to his country, since, by adherence to divine suggestions, he had abused him, and deprived himself of honour and wealth. Balaam replied, that, from the very first, he had told his messengers that he could do nothing but as God directed.—He added, that, in aftertimes, an Hebrew prince should subdue the country of Moab; an Hebrew Messiah, marked in birth by a star, would subdue the world to the obedience of faith; that Idumea and

Seir should be ruined, while the Hebrews would do valiantly;—that Amalek, however powerful at present, should, for their injuries to that people, perish for ever; that the Kenites, notwithstanding their advantageous habitation among rocks, should, after a variety of distresses, be carried captives to Assyria;—that the Greeks from Macedonia, and the Romans from Italy, should seize on Assyria, and its conquests; and at last perish themselves.

It has been justly remarked, that what Balaam failed in doing as a prophet, he accomplished as a politician. He instructed the Moabites and Midianites to send their daughters into the camp of the Israelites, in order to draw them, first into lewdness, and then into idolatry, the sure way to deprive them of the assistance of that God who protected them. This artifice succeeded; for as the Israelites lay encamped at Shittim, many of them were deluded by these strange women, not only to commit whoredom with them, but to assist at their sacrifices, and worship their god Baal-peor, Numb. xxv. 1, 2, 3. and xxxi. 16. Micah vi. 5. 2 Pet. ii. 15. Jude 11. Rev. ii. 14. The effect of which conduct was that twenty-three thousand Israelites fell in one day by plague, 1 Cor. x. 8. In an after war with Midian, Balaam died, falling into the pit which he had digged for others, Deut. xxiii. 4, 5. Josh. xiii. 22. and xxiv. 9. Neh. xiii. 2.

BALADAN, the scripture name of a king of Babylon, called by profane authors, *Belesus*, or *Belesis*, *Nabonassar*, or *Nanybrus*. Baladan at first was no more than governor of Babylon; but entering into a confederacy with Arbaces, governor of Media, and rebelling against Sardanapalus, king of Assyria, these two generals marched against him with an army of 400,000 men, and were beat in three different battles. But the Bactrians deserting the king and coming over to Baladan and Arbaces, the rebels attacked the enemy in the night, and made themselves masters

of his camp. After this, Sardanapalus retreated to Nineveh, and left the command of his army to his brother-in-law Salamenes, whom the conspirators defeated in two great battles, and afterwards laid siege to Nineveh. The city was at length taken, he burnt himself to death, and many of the inhabitants were slain. But according to Sir Isaac Newton, Baladan was the son of Pul, king of Assyria, who had the kingdom of Babylon assigned him for his portion, and was succeeded by his son Berodach: his kingdom seems to have enjoyed peace with Assyria till the reign of Esarhaddon, Isa. xxxix. 1. 2 Kings xx. 12.

**BALAK**, a *master*, son of Zippor, king of the Moabites, who seeing the multitudes of Israelites that were encamped on the confines of his country, and apprehending they would attack him as they had the Amorites, sent deputies to Balaam the diviner, desiring him to come and curse the people of Israel, Num. xxii. See **BALAAM**.

**BALANCE**, an instrument for weighing. To weigh with an unjust one is *abomination* to the Lord, Prov. xi. 1. Men are *weighed in the balances*, when they are tried by the law, word, or judgments of God, and their goodness or badness is clearly discovered, Dan. v. 27. Job xxxi. 6. Psal. lxii. 9. The *balances* in the hand of him that sat on the black horse, appearing under the third seal, denoted the scarcity of provision, which should oblige men to eat bread as by weight, Rev. vi. 5. The *balancings of the clouds*, is the manner of their being poised and supported in the air, and formed for their proper purpose, Job xxxvii. 16.

**BALD**, wanting HAIR on the head, Lev. xiii. 40. *Baldness*, and *polling*, or *cutting off the hair*, imported mourning or terrible distress, Isa. iii. 24. and xv. 2. and xxii. 12. Jer. xlvii. 5. and xlviii. 37, Ezek. vii. 18. and xxvii. 31. Amos viii. 10. Mic. i. 16. The children of Bethel's mocking Elisha, crying, *Go up, thou bald*

*head*, implied contempt of his prophetic character, ridicule of his master's translation to heaven, and of God's providence towards his body; therefore they justly deserved the punishment which was inflicted, 2 Kings ii. 23. The Chaldeans besieged Tyre till their heads were made *bald* with wearing helmets, and their shoulders *peeled* with bearing burdens, Ezek. xxix. 18.

**BALM**, a precious, sweet-smelling, and medicinal resin or gum, extracted from the balm-tree, which is cultivated in the manner of the vine, and grows in many places of Arabia the rocky; but that of Canaan near Engedi, and in Gilead, was reckoned the best. The Arabs sold it to the Egyptians, and the Jews to the Tyrians, Gen. xxxvii. 25. Ezek. xlii. 17. It is very light when fresh, and swims on the water wherein it is dissolved. Its colour at first is whitish, and afterwards green; but when old, it becomes yellowish, and of a honey-colour. Its taste is very bitter, and it is of an astringent quality. It is held useful in preserving dead bodies and healing venomous bites, and other dangerous wounds; but true and genuine balm is rarely found. The balm of Brazil and New Spain, and especially of Peru, is reckoned not much inferior to that of Gilead.

Deliverance from national distress is called *balm*, or *balm of Gilead*, Jer. viii. 22. and xlv. 11. The manner in which balm was obtained, (according to Wilson) viz. by piercing the bark, through which the resin flowed, was a remarkable emblem of the pierced side of Jesus Christ, from whence flowed that blood which cleanseth from all sin. Well might the apostle Peter call it, "the precious blood of Christ."

**BAMAH**, a *high place*; a place where the Jews shamelessly worshipped their idols, Ezek. xx. 29.

**BAMOTH**, *high places*, a place in the borders of Moab; but whether a city near the river Arnon, and the same with Bamoth-baal, which was taken from Sihon, and given to the



Reubenites, we know not, Num. xxi. 19, 20. Josh. xiii. 7. Here the Hebrews had their 42d encampment; and perhaps the name *Bamoth* imports no more than some rising grounds in that chain of mountains north of the river Arnon.

**BAND**, (1.) A chain or cord, Luke viii. 20. Acts xvi. 26. (2.) A company of men, of warriors, of cattle, or of locusts, &c. 2 Kings xxiv. Acts x. 1. Gen. xxxii. 10. Prov. xxx. 27. A band of soldiers, consisting of about a thousand, Acts xxi. 31. (3.) Arguments, instances, and influences, of divine love, are called *bands of a man*, because in a way suited to our reasonable powers, they draw and engage us to follow and obey the Lord, Hos. xi. 4. (4.) Government and laws which restrain from sin, and draw to duty, Psal. ii. 3. Jer. v. 3. Zech. xi. 7, 14. (5.) Faith and love, Col. ii. 19. Eph. iv. 16. (6.) Slavery and oppression, Leviticus xxvi. 13. Isaiah lii. 2. and lviii. 6. Ezekiel xxxiv. 27. (7.) Agony and terror in death, Psalm lxxiii. 4. (8.) The alluring methods of an harlot, Eccles. vii. 26. (9.) The purpose and providence of God, called the *band of iron and brass*, Dan. iv. 15, 23. This indicated to Nebuchadnezzar, that after his affliction his kingdom should be restored to him.

**BANISHMENT**, expulsion from one's country, as the Hebrews were when carried captives to Babylon, as the manslayer was, in part, when he was forced to escape to the city of refuge, or die by the avenger of blood, Lam. ii. 14. Num. xxxv. 11, 12. Absalom was in a kind of banishment from his father, for the murder of Amnon, 2 Sam. xiv. 14. God hath graciously devised means for the bringing back of lost sinners to himself; that they might not be forever banished from his glorious presence, Job xxxiii. 24.

**BANK**, (1.) The side or brink of a river, Gen. xli. 17. (2.) A mount or heap of earth thrown up in the siege of a city, to shoot from, or for defence to the besiegers, 2 Sam. xx.

15. (3.) A treasury for exchanging, receiving, or giving out, money on interest, Luke xix. 23.

**BANNER**, ENSIGN, STANDARD; colours borne in times of war, for assembling, directing, distinguishing, and encouraging the troops. In the wilderness, every tribe of Israel had its particular standard; and they were again marshalled by three tribes apiece, under the standards of Judah, Reuben, Ephraim, and Dan. God's *setting up an ensign* to the Assyrians, or others, imports his providential leading them forth to chastise his people Israel, by war and ravage, Isa. v. 26. and xviii. 3. The setting up *standards* in a country, imports approaching war and desolation, Jer. xlvi. 21. and l. 2. Christ is a *standard* or *ensign*; preached to Jews and Gentiles; he is the great mean of assembling them to himself, and distinguishing them from others, he directs and animates them in their spiritual journey, and their warfare with sin, Satan, and the world; and enables them to oppose corruption and error: and for the same reason, he is called a *standard-bearer*, Isa. lix. 19. and xi. 10. and xlix. 22. and lxii. 12. God gives a banner to his people to be displayed because of truth, when he accomplishes his promise, and signally protects and delivers them; or affords them a valiant army to conquer their foes, Psal. lx. 4. The destruction of Sennacherib's army was like the *fainting of a standard-bearer*; it was very sudden, and so universal among the commanders, that scarcely one remained to bear the colours, Isa. x. 18. The Jews, in those times, were as an *ensign on a high hill*; they were reduced to a small number, and obliged to flee to mountains and hills for safety, Isa. xxx. 17.

**BANQUET**, a splendid feast, where there is abundance of wine and good provision, Esth. v. 5. Amos vi. 7.

**BAPTISM**, denotes washing in general, Mark vii. 8. Gr. but the washing of persons in token of dedication to God, is peculiarly so called.

Possibly this rite commenced immediately after the flood. Jacob and his family washed themselves before they approached to God at Bethel, Gen. xxxv. 2. The Hebrews washed themselves before they entered into covenant with God at Sinai, Exod. xix. 14. Aaron and his sons washed themselves before their consecration to the priesthood, Ex. xxix. 4. After the Jews circumcised their proselytes, they washed them in water. In the ministry of John, his baptism comprehended the whole substance of what afterwards obtained, though it did not so clearly represent the Trinity of Persons in the Godhead, and the actual incarnation of Christ, nor is there any evidence that any baptized by John were rebaptized by the disciples of Christ. Our Saviour, and perhaps most of his apostles, had no other but the baptism of John. Christ *baptized none* himself, that he might baptize none in his own name, and that he might maintain his dignity as the sole Lord of the church, and baptizer with the Holy Ghost; and that the validity of baptism might appear not to depend on the worth of the administrator, but the authority of God. And perhaps, for this last reason, Paul shunned baptizing as much as he could, John iv. 2. 1 Corinthians i. 14. Before his death, Christ had commissioned his apostles to baptize in Judea; and after his resurrection, to teach and disciple all nations, baptizing them in the name of the Father, the Son, and the Holy Ghost, John iii. 28. and iv. 1, 2. Matt. xxviii. 19.

*Israel's baptism unto Moses in the pillar of cloud and Red Sea*, signified, that their dwelling under the cloud, and passing through the Red Sea, represented and confirmed their obligation to follow Moses as a leader, and to receive, profess, and obey his laws, 1 Cor. x. 2. *Baptism into Christ and his death*, signifies our partaking of the benefits purchased by his death, Rom. vi. 3. Gal. iii. 27. It is *baptism into one body*, as it sig-

nifies our being members of Christ's one mystical body the church, 1 Cor. xii. 13. It is called *baptism for forgiveness and washing away of sin*, as it solemnly represents the remission of sins, to such as receive it in faith, Acts ii. 38. and xxii. 16. It is the *baptism of repentance*, as therein we profess and engage to hate and mourn over our sin, and turn from it to God, Acts xiii. 24. and xix. 4. It is called *baptism for the dead*, because sometimes received in the view of an immediate death, natural or violent; and chiefly as it is a baptism into the faith and profession of Christ's being risen from the dead, and that we shall be in due time raised up in our order, 1 Cor. xv. 29. It is called *baptisms*, as it relates both to the outward and inward man; or as the outward signifies the inward baptism of the Holy Ghost, whereby our soul is really washed and regenerated; or *baptism* may there denote the ceremonial purifications, as emblematic of faith and repentance, Heb. vi. 1. *Baptism saves*: it is a mean of salvation, when it is conscientiously received and improved, to lead men to Jesus Christ, 1 Pet. iii. 21. yet it is not the receiving of baptism, but believing on Christ, that will secure our salvation, John iii. 16. nor will the want of baptism, but of faith, expose to damnation, Mark xvi. 16. John iii. 18. None but ministers of the gospel have any warrant from Christ to baptize, Matt. xxviii. 19. 1 Cor. iv. 1. Nor have they any warrant to add to the simple washing prescribed by him, exorcisms, crossing, oil, spittle, &c. No adult person is to be baptized, until he understand the Christian faith, and solemnly profess his belief of, and obedience thereto, Matt. xxviii. 19. Acts viii. 37. Matt. iii. 6. Luke iii. 8. But those infants who are descended from one or both parents, members of Christ's mystical body, ought to be baptized. It is certain the children of believers are called holy, 1 Cor. vii. 14. and members of the kingdom of God,

**Mark x. 14.** why then refuse them the seals? The promise of God's being their God, is as much to them as to the offspring of Abraham, who received circumcision on the 8th day, **Acts ii. 38.** with **Gen. xvii. 7.** The apostles baptized sundry whole families, without any exception, in which infants must be supposed till the contrary be proved, **Acts xvi. 15, 33.** **1 Cor. i. 16.** Nor indeed can we, without guilt, imagine that the blessed Jesus came to straiten the privileges of the New Testament, and put Christians into a worse state than the Jews were under the Old, **John x. 10.** Nor, whatever Tertulian, and some others equally extravagant in their notions, pretend, can any without the most glaring imposition, allege, that infant baptism was not commonly allowed in the primitive ages of Christianity, as well as ever since to this day.

There is a two-fold metaphoric baptism, (1.) The *baptism of the Holy Ghost*, which denotes chiefly his gracious influence, which purifies, softens, and inflames our heart with ardent love to Jesus, **Matthew iii. 11.** **1 Corinthians xii. 13.** **Col. ii. 12.** **Rom. vi. 4.** (2.) The sufferings of Christ and his people, are called *baptism*; they thereby solemnly dedicate themselves to the service of God, and avouch him to be their only Lord, **Matthew xx. 22.** **Luke xii. 50.**

**BAPTIST**, one that baptizeth, John, the son of Zacharias, is so called, because he first administered baptism as an ordinance of God, **Matt. iii. 1.** and his whole doctrine is called his baptism, **Acts xviii. 25.**

**BAR**, (1.) That whereby a door is bolted and made fast, **Neh. iii. 3, 6.** (2.) A narrow cross-board or rafter to fasten other boards to, **Exod. xxvi. 26.** (3.) A rock in the sea that runs across its bottom, **Jon. ii. 6.** (4.) The bank or shore of the sea, which, as a bar, shuts up its waves in their own place, **Job xxviii. 10.** (5.) Strong fortifications and powerful impediments are called

bars, or bars of iron, **Amos i. 5.** **Isa. xlv. 2.**

**BARABBAS**, son of shame, a notorious robber; guilty also of sedition and murder. He happened to be imprisoned for his felony, when Christ was accused of blasphemy. As it had, for some time, been usual to release some prisoner to the Jews at their Passover-feast, Pilate put Jesus and Barabbas in the court, that the Jews might choose one of them to be released. Contrary to his expectation and wish, they warmly requested the release of the noted malefactor, and the crucifixion of the blessed Jesus, **Matt. xxvii. 21.** **John xviii. 40.** A conduct which thousands have reprobated, and yet have in effect too generally followed.

**BARACHIAS**, one who blesses God, or who bends the knee before God, (1.) The father of Zacharias, mentioned **Matt. xxiii. 35.** as slain between the temple and the altar. (2.) The son of Zerubbabel, **1 Chron. iii. 19.** (3.) The father of Asaph the Levite, **1 Chron. vi. 39.** (4.) The son of Asa, a Levite, **1 Chron. ix. 16.**

**BARAK**. See **DEBORAH**.

**BARBARIAN**, a rude, unlearned person, or one whose speech we cannot understand, **1 Cor. xiv. 11.** The Greeks called all besides themselves, *Barbarous*, or *Barbarians*; because they reckoned their language coarse, and their manner of life rude and savage, **Rom. i. 14.** **Acts xxviii. 2, 4.** **Col. iii. 11.**

**BARBED**, having points like hooks, or prickles of thorn, **Job xli. 7.**

**BARE**, (1.) Stripped, destitute of covering, **Lev. xii. 45.** or deprived of outward comforts, **Jer. xlix. 10.** (2.) Pure, naked; so *bare grain*, is grain of corn without any bud, straw, ear, or chaff, **1 Cor. xv. 37.** To have the legs, thighs, heels, feet, head, or body, *bare* or *naked*, imports want of outward comforts, and mourning and grief on account thereof, **Isa. xlvii. 2.** and **xx. 2.** and **xxxii. 11.** **Jer. xiii. 22.** and **Ezek. xvi. 7.**

**BAR-JESUS**, In the Arabic lan-

guage, his name was Elymas, or the sorcerer. He was a noted Jewish magician in the isle of Cyprus. When Sergius Paulus, the prudent deputy or proconsul of that place, under the Roman emperor, sent for Paul and Barnabas, to hear from them the doctrines of Christianity, this sorcerer endeavoured to hinder the deputy's conversion. With holy indignation, Paul looked at him, and pronounced him full of all subtlety and mischief; an enemy of all righteousness; and an unceasing perverter of the right ways of the Lord: he foretold, that his opposition to the light of gospel truths should quickly be punished with the loss of his natural sight. The threatening immediately took place, and the sorcerer was obliged to seek one to lead him by the way. The view of this miracle determined the deputy immediately to embrace the Christian faith; and it is likely he conferred the name of PAUL on the honoured instrument of his conversion, Acts xiii. 8—12.

BARJONA, a Syriac designation of PETER, importing that he was *the son of one Jona*, or Jonas, Matt. xvi. 17. John i. 42. and xxi. 15—17.

To BARK, (1.) To yelp, make a noise like a dog. But ministers that as *dumb dogs cannot bark*, are such as have neither conscience nor courage to reprove men's sin, and publish the alarming truths of Christ, Isa. lvi. 10. (2.) To peel the bark, or rind off a tree, Joel i. 7.

BARLEY, a well-known kind of the triandria digynia class of plants: its calyx is a partial wrapper, composed of six leaves, and containing six flowers; the leaves are erect, linear, sharp-pointed, and two under each flower; it has no glume: the corolla consists of two valves; the outmost and largest of which terminates in a long awn or beard: the stamina, are three hairy filaments shorter than the flower; the anthers are oblong; the bud of the pistil is of a top-formed oval figure; the styles are two, reflex and hairy; the stigmas are similar; the corolla sur-

rounds the seed, and keeps it from falling out; the seed is oblong, belied, sharp-pointed, and marked lengthwise with a furrow.

In Palestine, the barley was sown about October, and reaped in the end of March, just after the passover. In Egypt, the barley-harvest was later; for when the hail fell there, a few days before the passover, the flax was ripe, and the barley in the ear, and the wheat only in the blade, Exod. ix. 30, 31, 32. Barley was anciently held a contemptible grain, proper only for servants, poor people, and beasts. In David's flight from Absalom, his friends brought him wheat, *barley-meal*, pease, beans, and pulse, 2 Sam. xvii. 28. Solomon had *barley* for his horses; and sent *barley*, with wine, oil, and wheat, to his Tyrian servants, 1 Kings iv. 28. 2 Chron. ii. 15. One that came from Baal-shalisha presented Elisha with 20 loaves of *barley-meal*, and corn in the husk, 2 Kings iv. 42. Christ and his disciples seem to have lived on *barley-bread*, and with five loaves of it, and a few small fishes, he feasted above 5,000 men, John vi. 9—14. The jealousy-offering was to be of *barley-meal*, without oil or frankincense, to signify, some think, the base condition of one who had given occasion to suspect her chastity, and that the offering merely called sin to remembrance, Numb. v. 15. Sometimes *barley* is put for a low contemptible reward or price. So the false prophets are charged with seducing God's people, for *handfuls of barley and morsels of bread*, Ezek. xiii. 19. Hosea bought his emblematic bride for fifteen pieces of silver, and an homer and half of *barley*, Hos. iii. 2.

BARN, a repository for grain, Prov. iii. 10. The filling one's *barns*, or enlarging them, imports great plenty and prosperity, Deut. xxviii. 8. Luke xii. 18. Breaking them down, signifies great scarcity and want, Joel i. 17. By way of metaphor it is also put for heaven, Matt. xiii. 30.

**BARNABAS**, *son of prophecy or comfort*, his ancestors were Levites, and had retired to Cyprus, perhaps to shun the ravages of the Syrians, Romans, or others in Judea. Here he was born, and was at first called *Joses*; but, after his conversion to the Christian faith, was called **BARNABAS**, *the son of prophecy*, from his eminent gifts and foresight of future things; or *the son of consolation*. That he was one of the 70 disciples of our Saviour, or was educated by Gamaliel with Paul, we have no certain evidence; but it was he who introduced Paul to the Christians at Jerusalem, and assured them of his conversion, Acts ix. 26, 27. He was sent to order the affairs of the church newly planted at Antioch in Syria; and, finding the work too heavy for him, he went to Tarsus, and engaged Paul to be his assistant; some time after, he and Paul carried a large contribution from Antioch to their famished brethren in Judea, Acts xi. 22—30. Not long after, he and Paul were divinely directed to leave Antioch, and plant new churches among the Gentiles. After three years they returned to Antioch. In their second journey into Lesser Asia, Barnabas, at Lystra, was taken for **JUPITER**, probably because of the comeliness of his person, and his grave deportment. Some time after, he and Paul were appointed delegates from the Syrian church to the Synod at Jerusalem; and were therein commissioned to carry the decrees to the Gentile churches. At Antioch, Barnabas was led into dissimulation by Peter. In their return to Lesser Asia, he and Paul having had a sharp contest about taking Mark, Barnabas's nephew, along with them, they separated; and Barnabas and Mark went to Cyprus, Acts xiii. xiv. and xv. Gal. ii. 13. What became of him afterwards, whether he preached in Italy; and was stoned to death at Salamis near Athens, as some pretend, we know not.

**BARREN**, without issue or fruit, Gen. xxv. 21. xxix. 31. Barren-

ness was, under the Old Testament, considered as a peculiar judgment from heaven; while, on the other hand, the wife as a fruitful vine, and children as plants round the table, were descriptive of the highest approbation of heaven. The great cause of the high value in which fruitfulness was then held, seems to have been, that as the hope of guilty man, from the promulgation of the first promise, all hinged on the *seed of the woman*; as it had been revealed, that the Lord of heaven and earth was to sojourn with his guilty creatures, by being made of a woman; *a mother in Israel* was a respectable character. Many circumstances in the histories of Sarah, Rebekah, Rachel, Hannah, Michal, (David's wife) Hezekiah, &c. cannot be understood without attention to this. Again, the barren woman, in the language of the Old Testament prophecy, is the Gentile church, Isaiah liv. 1. she brought forth no sons to the church of God. Lastly, barrenness, in the New Testament particularly, is expressive of unfruitfulness in the work of the Lord, 2 Pet. i. 8.

**BARSABAS**, *son of the oath, or return*, (1.) Joseph Justus, was perhaps one of Christ's 70 disciples; it is certain he was an eye-witness of Christ's public work of the ministry. He stood candidate with **MATTHIAS** for the apostleship, instead of Judas, but was not chosen of God, Acts i. 21—26. (2.) Barsabas Judas. He was a member of the synod at Jerusalem; and was sent with Paul, Barnabas, and Silas, to publish the decrees thereof among the Gentile churches. After preaching a while at Antioch, he returned to Jerusalem, Acts xv. 22—34.

**BAR'THOLOMEW**, *son of the suspender of the waters, son of Ptolemy*: one of our Lord's twelve apostles. As John never mentions Bartholomew, but Nathanael; and the other evangelists never name Nathanael, but Bartholomew; as John classes Philip and Nathanael, as the others do Philip and Bartholomew; as Na-



Nathanael is mentioned with the other apostles that met with their risen Saviour at the sea of Tiberias; as Bartholomew is not a proper name, but only signifies one to be *the son of Talmai*, as Peter is called Barjona; we suppose Bartholomew and Nathanael to be one and the same person. Being informed by Philip concerning our Saviour as the true Messiah, Nathanael doubted if any good thing could come out of a place so notoriously wicked as Nazareth. Philip desired him to satisfy himself concerning Jesus's excellency, by conversing with him: he complied. Jesus seeing Nathanael, declared him to be *an Israelite indeed*. Nathanael asked how he knew him? Jesus informed him, that he knew what had passed under a certain fig-tree, whither he probably retired to his most secret devotion. Struck with this discovery of his omniscience, Nathanael readily acknowledged him to be the Son of God, and the promised Messiah, or king of Israel. Jesus assured him, that his faith should be quickly rewarded with further proof of his Messiahship; he should see the angels attend on and serve him as their high and sovereign Lord.—Some time after, he was sent with Philip to preach and work miracles in the land of Israel; and with the other apostles, had repeated visits from his risen Redeemer, John i. 45—51. and xx. and xxi. Matt. x. 3. Mark iii. 13. Luke vi. 14.

After teaching about 13 years at Jerusalem, he is said to have preached to the East Indians, and committed to them the *gospel according to Matthew*. Thence, it is said, he travelled to Lycaonia; and at last, by the Albanians on the Caspian seas, was flayed alive, and crucified with his head downwards.—A spurious gospel is ascribed to him.

BAR-TIMÆUS, *the son of Timeus*; a blind man of Jericho, who sat near the public road when our Saviour passed that way, on his journey to Jerusalem. Mark (x. 46—52.) says, that Jesus coming out of Jeri-

cho with his disciples, attended with a great croud of people, Bar-timæus sat by the way-side begging. And when he heard that it was Jesus of Nazareth, he began to cry out and say, 'Jesus, thou son of David, have mercy on me. Then Jesus stood still, and commanded him to be called. Bar-timæus immediately came. Jesus said unto him, What wilt thou that I shall do unto thee? The blind man answered, Lord, that I may receive my sight. Jesus said unto him, Go thy way, thy faith hath made thee whole; and immediately he received his sight and followed him.' Matthew, (xx. 30.) relating the same story, mentions two blind men sitting by the way-side; but Mark thought fit to set down Bar-timæus only, because he was more known, or expressed more faith and zeal; or spoke to Jesus Christ, and distinguished himself most on this occasion. The cure of another blind man mentioned in Luke (xxiii. 35—43.) is different from this. That in Luke happened when Jesus was entering into Jericho; the other, the next day, as he was coming out. *How readily, how cheerfully, would our Redeemer heal all our spiritual maladies, if properly applied to by us!*

BARUCH, *blessed*, a Jewish prince, son of Neriah, grandson of Maaseiah, and brother of Seraiah, one of Zedekiah's courtiers; he attached himself to the prophet Jeremiah, and was sometimes his scribe. When king Jeboiakim had imprisoned that prophet, Baruch, according to the direction of God, wrote his prophecies from his mouth, and read them to the people, as they were assembled at some extraordinary fast. The courtiers, informed of this by Michaiah, one of his hearers, sent for him, and he read them again in their hearing. Affected with what they had heard, the courtiers advised Baruch and Jeremiah to hide themselves; for it was meet that they should lay the matter before the king. Having laid up the

writing in the chamber of Elishama the scribe, they waited on the king, and informed him of its contents. By his order, Jehudi fetched and read it before him and his princes. Scarcely were four or five pages read, when Jehoiakim in a rage, and contrary to the intercession of several princes, took it, cut it to pieces, and cast it into the fire. He gave orders to apprehend Jeremiah and Baruch; but they could not be found. Soon after, Baruch wrote another copy, more enlarged, at the mouth of the prophet. Baruch, having lost all probable access to honour and wealth, and being in danger of his life, was extremely dejected. Inspired of God, Jeremiah reproved him for his ambition after great things, when the ruin of Judah was at hand; and assured him of divine protection in every danger, Jer. xxxvi. and xlv.

In the 10th year of Zedekiah, Baruch, by Jeremiah's direction, carried his charter of the field of Hanameel, and put it into an earthen vessel, that it might remain safe till after the captivity. After Jerusalem was taken, Nebuzaradan allowed Jeremiah and Baruch to remain in Judea with Gedaliah. After the murder of that good deputy, Johanan, and other principal men, falsely blamed Baruch for enviously exciting Jeremiah to forbid their going to Egypt; and carried them both to that country. Whether Baruch, after the death of Jeremiah, removed from Egypt to Babylon, we know not. An apocryphal book is falsely ascribed to him, Jer. xxxii. 12—16. and xliii. 3, 6.

BARUCH, the son of Zabbai, under the direction of Nehemiah, earnestly repaired a part of the wall of Jerusalem. Perhaps too, he sealed the covenant of reformation, and was the father of Maaseiah, Neh. iii. 20. and x. 6. and xi. 5.

BARZILLAI, (1.) A Simeonite of Meholah, and father to Adriel the husband of Merab, the daughter of Saul, 2 Sam. xxi. 8. 1 Sam. xviii. 19. (2.) A Gileadite of Rogelim,

who plentifully supplied David and his small host with provisions, as they lay at Mahanaim, during the usurpation of Absalom. On David's return to his capital, and to take possession of his royal dignity, Barzillai attended him to the passage of Jordan. David invited him to go and dwell with him at Jerusalem. Barzillai pleaded his old age and unfitness for the court. His excuse was admitted, and king David dismissed him with the kindest embraces; but, with his permission, retained Chimham his son, at court, 2 Sam. xvii. 27—29. and xix. 31, 40. (3.) A priest descended from the daughter of the former Barzillai, and head of a number of priests who returned from the Babylonian captivity, Neh. vii. 63.

BASE, a foundation for pillars, or the like, to stand on. The visionary ephah, and woman in it, being established on her own base, in the land of Shinar, may signify, that the judgments of God should, in a just and proper manner, fall on Chaldea, where his people had been abused, and himself so dishonoured; or rather, that the wicked Jews, in their present dispersion, should be in misery, and loaded with due punishment, Zech. v. 11.

BASE, mean, contemptible, Job xxx. 8. Acts xvii. 5. Many of God's people are so in their outward condition, and before their conversion were base in spirit and practice, 1 Cor. i. 28. and vi. 10. Paul was represented by the false teachers as such to those that saw him, 2 Cor. x. 1. Since the time of Ezekiel, Egypt has been a *base kingdom*, and the *basest of all kingdoms*; being almost always subject to the most grievous oppression, under the Chaldeans, Persians, Greeks, Romans, Saracens, Turks, and even Mameluke slaves, Ezek. xxix. 14, 15. Zech. x. 11.

BASHAN, or BATANEA, one of the most fruitful countries in the world, lying eastward of Jordan and the sea of Tiberias, northward of the river Jabbok, westward of the moun-

lains of Gilead, and south of Hermon and the kingdom of Geshuri. Besides villages, it contained sixty fenced cities. It was peculiarly famous for its rich pasture, excellent flocks and herds, and stately oaks. Moses took it from Og, and gave it to the half-tribe of Manasseh, Numb. xxxii. Josh. xvii. 1. 1 Chron. ii. 21—23. Deut. xxxii. 14. Amos iv. 1. Ezek. xxvii. 6. *Bashan* and *Carmel* are used to represent fertile countries, or the flourishing condition of a nation or church, Nah. i. 4. Jer. l. 19. Mic. vii. 14. God's bringing his people from *Bashan*, and the depths of the sea, imports his recovering the Jews from their captivity and dispersion, into which they were driven by the Assyrians and Chaldeans, and others, on the east, and by the Romans and others on the west; and his redeeming them from distress on every hand, Psa. lxxviii. 22. The Jews *lifting up the voice in Bashan*, imported that they had in vain looked for help from thence, Jer. xxii. 20.—This mountain is mentioned in a very remarkable manner, Psa. lxxviii. 15, 16. which is considered as descriptive of the towering height of mount Zion, even above Bashan and Salmon. But it is not the height of mount Zion that is here celebrated, it is the glory of the church of God. "*Why leap ye?*" bishop Horne justly translates, *Why look ye askance with envy?* The worshippers of Bashan were idolaters, foes to Zion, and looked with envy at the glory of Zion, and in the same manner, bringing back from Bashan and the sea's devouring deeps—is delivering from the bondage of Antichrist, yea, from the grave itself.

**BASHEMATH**, *perfumed*, daughter of Elon, the Hittite, whom Esau married against the consent of his parents, Gen. xxvi. 34. and mother to Reuel, *ibid.* xxxvi. 10.

**BASKET**, a light vessel made of twigs, rushes, or splinters, for carrying victuals, or the like, Exod. xxix. 23. In a basket Paul was let down over the wall of Damascus, that he

might flee for his life, 2 Cor. xi. 33. In baskets, the noblemen of Samaria sent 70 heads of Ahab's children to Jehu at Jezreel, 2 Kings x. 7. The three baskets seen by the Egyptian baker in his dream represented three days of life, Gen. xl. 16, 18. Basket is put for the provision in it, Deut. xxviii. 5, 17. When our Saviour feasted 5,000 with five loaves, there remained twelve baskets full of fragments; when he fed 4,000 with seven loaves, there remained seven baskets full. On both occasions much more bread was left than there was at the beginning, as a reward to the disciples for their liberality, and a proof of the power and goodness of God, Matt. xiv. 20. and xv. 37.

**BASON**, a small vessel for holding water, or other liquids, to wash or sprinkle with, John xiii. 5. Some think the ceremonial basins, which received the blood of sacrifices, or holy water for washing, might represent the ordinances of the gospel, that bring near to us the blood and spirit of Christ in their cleansing and sanctifying virtue, Exod. xii. 22. and xxiv. 6. 1 Kings vii. 40.

**BASTARD**, a child begotten out of a state of marriage. Perhaps the bastards, excluded from rule in the congregation of Israel, were such as had a Canaanite for father or mother, Deut. xxiii. 2. Jephthah, a bastard of extraordinary character, was deliverer and judge of Israel, Judg. xi. The *bastard who dwelt in Ashdod*, might be any foreigner who had no right to the place, Zech. ix. 6. Bastards, in the family of God, are those who in profession have the church for their mother, but were never savingly regenerated and begotten of God, Heb. xii. 8.

**BASTINADO**, a punishment used among the Greeks and Romans, some instances whereof we also find among the Hebrews, and consisted in beating the criminal with a stick. The Romans called it *fustigatio*, *fustium*, *admonitio*, or *fustibus eadi*, which differed from the *flagellatio*, as the former was done with a stick, the

latter with a rod or scourge. The fustigation was a lighter punishment, and inflicted on freemen; the flagellation, a severer, and reserved for slaves. It was also called *tympanum*, because the patient here was beat like a drum. This punishment still obtains among the Turks, and other nations in the east. The criminal is laid upon his belly, his feet are raised, and tied to a stake, held fast by officers for the purpose; in which posture he is beaten by a cudgel on the soles of his feet, back, chin, &c. and sometimes receives to the number of one hundred blows or more, St. Paul (Heb. xi. 35.) says, that some of the saints were *tortured*, (*ὑπομαρτυρήσαντες*, i. e. suffered the torture of the *tympanum*,) hoping for a better resurrection.

**BAT**, a four-footed beast of the ravenous kind. In its upper jaw it has six fore-teeth, acute and distant from each other: in the lower, six acute, but contiguous. It has eight tusks, two above and two below on each side. Every foot has five toes, and those of the fore feet are connected with a membrane, and expand into a sort of wings. This animal has often been ranked with birds; but it has the mouth of a quadruped, not the beak of a bird; it is covered with hair, not feathers; it produces its young alive, not from eggs; and in general much resembles a mouse. The female has two pups, and brings forth two young ones at a birth: while these are incapable to provide for themselves, she flies about with them clinging to her pups, and sometimes hangs them on a wall. During the winter bats cover themselves with their wings, and hang asleep in dry caves, or old buildings. During the summer, they hide themselves in the day, and flutter about in the evening; catching moths and other insects. Some bats have tails, and others have none: they can hardly be tamed, but feed on insects, oil, cheese, tallow, &c. Some bats in China are said to be as large as pullets, and some in Golconda, larger

than hens, and are eaten by the inhabitants. The larger bats in Brazil, Madagascar, and Maldives, fasten upon persons whom they find sleeping with any member uncovered, suck their blood, and leave them bleeding to death.

Bats were unclean under the law; though some render the word *Hatalaph*, a swallow, Lev. xi. 19. Dent. xiv. 19.

**BATH**, a measure for liquids, the same as the ephah for corn; it contained almost 1748 solid inches, was equal to three pecks, three pints, and more than 12 inches of the Winchester measure; or seven gallons, four pints and above an half, English wine measure. Some think there was a common and sacred bath; the last containing a third more than the former; because, in one place, Solomon's brazen sea is said to contain 3,000 *baths*, and in another 2,000; but, without supposing this, that vessel might ordinarily hold 2,000, and at a stretch, when filled to the brim, hold 3,000; or its foot might contain the third thousand, 1 Kings vii. 26: 2 Chron. iv. 5.

To **BATHE**, to steep in water or other moisture, Lev. xv. 5. God's sword is bathed in heaven; when his judgments are prepared for a terrible infliction, as swords are hardened for slaughter, by being steeped in liquor, Isa. xxxiv. 5.

**BATHSHEBA**, daughter of the oath, or the seventh daughter, or BATHSHUA, the daughter of Eliam or Ammiel, perhaps grand-daughter of Ahithophel, and wife of Uriah the Hittite. While her husband was employed in the siege of RABBAH, she happened to bathe herself, it seems; in her garden; David espied her from the top of his adjacent palace; and, being informed who she was, sent for her, and lay with her. Falling with child, she informed king David of it, that he might devise how to conceal their guilt. He sent directly for Uriah, as if he had intended to learn the affairs of the siege, but the real design was to give him

an opportunity of being with his wife, and so be reputed the father of the child. Uriah came, and after a few trifling questions concerning the state and progress of the army, David ordered him home to his house, and sent a collation from his own table after him. Determined by Providence, and his own continence and bravery, Uriah thought it below him to riot in pleasure, while his fellow-soldiers encamped in the field; and so slept with the guards at the palace-gate. Informed of this, David next day called him to his table, and to inflame his appetite, made him drink heartily, and then ordered him home. Uriah again slept with the guards, and excused himself to the king, by alleging, that it was improper for him to enjoy the embraces of his wife, while Joab and the army, nay, the ark of God, were encamped in the open field. Vexed with this disappointment, David sent him back to the army, with a letter, directing Joab how to accomplish his murder. Bathsheba quickly hearing of her husband's death, and having mourned in the ordinary manner, David sent for, and married her. The child begotten in adultery was scarcely born when he sickened, and, notwithstanding David's repentance and fasting, died, as had been threatened by Nathan in the name of the Lord. Bathsheba was, however, honoured to bear David other four sons, of whom were Solomon, and Nathan, both ancestors of Jesus Christ, 2 Sam. xi. and xii. 1 Chron. iii. 5: Matt. i. 6. Luke iii. 31.

Bathsheba, it seems, was extremely careful in the education of her children, particularly of Solomon, concerning whom many promises had been made: the last chapter of Proverbs, it is thought, contains part of her instructions, Prov. iv. 3. and xxi. David having promised her, that Solomon her son should be his successor, a warm remonstrance from her and Nathan the prophet prevented Adonijah, and procured the coronation of Solomon. When,

by Adonijah's instigation, she petitioned for his being allowed to marry Abishag, his father's concubine, Solomon, however honourably he received her, did with no small spirit, and with marks of displeasure, utterly reject her petition, 1 Kings i. and ii. 13—25.

**BATTLE**, a warlike contest, or engagement, Deut. xx. 3. The Jewish wars are called the *battles of the Lord*, because fought by his people against his enemies, and he often expressly directed, and gave signal victory therein, 1 Sam. xviii. 17. 2 Chron. xxxii. 8. To *turn the battle to the gate*, is to fight valiantly, and drive back the enemy to his own country, even to the gate of his city, as Hezekiah did, 2 Kings xviii. 8. Isa. xxviii. 6. The *battle is not to the strong*, is not always gained by the most powerful, Eccl. ix. 11.—The Lord fought with Sennacherib's army in *battles of shaking*; by the shaking of his hand, an easy display of power, he cut them off with a terrible and alarming destruction, Isa. xxx. 32. and xxxvii. 36.—*Battle-ax*, a heavy ax to cut down trees, houses, &c. in the way of an army; or to hew down whatever stood in the way of victory. The Chaldeans are called God's *battle-ax and weapons of war*; by them he destroyed the nations around, Jer. li. 20. *Battle-bow*, either a bow to shoot with in war, or an army of archers and excellent warriors, Zech. ix. 10. and x. 4.

**BATTLEMENT**, a wall around the top of flat-roofed houses, as those of the Jews and some other eastern nations generally were, to prevent falling from them, or to fight from with an enemy; or it may signify the towers, walls, and fortifications, of cities, Jer. v. 10. Whatever Jew had not a *battlement* on his roof, was held guilty of the death of him who fell from it, Deut. xxi. 8.

To **BATTER**, to beat down, 2 Sam. xx. 15.

**BAY**, (1.) A reddish colour, inclining to chesnut; but some render



**AMUTSIM**, strong, startling-coloured; speckled with black and white, Zech. vi. 3. (2.) **BAY-TREE** is of that kind of plants which have nine stamina, and one style in the flower. It has no calyx, but the corolla consists of six hollow, erect, and oval-pointed petals. Its fruit is a drupe of an oval-pointed figure; the seed is a single oval-pointed nut, and its kernel of the same shape. This tree propagates by seed, in most countries which are moderately warm. It spreads wide, and hath a most beautiful flourish. Unless the winter be severe, it retains its verdure, but quickly grows old, and decays, Tournefort mentions five kinds of it. Wicked men are likened to it; their power and influence are often extensive; their victories, honour, and prosperity, make a glorious appearance; but O, how soon are matters changed, and they reduced to wretchedness and contempt! Psal. xxxvii. 35, 36.

**BDELLIUM**, a gum or resin, somewhat resembling myrrh. It is found in single drops of a very irregular size, some of which are as big as a hazel-nut. Its colour is dusky, and its taste bitterish; it powerfully softens and cleanses when it is new and fresh. There was plenty of it near the river Pison, Gen. ii. 12. and the manna resembled it in colour, Numb. xi. 7. After all, the learned exceedingly disagree about the nature of *bdellium*, and the manner of its production; nor do we know if the modern be the same with the ancient.—Some will have **BEDOLAH** in scripture, to signify a precious stone, fine crystal, or steel; and the great Bochart contends, that it denotes *pearls*, plenty of which are fished not far from the mouth of the Pison in the Persian gulf.

**BE; AM, IS, ARE;** (1.) To exist, have a being, Rom. iv. 17. (2.) To exist in and of one's self, independently of all others. Hence God's name, **I AM THAT I AM**, or, **I WILL BE THAT I WILL BE**, denote his eternal, independent, self-existence;

and his free, unchangeable, liberal, and everlasting communication of his goodness, Exod. iii. 14. (3.) To be made, become, Jer. xxxii. 38. (4.) To be openly manifested, appear to be, Rom. xiv. 9. Matt. v. 45. Luke vi. 35. John xii. 38. (5.) To be set apart to; Judg. xi. 31. To be *the Lord's*, or *for him*, is to be espoused to his Son, dedicated to his service, aim at his glory, and obey his commandments, Hos. iii. 3. Zech. ix. 7. The Lord's *being with us*, or *for us*, imports his favouring us with his love, assisting us by his power, and satisfying us with his goodness, Judg. vi. 14. Rom. viii. 31. 1 Chron. xvii. 16. (6.) To be reputed, judged, esteemed, 1 Cor. vii. 14. (7.) To be highly esteemed among men; and hence what is contemned is represented as *not being*, 1 Cor. i. 28. (8.) To be like unto; so Christ is like a vine, John xv. 1. (9.) To represent, signify; thus circumcision is called God's covenant, because a sign and seal of it, Gen. xvii. 10. the paschal lamb—the passover, because a sign to commemorate the angel's passing over the houses of the Hebrews, Exod. xii. 11. and xiii. 9. the kine and ears of corn in Pharaoh's dream; were—years of plenty and famine, i. e. they signified them, Gen. xli. 26, 27. so the Sabbath, was the covenant of the Lord, Exod. xxxi. 13, 16. the rock which supplied the Hebrews with water, was Christ, 1 Cor. x. 4. the candlesticks, churches; and stars, ministers, Rev. i. 20. Baptism is the washing away of sins, Acts xxii. 16. the bread and wine in the Lord's supper are Christ's body and blood, because they signified these things, Matt. xxvi. 27. 1 Cor. x. 16, 17. (10.) To comprehend and bring forth.—Thus, to be carnally-minded is *death*; it implies our lying under the power of spiritual death, and brings forth eternal death, Rom. viii. 6. and vi. 23. To do to others as we wish they would do to us, is the law and the prophets, it comprehends whatever duty to man is required by them,

Matt. vii 12. (11.) Ought to be: ministers ARE the salt of the earth, the light of the world; that is, they ought to be so, Matt. v. 13, 14.

God IS, WAS, and IS TO COME. He is absolutely eternal and unchangeable, Rev. i. 4, 8. God is *all and is all* in the eternal state: the full enjoyment of him shall render all his people fully happy in the highest degree: this enjoyment shall supersede the necessity and use of all outward enjoyments, and all instituted ordinances, 1 Cor. xv. 28. Christ is *all and is all* to his people. He is the all of their hope, confidence, esteem, and comforts: he is all in every privilege of acceptance, preservation, sanctification, and eternal life: he is the all in every operation of the Holy Ghost here, and in that fulness of joy at God's right hand for evermore, Col. iii. 11.

BEACON, something raised on an eminence to be fired on the approach of an enemy; or on a place of danger, to warn passengers to avoid it. The Jews were like a beacon and ensign on a hill, when the judgments of God had rendered them few in number, and laid on them such alarming distress, as loudly warned others to avoid the like sins, Isa. xxx. 17.

BEAM, a large and strong piece of wood, such as those on which weavers roll their webs in the loom, 1 Sam. xvii. 7. or which are used to support the walls, roof, or galleries, of a house, 2 Kings vi. 2. The foundations of the earth are called God's beams, because of the strength, stability, and duration, he gives them, Psa. civ. 3. Scandalous and more heinous crimes are called *beams in the eye*: they greatly hurt, and, unless it be seared, terribly torment the conscience, and hinder men from seeing the light of life, or discerning good from evil, Matt. vii. 3.

To BEAR, (1.) To carry, Jer. xvii. 21. 2 Chron. ii. 18. (2.) To bring forth, Gen. xviii. 13. James iii. 12. Song iv. 2. (3.) To uphold, Isa. xlvi. 4. Psa. lxxv. 3. (4.) To undergo the fatigue of ruling, Deut.

i. 9. (5.) To endure, suffer, 2 Cor. xi. 1. Rev. ii. 2. To *bear witness*, is to declare our testimony concerning a point, Deut. v. 20. To *bear tribute*, is quietly to pay it, 2 Kings xviii. 14. To *bear the infirmities of the weak, bear one another's burdens*, is to assist them under distress, sympathize with their weakness, avoid offending them in points of indifference, or despising them for their inadvertent slips, Rom. xv. 1. Gal. vi. 2. To *bear sin*, is to suffer the punishment of it, Numb. v. 31. and xiv. 34. 1 Pet. ii. 24. but children's *bearing the iniquities* of their fathers, imports their being punished temporally on account of them, Numb. xiv. 33. Ezek. xxiii. 35. The priests and the scape-goat *bearing the iniquities* of the Israelites, were figures of Jesus Christ, on whom the Lord laid the iniquities of us all, Exod. xxviii. 38, 43. Levit. xvi. 10. Isa. liii. 6. God's *bearing and carrying* his people, imports his care of them; his supporting, assisting, protecting, and comforting them, by his providence, power, and grace, Deut. vi. 11. Isa. xlii. 4.

BEAR, a four-footed beast of prey. It is a large and unsightly animal; in some places about the size of a mastiff; in others, as large as a small heifer. It is covered with a thick shaggy fur, so as to appear like a shapeless lump. Bears are mostly of a black brownish colour; but, in cold countries, some of them are found white. Their skull is thin, but firm, and has a great deal of brain in it; whence perhaps they are so sagacious. Their eyes are small; their fore-teeth are six each way, and longer than the rest. They have no tail, but a lengthened os coccygis. Their feet are so formed, that in walking they always tread on their heel; they have five toes on each, but the biggest answer to the smallest in the human hands and feet. Their claws are very hooked and strong, proper for climbing. It is said, when they are littered, they are no bigger than mice, and are without eyes and

hair. Their dams go with them about 30 days, and generally bring forth five at a time. Bears feed on fruits, honey, bees, and flesh; and are very ravenous, resentful, subtle, and skilful in climbing trees; extremely kind to their young, and rage and roar dreadfully when they are taken from them. During the winter they hide themselves and sleep, the males about forty days, and the females about four months; at the end of which the males are exceedingly fat. Bears are found in most countries where there are woods; they were common in Palestine. David had one to attack, as he attended his father's flock; two she-bears tore to pieces forty-two of the children of Bethel, who had mocked Elisha the prophet, 1 Sam. xvii. 34. 2 Kings ii. 23, 24.

God compares himself to a *bear bereaved of her whelps*, to mark his destructive judgments against his enemies, Hos. xiii. 8. Lam. iii. 10. Angry men are likened to *bears robbed of their young*: their reason is weakened and disturbed; they are disposed to tear the characters, properties, and persons, of such as they are disgusted with, 2 Sam. xvii. 8. Prov. xvii. 12. Wicked men, chiefly tyrannic rulers, are likened to *bears*, because of their malice, revenge, fierceness, terribleness, and murderous influence, Prov. xxviii. 15. Isa. xi. 7. Desperate grief and sorrow are likened to the *roaring of bears*, Isa. lix. 11. The Persian monarchy is figured as a *bear raising up itself on one side, having three ribs between its teeth, and invited to devour much flesh*; less active and powerful than the lion-like empire of the Chaldeans, but no less cruel and bloody; it raised up itself on the east of the Chaldean. Invited by the providence of God, by the Hyrcanians, by Cyaxares the Mede, and Gobrias a noble Chaldean deserter, Cyrus, with no small craft, courage, labour, and bloodshed, destroyed the empire of Chaldea, and added to that conquest the wealthy and potent king-

doms of Lydia on the north, and of Egypt on the south, Dan. vii. 5.—Antichrist is said to have *the feet of a bear*; he and his agents are qualified to climb to the highest in their ambition; his supporters and emissaries are active and unwearied in his service, and hold fast, and tear, whatever they can seize, Rev. xiii. 2.

**BEARD.** In various countries, different parts of the beard have been cultivated. The ancient Hebrews wore a beard on the chin, but not on the upper lip; and were forbidden to cut off the angles and extremities of their beard, in the manner of the Heathens, Egyptians, or others, who wore only a tuft of hair on the chin. The modern Jews cherish a fillet of hair, all along from their ear, and the whole of it on their chin. Men's *shaving their own heads and beards; or clipping or plucking the hair thereof; or neglecting to trim the hair of the beard*; was expressive of great mourning and grief, Isa. xv. 2. Jer. xli. 5. and xlviii. 37. Ezra ix. 3. 2 Sam. xix. 24. To shave the whole or half of the beard of one, was accounted the most horrid insult and contempt. Thus Hanun, king of the Ammonites, designing to insult David's ambassadors, cut off half their beards, and half their clothes; and David would not permit them to appear at court until their beards were entirely grown again, 2 Sam. x. 4, 5. With the Lacedemonians, the punishment of fugitives from the field of battle was to have their beard half shaved. With some Indians, the shaving of the beard was the highest punishment. How terribly Aurengzeb, the emperor of the Moguls, in the last century but one, revenged the shaving of his ambassador's beard on the saphi of Persia, is no secret: nor how exceedingly the Turks think themselves affronted, if one threaten to shave their beard.—God's shaving a people's head, beard, or the hair of their feet, imports his cutting off, in vast numbers, their principal and common men, and exposing them to the utmost ignominy, for the

purgings of them from their sinful leprosy, Isa. vii. 20.

**BEAST**, a living creature, devoid of rational consciousness, appointed for the service of man, and the ornamenting of the universe. Beasts possess sagacity in very different degrees. Oysters, and some other shell-fishes, have but a small sensation. Some animals have a far sharper sensation than men. Horses, dogs, beavers, foxes, ants, bees, apes, especially the satyr, orang-outang, have surprising sagacity, and approach towards reason. It is not however the want of speech that hinders them from reasoning, as some pretend. Parrots can easily enough be taught to speak, but not to reason, perform operations of arithmetic, &c. In some climates, beasts, as well as men, are more dull and insagacious than in others. The difference between us and these animals is, We have immortal souls, capable of religion, of knowing and enjoying God, and of acting by supernatural and scriptural views: all their knowledge, designs, and cares, are confined to temporal happiness, the preservation of their bodies, and propagation of their species. They have sense, imagination, passions, and memory; we have also understanding and reason.—Yet, as to actual knowledge and exercise, how like to beasts have most men made themselves!

Beasts may be distinguished into cattle, fishes, fowls, creeping things; to which may be added insects, and animalcules. On the fifth day of the creation, God formed the fishes and fowls. On the sixth, he formed the cattle and creeping things. To begin the exercise of man's lordship over the creatures, God assembled the fowls and beasts of the earth, both wild and tame, before Adam, that he might impose names on them, Gen. i. 20—24. and ii. 19, 20. Probably it was not till after the flood, that men were allowed to eat the flesh of beasts. We read of herbs and fruits assigned to Adam for his food, but no

where of flesh, Gen. i. 29, 30. The grant of their flesh to Noah and his posterity, is conceived in such terms as leads one to think it was quite new: and even then men were forbidden to eat them with the blood mixed with the flesh, Gen. ix. 3. Beasts which had killed a person, or had been used in buggary, were appointed to death, Exod. xxi. 28. Lev. xx. 15. As beasts are the property of sinful men, they are subjected to much distress on account of their sin: the most part of land animals perished by the flood; the cattle of Hebrew cities apostatising to idolatry, as well as of the Amalekites, were to be entirely cut off: and in instances innumerable, God threatens and distresses beasts; as well as men, Gen. vi. 17. and vii. 21. Dent. xiii. 15. 1 Sam. xv. 3. Ezek. xiv. 13—21. Zeph. i. 5. Hos. iv. 3. How far the sufferings of the innocent animals may be recompensed, when at last the creature shall be delivered from the bondage of corruption, into the glorious liberty of the sons of God, we know not, Rom. viii. 20—22. God entered into a covenant with Noah, extending to the beasts of the field, that a general flood should no more destroy them, Gen. ix. 10. He enjoins, that they partake of the rest of his Sabbath, Exod. xx. 10. and xxiii. 12. He warns against every semblance of cruelty to them, Exod. xxii. 5, 19. Dent. xxii. 6, 7. Prov. xii. 10. Partly from regard to the cattle, he spared Nineveh, Jon. iv. 11. As sometimes he made beasts his instruments to punish guilty nations, the Egyptians, Israelites, and others; so he made a covenant of peace with them in behalf of his people, Exod. viii. and x. Ezek. xiv. and xxiv. 25. Hos. ii. 18. No beasts naturally speak. It was Satan in the serpent that spoke to Eve. It was by a miracle that Balaam's ass rebuked his master, Gen. iii. 1—14. Numb. xxii. 28—30. The ancient Egyptians and others, it seems, imagined beasts superior to men, and therefore worshipped not a few of

them; and sundry of them are still worshipped in Africa, &c. The doctrine of human souls departed, entering into beasts, was common through all the east: nor were the Jews in the days of our Saviour free from it. An article of the French Encyclopedia pretends to prove, that beasts are inhabited by devils, who render them mischievous.

Under the law, beasts were classed into three divisions, (1.) Some were *most pure*. These were such as were most profitable to men, easy to be had, fit to represent our Redeemer, and so allowed to be sacrificed; they were oxen, sheep, goats, turtles, pigeons: none were allowed to eat the fat of any of these, even though they were not sacrificed. And these, perhaps, were all that were reckoned clean at Noah's entrance into the ark, Lev. i. and xxii. 18, 19. and xxvii. 3. Gen. vii. 8. and viii. 20. (2.) Some were *simply clean*, and might be eaten as common food, but not sacrificed. This kind included a variety of such four-footed beasts, as both chewed the cud and divided the hoof; a variety of fowls, and all fishes that had fins and scales; together with four sorts of the locust kind of insects; but if any of these died without being killed, or had been torn, and so perhaps touched by an unclean beast, they became unclean, Lev. xi. 3, 9, 22. Deut. xiv. 4—6, 9, 20. Exod. xxii. 31. (3.) The rest of the animals were *unclean*, particularly such as were ravenous, unsocial, &c. as the eagle, osifrage, ospray, vulture, kite, raven, owls, night-hawks, cuckow, cormorant, swan, pelican, stork, heron, lapwing, and bat. And among creeping things, the weasel, mouse, tortoise, ferret, chameleon, lizard, snail, and the mole, Lev. xi. Deut. xiv.

Thus by God's fixing the point of the uncleanness of animals, he at once dissuaded the Hebrews from the idolatry of Egypt, restrained them from hurtful food, marked them as his peculiar people, and signified their duty to avoid wicked persons and

courses, similar to the bad qualities of the prohibited animals. Acts x. 12. and xi. 6. We have but a very imperfect knowledge of the Hebrew names of many animals mentioned in scripture, though, no doubt, the ancient Jews understood them: and from what we know, the wisdom of Adam, in naming them so agreeable to their nature, plainly appears. No commentator has handled this point with equal sagacity and learning, as the great Bochart in his *Hierozoicon*; and yet it would not be safe to trust implicitly to this incomparable guide.—*Beasts of the earth*, sometimes denote ravenous beasts, Jer. xv. 3. Wild beasts of the desert and island, or *Tzim* and *Iyim*, are wild cats, and a kind of wolves that make a terrible howling, Isa. xiii. 21, 22. Jer. l. 39.

Some of the heavenly powers, though of what order is uncertain, are called *beasts*, Rev. iv. v. and vi. but the word ought every where to be rendered *living creatures*, as in Ezek. i. Saints call themselves *beasts*, because of their vileness, ignorance, and stupidity. Prov. xxx. 3. Psa. lxxiii. 22. Men in general are called *beasts*, for their carnality, earthliness, ignorance, unteachableness, contention, hurtfulness to one another, Eccl. iii. 18. And the mildest animals, as oxen, cows, calves, sheep, lambs, and doves, are emblems of the saints; while lions, bears, wolves, and serpents, are made emblems of the outrageously wicked, Isa. xi. 6, 7, 8. The most powerful animals, as eagles, lions, bullocks, he-goats, rams, leviathan, &c. are made emblems of kings and others, powerful and wealthy. The subjects of the kings of Assyria, Chaldea, and Egypt, are represented as *beasts lodged under the shadow* of their protection, as animals under a tree, Ezek. xxxi. 6. Dan. iv. 14. Wicked men are called *beasts*, for their unreasonableness, earthly mindedness, neglect of eternal things, and rage against God and his people, 1 Cor. xv. 32. 2 Pet. ii. 12. The Chaldean, Persian, Grecian, Roman,



and Antichristian empires, are likened to *beasts*, because, by methods carnal, cruel, and unjust, they were erected and maintained, Dan. vii. 11. and viii. 4. Rev. xii. xiii. and xvii. The *scarlet-coloured* beast, that carries the Romish Antichrist is the bloody empire of Rome, parted among persecuting princes enslaved to Popery, Rev. xvii. 3.—The Hebrews' passage through the Red Sea and wilderness, is likened to a *beast going down into, or along a valley*; it was easy and safe under the protecting influence of God, Isa. lxiii. 14.

To BEAT, (1.) To smite, strike, Deut. xxv. 3. (2.) To bruise, bray, Numb. xi. 8. (3.) To thresh, Ruth ii. 17. Isa. xxviii. 27. (4.) To change, turn one thing into another, Isa. ii. 4. Joel iii. 10. (5.) To overcome in battle, 2 Kings xiii. 25. (6.) To batter, demolish, Judg. viii. 27.

BEAUTY, (1.) COMELINESS; fineness of appearance, 2 Sam. xiv. 25. but in Dan. x. 8. it may signify *vigour, strength*. (2.) A chief person or city, which is comely, and adds an air of glory to its fellows; so Saul and Jonathan were the *beauty* of Israel, Babylon the *beauty of the Chaldees*, Jerusalem and the temple the *beauty of Israel*, 2 Sam. i. 19. Isa. xiii. 19. Lam. ii. 1. (3.) Splendour, glory, dignity, Lam. i. 6. The *beauty of the Lord*, is the shining forth of his excellencies in Christ, and in his word and works, Psal. xxvii. 4. (4.) Comfort and joy, Isa. lxi. 3. God is called the *beauty of holiness*; his holiness and moral purity infinitely surpass that of angels and men, and is the bright ornament of his nature, 2 Chron. xx. 21. Commentators think that the phrase *beauty of holiness*, is expressive of the dispositions of the mind requisite for all the true worshippers of God; but if carefully attended to, the expression will be found to allude to the *Shechinah*, the visible glory of Jehovah, in which he appeared to the Old Testament church, and in which he dwelt between the cherubim. The Hebrew

word *hedar*, here rendered *beauty*, properly denotes some external splendour or glory, and such as belongs only to the object of worship. See *Leigh's Critica Sacra* on the word. The *beauty of the Lord* is on his people, when he displays his glory, grants them his presence, and renders them holy in heart and life, Psal. xc. 17. To worship the Lord in the *beauty of holiness*, is to worship him in Christ his holy One, and in whom his purity is fully displayed; and in the exercise of holiness in heart and life, 1 Chron. xvi. 29. Psal. xxix. 2. and xcvi. 9. and cx. 3. The *perfect beauty* of the Hebrew state, was their excellent order of government, their peace, prosperity, and wealth, with the truth, holiness, and benevolent tendency of their religion, Ezek. xvi. 14. Zech. xi. 7. The *beauty of God's ornament set in majesty*, was the magnificent temple of Jerusalem, Ezek. vii. 20. Isa. lxiv. 11. Jer. vi. 12. Psal. xlviii. 2. and l. 2. Lam. ii. 1. The *glorious beauty on the head of the fat valleys*, was the fruitful crops, the wealth and prosperity of the ten tribes, chiefly of Samaria, which stood on a hill adjacent to fat valleys, Isa. xxviii. 4. BEAUTIFUL, having much comeliness, Gen. xxix. 17. Christ the Branch of the Lord is *beautiful and glorious*. In his person, office, and work, brightly shine forth, to his people's wonder and satisfaction, all the glorious excellencies of God, Isa. iv. 2. The feet of ministers are *beautiful*; their labour and diligence in publishing salvation to men through Jesus Christ, is very agreeable and comely; their message ought to be much more acceptable than the news of the ruin of Assyria, or of the deliverance from Babylon, were to the ancient Jews, Neh. i. 15. Isa. lii. 7. Rom. x. 15.

To BEAUTIFY, to render comely, God *beautifies the meek with salvation*; his clothing them with righteousness and grace, renders them comely before himself, angels, and men, Psal. cxlix. 4.

To **BECKON**, to give a sign with the hand, Luke i. 22.

To **BECOME**, (1.) To be made, to grow, Gen. iii. 22. (2.) To suit, agree with, Psal. xciii. 5. Phil. i. 27. Tim. ii. 10.

**BED**, (1.) A place to sleep or rest on, 2 Sam. iv. 5. (2.) A small piece of ground raised for flowers or plants, Song vi. 2. The *bed undefiled*, is the lawful use of the married state, Heb. xiii. 4. The *bed too short* to stretch one's self on, and the *covering too narrow* to wrap one's self in, are the Jews' carnal schemes of alliance with the Egyptians, and the like, that could procure them no solid rest, no complete safety; and the self-righteous methods which sinners use to obtain happiness, and that can yield no real comfort, ease, or safety, to their soul, Isa. xxviii. 20. Sore distress is called *a bed*, thereon men are confined amidst disquiet and uneasiness, and rendered inactive, Rev. ii. 22. The grave, chiefly of the righteous, is called *a bed*; there our bodies will continue at ease, and insensibly pass the time away, Isa. lvii. 2. As anciently persons sat or lay on beds at their feasts, the Jews *lying on beds of ivory, and stretching themselves on couches*, imports luxury and sinful ease, Amos vi. 4.—Their *enlarging of their bed*, signifies the increase of their idolatry, and their sinful leagues with the nations around them, Isa. lvii. 8.

**BEDAN**, *only, or in judgment*, 1 Sam. xii. 11. said to have been one of the deliverers or judges of Israel, no where else mentioned as such. The Chaldee, Rabbins, and most commentators, affirm that Bedan was Samson, of the tribe of Dan. Others assert, that Bedan is Jair, of the tribe of Manasseh, who judged 22 years, Judges x. 3. there being a Bedan, a great-grandson of Machir, from whose daughter Jair was descended, 1 Chron. ii. 21, 22.

**BEE**, a small insect, very remarkable for skill and industry in gathering honey and wax from flowers. Bees have four wings; they have

their tail pointed with a sting, through which they emit a poisonous juice; and which being hooked, is oft left in the wound. There are eight or nine kinds of wild bees that lodge in woods and fields; but the common bee has most attracted the consideration of mankind. Their sagacity in collecting and bearing their honey and wax, in forming their combs, in distributing their labours, in punishing the idlers, and in following the directing hiss of their leaders, is quite astonishing. They seldom hurt any with their stings, till once they are provoked. Among these common bees are observable, (1.) The *queen-mother*, who is somewhat longer and redder than the rest. She deposits eggs into the combs, and so brings forth a new swarm, perhaps to the amount of ten or twenty thousand bees in a year. There may be one, two, or three queens, in a hive. (2.) The *drones*, which lurk about the combs, doing little or nothing, and often suffer death as the reward of their laziness. (3.) The *labouring* bees, which collect the wax and honey, and rear the combs; and which are by far the most numerous. Assyria, Canaan, &c. were exceedingly noted for the multitude of bees; which were legally unclean, though their honey was not, Lev. xi. 23.

The armies of the Amorites, Assyrians, and David's enemies, are likened to *bees*. How vast their numbers! how readily they followed the hiss, the call of divine Providence! how hastily they marched! and how grievously they distressed the objects of their hatred! Deut. i. 44. Isa. vii. 18. Psal. cxviii. 12. The swarm of bees which contrary to nature, took up their residence in the carcase of the lion, and occasioned Samson's riddle, is too remarkable a circumstance to be overlooked. Samson was raised up to be a type of Christ. When he enigmatically said, "out of the eater came forth meat, and out of the strong came forth sweetness," referring to his killing the lion, &c. he proposed that riddle

which has perplexed many besides Samson's friends.—A Saviour *dying* to conquer—from the grave to bring forth fruit to eternal life. The Captain of Salvation, stronger than the lion, destroying him that had the power of death, is the true key to the subject, Judg. xiv. 8.

**BEER**, *a well*, a city 12 miles northward of Jerusalem, on the way to Shechem. Here Jothan, the son of Gideon, concealed himself from Abimelech, Judg. ix. 21.

**BEER**, or **BEER-ELIM**, a place in the country of Moab. As the name signifies *the well of the princes*, it was probably hereabouts that the Hebrew princes digged the well to supply their thirsty tribes; and here the howling of the distressed Moabites was heard, during the Assyrian invasion, Numb. xxi. 18. Isa. xv. 8.

**BEER-LAHAI-ROI**, *the well of him that liveth and seeth me*, a well between Kadesh and Shur, south of Canaan, so called by Hagar, because there the living God appeared to, and provided for, her and her son, Gen. xvi. 13.

**BEEROTH**, *wells*, (1.) A city of the Gibeonites, given to the tribe of Benjamin, and where the two murderers of Ishbosheth were born, Josh. ix. 17. 2 Sam. iv. 2. The inhabitants of this place, or of some place near Abel-beth-maachah, are called Berites, 2 Sam. xx. 14. (2.) Beer-oth of the children of Jaakan, or Bene-jaakan, or the wells of the children of Jaakan, the 28th encampment of the Hebrews in the Arabian desert, a little to the northward of Ezion-geber. It seems they marched from Mosera, or Moseroth, to this place, and then again southward to Mosera, Numb. xxxiii. 31, 32. Deut. x. 6.

**BEER-SHEBA**, *the well of the oath*, or *of seven*, a place so called, because here Abraham made a *covenant* with Abimelech king of Gerar, and gave *seven* ewe-lambs as a ratification thereof. In the adjacent wilderness of Arabia, Hagar wandered, Gen. xxi. 14. At Beer-sheba, Abraham planted a grove for his retired devotion;

here he and the patriarchs Isaac and Jacob dwelt. From hence Jacob took his journey into Egypt, Gen. xxi. 14—33. and xxii. 19. xxviii. 10. and xli. 1. Here a city was afterwards built, which fell to the lot of the Simeonites, Josh. xix. 2. It stood about 20 miles south-west from Hebron, and 42 from Jerusalem; and was on the southern border of the Israelites, as Dan was on the northern. Between the two were computed 156 or 160 Roman miles, 2 Sam. xvii. 11. and xxiv. 2. 1 Kings iv. 25. Judg. xx. 1.

**BEETLE**, a kind of insect extremely numerous, and distinguishable into more than 20 different sorts; but as common beetles are not eatable, nor have they legs to leap withal, the Hebrew word **CHARGOL**, which denotes an eatable animal, must either denote a kind of locust, or cockchafer; which, as they are great devourers of provisions, are not unwholesome food, Lev. xi. 22.

**BEEVES**, oxen, cows, Numb. xxxi. 28.

**BEFORE**. (1.) In sight of, Gen. xliii. 14. (2.) Free to one's view and choice, Gen. xx. 15. (3.) Rather than, 2 Sam. vi. 21. (4.) At, Rev. iii. 9. (5.) Without commission from, John x. 8. (6.) Sooner than; first in order of time, place, dignity, Isa. xliii. 13. Josh. viii. 10. John i. 15, 27. (7.) On the east side, as that was before him who looked to the rising sun, and west was behind, Isa. ix. 12.—To be *before God*, is to enjoy his favour, and the smiles of his providence, Psa. xxxi. 22. To *come before him*, is to come to his temple and ordinances, to worship him, and have fellowship with him, Psa. c. 2. and lxxv. 4. and xlii. 2. To *walk before him*, is to behave as under his eye: depending on his strength, and aiming at his glory as our chief end, Gen. xvii. 1. To *sin before him*, is to do it in his view, and with a bold and open contempt of him, Gen. xliii. 13. Isa. iii. 9. To *have other gods before him*, is to have them in opposition to him, Exod. xx. 3. To *set*

*the Lord before us*, is to make him the object of our trust, the pattern of our conduct; and to intend his glory, and consider him as our witness and judge in all we do, Psa. xvi. 8.

**BEFORE-HAND**, before the time come, Mark xiii. 11. Some men's sins and good works are *open* and *manifest before-hand*, before they have opportunity of entrance into office in the church, and so it is easy to know whether to choose or refuse them; and some men's sins or good works *follow after*, are not known till they be in office, 1 Tim. v. 24, 25.—*Before-time*, in former times. Josh. xx. 5.

**BEG**, to ask alms. David, in his time, never saw the children of any godly man *begging* through want: and, had the divine laws been observed, it is likely few or no Hebrews had ever been beggars, Psa. xxxvii. 25. Deut. xv. 4, 7. but their disobedience introduced poverty; and many, particularly in the time of Christ, were beggars. A little before his death, he cured two near Jericho, Matt. xx. 30—34. Luke xviii. 35—43. as he had before cured one at the pool of Bethesda, John v. 1—13. Peter and John cured a lame one at the gate of the temple, Acts iii.

To **BEGET**, to generate, to procreate, Gen. v. 3. Matt. i. 2. (2.) To produce; so God begets the rain and dew, Job xxxviii. 28.

To **BEGIN**, (1.) To be at first, Luke xxi. 28. (2.) To give first rise to, Neh. xi. 17.

**BEGINNING**, denotes, (1.) The first part of time in general, Gen. i. 1. (2.) The first part of a particular period, as of the year; of the duration of the state or kingdom of the Hebrews, Exod. xii. 2. Isa. i. 26. (3.) The first actor, or the cause of a thing, Numb. x. 10. Micah i. 13. (4.) That which is most excellent, Prov i. 7. and ix. 10. *From the beginning*, is, (1.) From eternity, before any creature was made, 2 Thess. ii. 13. Prov. viii. 23. (2.) From the very first part of time, 1 John iii. 8. (3.) From the beginning of a parti-

cular period; as of Christ's public ministry, John viii. 25. Christ is called the *beginning*, and *the beginning of the creation of God*; he is from eternity, and gave being to time and every creature, Rev. i. 8. and iii. 14. Col. i. 18.

**BEGOTTEN**, naturally, Judg. viii. 30. supernaturally, as Isaac was, Heb. xi. 17. spiritually, as Christians are begotten by those ministers who are instruments in their conversion, 1 Cor. iv. 15. This word is eminently and singularly applied to Christ as the *ONLY-begotten* of the *FATHER, full of grace and truth*, John i. 14.

**BEHALF**, to do or speak in one's behalf, is to do it for his honour, Job xxxvi. 2. or upon one's account, for his sake, Phil. i. 29.

To **BEHAVE**, to carry or conduct one's self, and order actions, Psa. ci. 2. Men's *behaviour*, is either holy, just, wise, blameless; or strange, proud, uncomely, unseemly, &c. 1 Thess. ii. 10. 1 Cor. vii. 36.

To **BEHEAD**, to cut off the head, Matt. xiv. 10. It is put for the suffering of martyrdom for Christ in general, Rev. xx. 4.

**BEHEMOTH**, one of the most noted four-footed beasts. To convince Job of his insignificance before him, God requires him to consider this animal. He represents it as made together with him, or near to his abode; as harmlessly feeding on the grass of mountains, lying among willows, reeds, and fens; as extremely fierce and courageous, indifferent though a river should burst forth upon him; as having a tail or trunk strong as a cedar-tree, or able to rend one; as having his strength in his loins, and in the warped sinews of his belly; as having the sinews of his thighs or stones wrapt together; as having bones strong as bars of iron, and pipes of brass, Job xl. 15—24. It seems agreed that this animal is either the elephant or the river-horse.

At full growth, an elephant is from 17 to 20 feet high, with a belly reach-

ing almost to the ground. Its head is large, and of an ovated figure, growing smaller towards the mouth. It has no foreteeth, but its two upper tusks are very long, and are our ivory; they often weigh between 3 and 4 hundred pounds weight.—In each jaw it has four grinders, of scarcely less surprising bigness or structure, each composed as of several teeth joined together. Its eyes are small in proportion, but its ears are large and full of membranes. Its nose, trunk, or proboscis, will extend from one to five feet, or more: with this, which consists of firm flesh, with three orders of fibres, it fetches its food to its mouth, and violently tosses whatever it takes for an opposer. It has two teats on its breast. Its legs are exceedingly thick, and each foot has five toes, but so joined and covered with a common skin, that their distinction is scarcely discernible, except towards the end, where they are pointed with claws or nails. Its tail is short and small. Its whole body is covered with a warted skin, exceedingly strong and thick, and almost the colour of a mouse, with a few long and stiff hairs growing at equal distances. The longevity, strength, sagacity, docility, fidelity, prudence, agility, and even modesty, of this animal, are highly extolled. It is very gentle and harmless if unprovoked; but if provoked, it tears with its teeth, and tosses with its trunk, and even over-sets trees, houses, and walls; and one blow of it will kill a horse.—When elephants fight with one another, they push with their teeth as bulls do with their horns. Anciently they were commonly used in war, and it is said, towers of wood, containing above 30 warriors, were built on their backs; but we doubt if above four or five could fight from off them. This animal now breeds in Asia and Africa; but perhaps it was anciently a native of Russia in Europe. Wild elephants are caught by frightening them with fire and noise, till, running away, they fall into deep

ditches, covered with hurdles and a little earth; or by means of a female barricaded in some narrow place.

The river-horse, or HIPPOPOTAMUS, is another singular four-footed beast, resembling partly the buffalo, or wild bull, and partly the bear. It is larger than the buffalo. Its length from head to tail is about 13 feet; its circumference about the waist as much; its thickness four feet and a half. As it is usually very fat, its belly is flat-tish. Its head is very large in proportion; its mouth can open to the width of a foot; its eyes are small; its ears small and thin; its upper jaws are moveable; in the lower jaw it has two tusks about a foot long, and somewhat crooked; it has four grinders on each side of its mouth; its teeth are hard as flint, and will give fire with steel. Its legs resemble those of the bear, are about three feet round, and three feet and a half in length; each foot has a black hoof, divided into four claws at the end. Its tail is very thick and short, tapering away to the end, and cannot be twisted. Its skin is black, hard, and tough, and without hair, except whiskers at the nose. This animal is found about the rivers Nile, Niger, and others, in Africa, &c. As it is not formed for swimming, it walks in the bottom of the river, and thence comes to feed on rice, herbs, and roots, of the adjacent shores and hills; and often lies among the reeds and bushes on the banks. The sea-horse of Russia and Greenland, which leaves the sea, and feeds on the adjacent mountains, seems to be a kind of a river-horse.

BEHIND, (1.) After; at one's back, 2 Sam. iii. 16. (2.) Backward, Judg. xx. 40. (3.) Inferior to, 2 Cor. xi. 5. (4.) Done, or attained already, Phil. iii. 13. (5.) Remaining to be undergone or done, Col. i. 24. (6.) Out of one's notice or charge, Neh. ix. 26. Isa. xxxviii. 17. (7.) Near to, on the other side of, Isa. xxx. 21. (8.) On the west side, Isaiah ix. 12.

BEHOLD, imports excitement,



attention, wonder, joy, certainty, suddenness, Isa. vii. 14. John i. 29. Matt. xxi. 5. Rev. xvi. 15. Luke xxiv. 39. To *behold*, is, (1.) To look on, see, Gen. xxxi. 51. (2.) To consider, know, care for, Lam. i. 12. John xix. 5, 26, 27. God *beheld not iniquity in Jacob, nor perverseness in Israel*, Numb. xxiii. 21. i. e. not such iniquity or perverseness as should induce him to give up his people to the wish of Balak.

BEHOVE, to be necessary, just, and becoming. As it *became* God, for the honour of his nature, counsels, word, and work, to expose Christ to suffering; so it *behoved* Christ to suffer, and be in all things like unto his brethren, mankind, that he might display his Father's perfections, fulfil his purposes, promises, and types, destroy the works of the devil, and sympathize with and save us, Heb. ii. 10. 17.

BEKAH, half a SHEKEL, Exod. xxxviii. 26.

BEL, the Chaldean idol Baal—Whether under this name they worshipped Nimrod, their first Baal, or Pul king of Assyria, or some other monarch, the sun, or all in one, we know not. When Cyrus and Darius took Babylon, this idol and his monstrous image were ruined, and brought into absolute contempt, Isa. xlvi. 1. Jer. l. 2. li. 44.

BELCH. *They belch out with their mouth*; they, with great vehemence, utter reviling, malicious, and wicked words, as a fountain bubbleth up its water, Psa. lix. 7.

BELIAL, a name given to Satan, representing him *without yoke, profit, or ascent*. To mark persons most worthless, wicked, and unruly, or things most horrid and abominable, they were called children, men, or things of Belial, Cor. vi. 14. 2 Sam. xx. 1. and xxii. 6. and xxiii. 1 Sam. ii. 12. xxv. 17. and xxx. 22. and i. 16. Deut. xiii. 13.

BELIEVE, (1.) To be persuaded of, and give credit to, a report, Gen. xlv. 26. (2.) To give a bare assent to gospel-truth, at least such as

sent as implies no reception of Christ into the heart, Acts viii. 13. (3.) Heartily to receive and rest upon Jesus Christ alone for salvation, as offered by God to us in the gospel, John iii. 15, 16. Acts xvi. 31. It is this that unites us to Christ, and actually interests us in his salvation; and for thus acting are the saints called BELIEVERS, 1 Tim. v. 12. (4.) To depend on God for the fulfilment of some particular promise and grant of deliverance, Psa. xxvii. 13. 2 Chron. xx. 20. (5.) Sometimes it denotes a firm persuasion, whether grounded on report, or other certain evidence, James ii. 19.—*If he had answered my voice, yet would I not believe*; while such trouble continues on me, I could never be persuaded that he regarded me or my prayers, Job ix. 16.

BELL. The lower border of the HIGH-PRIEST'S blue robe was hung round alternately with bells and pomegranates, that by the sounding of the bells, when he went into the holy place, the people might be admonished of the work in which the priest was employed, and thereby be excited to join their devotions with his, Exod. xxviii. 32—36.

BELLOW, to make a noise as bulls; but the word rather signifies to neigh as horses for wantonness, Jer. l. 11.

BELLOWS, a well-known wind-instrument for blowing of fires in iron-works, smiths' forges, &c. *The bellows are burnt; the lead is consumed of the fire; the founder melteth in vain*: the lungs and labours of the prophets and the judgments of God are, as it were, wasted to no purpose, as wickedness and wicked persons are not purged away from church or state, Jer. vi. 29.

BELLY, (1.) That part of animal bodies which contains the entrails, or the entrails themselves, Matt. xv. 17. Rev. x. 9, 10. (2.) The womb, Jer. i. 5. (3.) The heart or soul, which is deep hidden, and hard to be searched, Prov. xviii. 8. and xx. 30. *Men's belly prepares deceit*.

when their heart deviseth how to speak or act it, Job xv. 35. The *brazen belly and thighs* of Nebuchadnezzar's visionary image, signified the empire of the Greeks, under Alexander, Dan. ii. 32. and xi. The *belly*, which multitudes serve and make their god is carnal lusts and sensual pleasures which render them beastly, and daily crave new satisfaction, Rom. xvi. 18. Phil. iii. 19. The inhabitants of Crete are called *slow bellies*, for their gluttony, drunkenness, sloth, and idleness, Tit. i. 12. Jonah calls the belly of the whale the *belly of hell*, because of his great darkness, perplexity, and disquiet of mind while in it, Jon. ii. 2.

**BELONG**: a person or thing is said to *belong* to one, as he is the cause, author, proprietor, dispenser, or end thereof, Gen. xl. 8. Lev. xxvii. 24. Dan. ix. 9. Luke xix. 42.

**BELOVED**, loved, affectionately dear. This word is applied, (1.) To wife and children, Hos. ix. 18. (2.) To the church, Jer. xi. 15. (3.) To particular saints, Neh. xiii. 26. Dan ix. 23. (4.) To the New Jerusalem, Rev. xx. 9. (5.) To Christ, Matt. iii. 17. God infinitely esteems, loves, and delights in him as his Son, and mediatorial servant. He is the *beloved* of saints; is highly esteemed, desired, and praised. Saints are the *beloved* of God in Christ; and the church is a *beloved* city. In infinite love to them, God devised their salvation; Jesus laid down his life, and intercedes for them, and all the divine Persons concur to save and delight in them.

**BELIE**, to give one the lie. To *belie* the Lord, is falsely to ascribe our prosperity or distress to some other principal cause rather than God, Jer. i. 12. Prov. xxx. 9.

**BELSHAZZAR**, *master of the secret treasures*, the son of Evil-merodach and Nitocris, and the grandson of Nebuchadnezzar king of Babylon. He was a most worthless and inactive king: but his excellent mother exerted herself exceedingly for the support of the kingdom.

About the 17th year of his reign, A. M. 3466, and just when Cyrus the famed conqueror laid siege to his capital, Belshazzar, probably on a festival sacred to the idol Sheshash, made a splendid feast for a thousand of his lords. Heated with wine, he ordered the sacred vessels which had been taken from the temple of God at Jerusalem, to be brought; in these, he, his wives, concubines, and lords, drunk in an intemperate and idolatrous manner, singing songs in honour of their idols. An angel's forming the appearance of a hand, and writing the king's condemnation on the wall, checked their mirth, and filled them with terror. Belshazzar was struck into such a panic that the joints of his loins were loosed and he trembled exceedingly. None present could either read or explain the writing. The magicians, astrologers, and others, famed for wisdom, were called; and a scarlet suit of apparel, a golden chain for his neck, and the office of third ruler in the kingdom, was the reward promised to him who should read and interpret it. Ignorant of the characters, or struck with a panic, none of them could pretend to read or interpret the writing. The sagacious Nitocris, hearing of the perplexity of her son and his courtiers, desired that Daniel, who, it seems, had been long a stranger to the court, should be sent for; as, she hoped, he would read and interpret it. He was immediately brought, and the reward offered him, which he modestly refused. After a faithful reproof of the king for his idolatry and ungrateful abuse of the sacred vessels of the Jewish temple, he read the writing, which was, *Mene, tekul, upharsin*; *MENE*, said he to the king, imports that God hath numbered thy kingdom and finished it; *TEKEL*, thou art weighed in the balances, and art found wanting; *PERES*, thy kingdom is divided, wrested from thee, and given to the Medes and Persians. Daniel immediately received the promised reward; and, it seems, the king and his courtiers

returned to their cups. Cyrus, the general of the Persian troops, and his uncle, Darius the Mede, had already besieged Babylon two years, without success. Foreseeing this feast, he diverted the Euphrates from its channel. That very night he marched his troops along the channel. The brazen gates on the river being left open by the drunken Chaldeans, they rushed in, and filled the city with terrible slaughter and confusion. Gobrias and Gadata, two Babylonian deserters, with some choice Persian warriors, rushed into the palace, killed the guards, plunged their swords into the bowels of king Belshazzar and his nobles, whilst they were scarcely awaked from their sleep and drunkenness. It seems the king's corpse had not so much as a decent burial.

Christian historians sufficiently agree that by the Persians, Medes, and Armenians, Babylon was taken and the empire translated to the Medes, and thence to the Persians. All agree, that, after Belshazzar, no Chaldean reigned at Babylon; but, as Herodotus relates the affair so differently from scripture, they are not agreed that Belshazzar was Nabonedus, or whether he was Nebuchadnezzar's grandson. Scaliger thinks him to be the infant Laboroschard, the son of Neriglissar by Nebuchadnezzar's daughter. Marsham supposes him to be Evil-merodach. But it is certain that God promised the service of the nations to Nebuchadnezzar, and his son and son's son. It is plain, therefore, Belshazzar could not be Evil-merodach, who was but the son of Nebuchadnezzar. Nor could he be Laboroschard, who was but Nebuchadnezzar's daughter's son, and besides, reigned but a few months and died an infant; whereas Belshazzar reigned several years, and had wives and concubines, Jer. i. and li. Isa. xiii. and xiv. Dan. v. and viii. 1.

BEMOAN, to mourn over, Jer. xv. 5

BENAIAH, *son of the Lord*, the son of Jehoiada, was one of David's

valiant men, and captain of his guards. He killed the two famed Ariels of Moab. He killed a lion that had slipt into a pit in the time of snow. Armed with a staff, he attacked an Egyptian champion armed with a spear, plucked his spear out of his hand, and slew him with it. Having adhered to Solomon against Adonijah, and assisted at his coronation, he was made general instead of Joab; and by Solomon's orders put Joab and Adonijah to death, 2 Sam. xxiii. 20. 1 Kings i. and ii.

BEN-AMMI, *son of my people*, the produce of the incestuous commerce between Lot and his younger daughter, and progenitor of the Ammonites, Gen. xix. 38.

BENCHES, seats in ships for the rowers. The Tyrians had some of ivory, Ezek. xxvii. 6.

BEND, to bow, to yield or stoop. To bend a bow, is to bow it by drawing the string, that the arrow may fly off with great force, Jer. i. 14. God's *bending Judah for himself*, and filling the bow with Ephraim, is supposed to be his enabling them to defeat the Syro-Grecian forces in the time of the Maccabees, Zech. ix. 13. The vine, the royal family of Judah, *bent her roots towards* the king of Egypt, when king Zedekiah entered into a covenant with, and depended on, him for assistance against the king of Babylon, Ezek. xvii. 7. The Gentiles *come bending* to the church, when they join themselves members, with great readiness, affection, and humility, Isa. lx. 14. To *be bent to backsliding*, is to be earnestly set upon it, Hos. xi. 7.

BENEATH, under, or lower than some other things; so earth is below the heavens in respect of place; slaves and servants are *beneath* their masters in power and dignity, Isa. li. 6. Deut. xxviii. 13. Men, especially if wicked, are *from beneath*; they are of the earth, their bodies live on it, their affections sadly cleave to it, and they are going to the pit of hell, John viii. 23.

BENEFACTORS, such as do much

good to others. Rulers are often so called, when they scarcely deserve the name; but their office requires them to be such, Luke xxii. 25.

**BENEFITS**, (1.) The gifts and favours of God, 2 Chron. xxxii. 25. (2.) The favours and useful deeds of men one to another, 2 Cor. i. 15. Philem. 14. Salvation from sin and misery, to holiness and happiness, is called *the benefit*: it is the greatest display of God's favour to us, and comprehends all kindness, 1 Tim. vi. 2. *To benefit* any one, is to do him good, Jer. xviii. 10.

**BENEVOLENCE**, kindness; the sober use of the marriage-bed, 1 Cor. vii. 3.

**BENHADAD**, *son of joy*, the son of Tabrimon, and king of Syria. Instigated by Asa's presents, he broke his league with BAASHA, king of Israel, and ravaged the northern parts of his kingdom. In the reign of Omri, or Ahab, he made streets, market-places, or rather citadels, for himself in Samaria, 1 Kings xv. 18. and xx. 34.

2. **BENHADAD**, the son and successor of the former, was a still more terrible scourge to the kingdom of Israel. In the reign of AHAH he ravaged the country, laid siege to Samaria, the capital, insolently claimed his wives, children, and wealth; and every thing valuable in the city. The Israelites rejected his absurd conditions, and were miraculously enabled with a few troops to rout his powerful army. Remembering that God gave the law from a mountain, and had his temple on another, his servants persuaded him that the Hebrews' God was only *God of the hills*: and that if they had fought them in a plain, they should certainly have gained the victory. This stupid fancy he readily believed; and displacing his 32 tributary kings from their place in his army, he filled it with captains, which he hoped to be more skilful or trusty in war, and next year returned to make a full conquest of the kingdom of Israel. To chastise his wickedness, God, by a handful of Israel-

ites, gave him a terrible defeat: An hundred thousand of his forces were slain on the spot. A wall in Aphek fell upon 27,000 more, and crushed them to death. Reduced to the brink of despair, Benhadad, by his servants' advice, threw himself on Ahab's mercy: The insolent blasphemer had not only his life granted him, but liberty to return to his kingdom on the easiest terms: Contrary even to these, he retained Ramoth-gilead, a city of Israel, in his hands; and when Ahab attempted to wrest it from him, he most ungratefully ordered his troops to aim their strokes chiefly at him, who by a sinful excess of pity, had so lately given him his life and kingdom, 1 Kings xx. and xxii.

Soon after, he made war on Jehoram, Ahab's successor, and carried off a number of Hebrew captives: Informed by one of these, that an Hebrew prophet could cure Naaman his general of his leprosy, he sent him to king Jehoram for that end. The general had scarcely returned home, cured of his loathsome disease; when Benhadad poured his ravaging troops into the kingdom of Israel, chiefly aiming to cut off Jehoram himself. Informed that Elisha revealed his designs to Jehoram, he sent a party to apprehend the prophet. At Elisha's request, God smote them with a partial blindness, and he led them to Samaria, where king Jehoram would have killed them; but advised by Elisha, he gave them refreshment, and dismissed them in safety. Terrified at Elisha's power, or moved with Jehoram's generosity, Benhadad, for about four years, withdrew his plundering bands. At last he invaded the country, and besieged Samaria, till the famine was excessive. The head of an ass was sold for almost 10*l*. sterling, and about 3 gills of dove's dung, or coarse pulse, for nearly 12 shillings: women did eat their own infants. Elisha foretold, that the next day a bushel of fine flour, and two bushels of barley, would be sold for about half a crown,

That very night the Lord terrified the Syrian host; they imagined they heard a terrible noise, and concluded that Jehoram had hired a prodigious army of Egyptians, Hittites, and others, to swallow them up. In great consternation they fled from their camp, leaving it furnished as it was; by the way they flung off their garments, and cast from them what they had taken with them. Four lepers, whom hunger had forced to cast themselves on the Syrian mercy, finding the camp deserted, informed king Jehoram of it: After some precautions taken to try whether the Syrians had really fled, the Hebrews plundered the camp, and the plenty answered to the prophet's prediction, 2 Kings v. vi. and vii. Next year Benhadad sickened; and, being informed that Elisha was somewhere near to Damascus, he sent Hazael his general to him, with a present of 40 camel's load of the most precious things of Syria, to inquire if he should recover. Elisha replied, that there was nothing mortal in his distemper; but, however, he should certainly die. Hazael informed his master, that the prophet foretold his recovery; but to prevent it, took a thick cloth, dipt it in water, and spread it on his master's face, and so stifled him to death, and seized on his throne, 2 Kings viii.

3. BENHADAD, the son of Hazael, was also king of Syria. Under him that kingdom was reduced to the brink of ruin. Jehoash and Jeroboam, kings of Israel, beat his troops in a variety of pitched battles, and forced him to restore to the Israelites whatever his predecessors had unjustly seized, 2 Kings xii. 3. and xiii. 25. and xiv 25.

BENHAIL, *son of strength*, one of those whom Jehoshaphat sent to the several cities of his dominions, in order to instruct the people, and reclaim them from idolatry, 2 Chron. xvii. 7.

BENJAMIN, *son of the right hand*, the youngest son of Jacob and Rachel, born A. M. 2272. His mother

dying in child-bed, called him BENONI, *the son of my sorrow*; but unwilling to have his name a constant memorial of his beloved Rachel's death, Jacob called him BENJAMIN. He married when young, and was scarcely 32 years of age when he had ten sons, Belah, Bechir, Ashbel Gera, Naaman, Ehi or Ahiham, Rosh, Muphim or Shupham, Huphim, or Hupham, and Ard, five of whom died childless, Gen. xxxv. 16—18. and xlv. 21. When a famine obliged Jacob to send his other ten sons to Egypt for corn, he kept Benjamin at home with himself, reckoning him the only surviving child of his beloved wife. Joseph ordered his brethren to bring him down with them at their return, or they should be held for spies. With no small reluctance, Jacob was at last persuaded to let him go. To try his brethren's affection to him, Joseph, after giving him superior honours at his feast, soon brought him into great appearance of danger, by the silver cup being found in his sack, as if stolen by him. He soon after gave him five suits of apparel, and about 35*l.* sterling in money. In his last benediction, Jacob foretold that his tribe should, in the beginning and end of the Jewish state, be remarkable for valour and ravage; and Moses, that it should have safe residence just by the temple of God, Gen. xliii. to xlv. and xlix. 27. Deut. xxxiii. 12. When this tribe came out of Egypt, it consisted of five families, the Belaites, Ashbelites, Ahihamites, Shuphamites, and Huphamites; their chief prince was Abidan, the son Gideoni; the number of their armed men under him was 35,400. In the wilderness they increased to 45,600. They marched in the camp of Ephraim, and pitched their tents behind the tabernacle. Their spy to search the promised land was Palti, the son of Rapha; their prince to divide it was Elidad, the son of Chislon. Their inheritance lay to the north, and north-east of the lot of Judah, Numb. xxvi. 38—41. and i. 11, 36, 37. and ii.



18—22. and xiii. 9. and xxiv. 21. Josh. xvii.

Not long after the death of Joshua, this tribe patronized the lewd wretches of Gibeah, and drew a war upon themselves. They were then famed warriors, especially in using the bow. Twice they, with 25,000, defeated about 360,000 of the other tribes, and slew 40,000. In the third battle they were defeated; and except 600, who fled to the rock Rimmon, their whole tribe was cut off. The extirpation of this tribe exceedingly grieved their brethren, as soon as they had leisure to think; they, therefore, from the virgins of Jabesh-gilead and of Shiloh, procured wives to the 600 that remained, Judges xx. and xxi. It was perhaps scarcely sixty years after, when EHUD, one of this tribe, judged Israel, and delivered them from the Moabites. Saul and Ishbosheth, two of the first kings of Israel, were of this tribe. About twenty of the most valiant of this tribe came over to David before Saul's death, 1 Chron. xii. 2—7. and 3,000 more soon after the death of Ishbosheth, 1 Chron. xii. 1—7, 29. When David numbered them a little before his death, there were of the Belaites 22,034 warriors; of the Becharites 20,200; of the Jediaelites 17,200, besides others, 1 Chron. vii. 6—12. The captain of their 24,000 trained bands, was Abiezer the Anetothite; and their chief prince was Jaasiel, the son of ABNER, 1 Chron. xxvii. 12, 21. When the other ten tribes revolted to Jeroboam, the Benjamites clave to Judah, and the house of David, and all along shared in the religion and fate of that tribe. Under Jehoshaphat, their militia amounted to 380,000. After the captivity, a vast number of them dwelt at Jerusalem, 2 Chron. xi. and xvii. and 1 Chron. viii. and ix. But the great honour of this tribe was the apostle Paul, who, in the morning of his life, ravened as a persecutor; and, in the latter part of it, converted multitudes of sinners to Christ, Phil. iii. 5. Gen. xlix, 27.

BERA, *a well*, king of Sodom, had his country terribly ravaged by Chedorlaomer and his allies. When Abram defeated the conquerors, and recovered the spoil, Bera offered him the whole booty, the persons excepted; but Abram refused any part of it, lest it should be said, that not JEHOVAH, but the king of Sodom, had made him rich, Gen. xiv.

BERACHAH. See VALLEY, and JEHOSEPHAT.

BEREA, *heavy*, a city of Macedonia: it was a little distance from Pella, where Alexander was born. Here Paul preached with great success; and his hearers were exceedingly careful to compare what they heard with the scriptures of the Old Testament. Sopater, one of them, attended him to Asia, Acts xvii. 10—13. and xx. 4.

To BEREAVE, to strip, to deprive of, Gen. xliii. 14.

BERITH. See BAAL-BERITH.

BERNICE, *one that brings victory*, the daughter of Agrippa the Great. She was first betrothed to Mark, the son of Alexander, governor of the Jews at Alexandria. She next married her own uncle, Herod king of Chalcis. After his death, she married Polemon king of Pontus, on condition of his being circumcised. She quickly after abandoned him, and returned to Agrippa her brother, with whom it is supposed, she lived in an habitual incest. They both appeared with great pomp, to hear Paul's defence at Cesarea, Acts. xxv. 13, 23. and xxvi.

BERODACH. See MERODACH.

BEROTH, *wells*, BEROTHAH, or CHUN, a city of Syria, conquered by David; perhaps it was Berytus in Phenicia, 2 Sam. viii. 8, 1 Chron. xviii. 8.

BERRY, a small fruit growing on trees, bushes, &c. The kinds and qualities of berries are almost innumerable. Some are poisonous; but most are nourishing and medicinal. The few Israelites left in their land by the Assyrians, are likened to a few berries left in the uppermost or out-

*most branch* of an olive tree, Isa. xvii. 6.

**BERYL**, a transparent jewel, of a bluish green colour. It easily loses its colour in a small fire, and is then reckoned of very little value. It never receives any admixture of foreign colour; but its native one is of very different degrees, from a deep dusky to the palest colour of sea-water. It seems to have received its Hebrew name from the resemblance of its colour to the sea. Its size is from that of a small tare to that of a bean or walnut. Its hardness often approaches that of the garnet. It is chiefly found in the East-Indies, and about the gold mines of Peru in America. There are beryls found in Silesia; but they are much inferior to the other, and perhaps are but a kind of crystal. The beryl is the 8th foundation of the new Jerusalem; and Christ's body is compared to it, to denote his heavenly beauty, mysterious person and dignity, Rev. xxi. 20. Dan. x. 6. It was the 10th stone in the high priest's breastplate; and might denote the saints in their heavenly nature and affection, and the mixture of their case and lot, Exod. xxviii. 10.

To **BESEECH**, to entreat with great earnestness, Exod. xxxiii. 18.

To **BESET**, to assault, as an army; making a general attack on a city or fort, Judg. xix. 20. God *besets men behind and before*; he exactly knows, upholds, and governs them, that they can go no where but as he permits, and where they are surrounded with his presence, Psa. cxxxix. 5. Men's sinful *doings beset them*, when they appear charged upon them, and, with mighty force, entangle them in their deserved punishment, Hos. vii. 2. The sin that *easily besets men*, is the sin of their nature, or their predominant lust, which, being deep rooted in their heart, and connected with their outward circumstances of life, readily, and without much opposition, instigates them to the commission of wicked acts, Heb. xii. 1.

Whatever this sin be, it may be

generally known by the following marks, (1.) When it is mentioned in the pulpit, named in a book, or touched on in conversation, conscience, if at all properly influenced by the word and Spirit of God, will charge it home, and say, That is thy chief enemy. (2.) Satan *more frequently* attacks a man with strong temptations to this sin, than to any other. (3.) A man is oftener overtaken with this fault, than any other. Hence appears the necessity of constantly watching against it, and seeking the entire destruction of all the works of the devil, 1 John iii. 8.

**BESIDE, BESIDES.** (1.) More than these, Gen. xix. 12. (2.) Different from, Numb. v. 20. (3.) Near to, Judg. vi. 37. To be *beside one's self*, is to be deprived of the ordinary exercise of reason; to be mad, Mark iii. 21. Acts xxvi. 24. with Luke xv. 17.

To **BESIEGE**, is hostilely to surround a city or fort, in order to take possession of it by force, Deut. xxviii. 52. Jer. xxxix. 1. and lii. 5.

**BESOM**, an instrument to sweep with. God's judgments are called a *besom of destruction*; they frequently cut off multitudes; and, with ease, sweep them into the dung-hill of contempt and trouble, or pit of endless misery, Isa. xiv. 23,

**BESOR**, *glad news*, a brook in the south-west corner of Canaan. Here 200 of David's men staid behind, being faint, while the other 400 pursued the Amalekites who had burnt Ziklag, 1 Sam. xxx. 9. It is said to fall into the Mediterranean sea between Gaza and Rhinocolura, and to be the same with the brook or river *of the wilderness*, Amos vi. 14. To me Dr. Shaw has given sufficient evidence, that the brook Besor can be but a small one; and that it can scarcely deserve the name of a river. It probably was in this brook or rivulet that the Ethiopian eunuch was baptized, Acts viii. 26 to 30.

**BEST**, most excellent, valuable, commodious, comely, righteous, Ex. xxli. 5. Gen. xliii. 11. 1 Sam. xv. 9.

*See.* Heave-offerings, and restitution, were to be of the *best* things answerable thereto, Numb. xviii. 29. Exod. xxii. 5. Man's *best state*, is his chief period of health and strength, and his most fixed circumstances of honour, pleasure, or wealth, Psa. xxxix. 5. The *best robe*, is the garment of salvation, Luke xv. 22. The *best gifts*, are such as are most useful for honouring God, and doing good to men, 1 Cor. xii. 31.

**BESTEAD.** *To be hardly bestead and hungry*, is to be sore distressed, and almost famished, Isa. viii. 21.

**To BESTIR**, to stir up, to act vigorously, 2 Sam. v. 24.

**To BESTOW**, (1.) To give out, Exod. xxxii. 20. John iv. 38. (2.) To lay up, Luke xii. 17, 18. 2 Kings v. 24.

**BETAH**, or **TIBHATH**, a city which David took from Hadadezer king of Syria, 2 Sam. viii. 8. 1 Chron. xviii. 8. It is perhaps the same as **BETEN**, in the tribe of Ashur, Josh. xix. 25.

**BETHABARA**, a place where John baptized multitudes; and near to which he pointed out Jesus Christ to two of his disciples, John i. 28. As the word **BETH** in the beginning of names, signifies *house* or *temple*; this signifies the *house of passage*: Calmet, Jerome, and others, place it on the east bank of Jordan, near the place where the Hebrews passed that river, under Joshua. Others will have it where Jacob passed the Jordan a little south of the sea of Tiberias. Lightfoot says a good deal, to prove it was situate to the north-east of that sea, in East Galilee. Perhaps most of the places beginning with **BETH** had temples of idols in them.

**BETHANY**, *house of song*, or *humility*, or *grace*, a considerable village at the foot of mount Olivet, almost two miles east from Jerusalem. It was the residence of Lazarus, and his sisters Martha and Mary. Here Mary poured the oil upon Christ's head, John xi. and xii. It is now quite inconsiderable; but they still pre-

tend to show you Lazarus's castle and grave, which the Turks use for a place of devotion. About a bow-shot distant, they show you the house of Mary Magdalene; and, at the foot of the hill, you are shown the well of which the apostles used to drink.

**BETH-ARAM**, **BETH-ARAN**, *house of height*, a city of the Reubenites, to the north-east of the Dead sea, and afterwards called Livias, Numb. xxxi. 36. Josh. xiii. 17.

**BETH-AVEN**, the same with Bethel; one of the cities where Jeroboam set up his golden calves, whence the prophet, Hosea iv. 15. calls it in derision **BETHAVEN**, *the house of vanity* or *idols*, instead of **BETHEL**; i. e. *the house of God*, the name the patriarch Jacob formerly gave it, when he had the vision of the mysterious ladder at that place, Gen. xxviii. 12. (2.) There was a Bethaven a distinct town, Josh. vii. 2. to the south-east of Bethel, and near it. See **BETHEL**.

**BETHBARA**, *the house of his son*, a place where Gideon called the Ephraimites to post themselves, to stop the flying Midianites. If this be the same with **BETHABARA**, it seems plain that it was south of the Galilean sea; as there the Midianites crossed the Jordan; and there the borders of Ephraim were, Judg. vii. 24.

**BETHCAR**, *the house of knowledge*, a city of the Danites. Thus far the Hebrews, under Samuel, pursued the Philistines; and near to it he set up his Eben-ezer, 1 Sam. vii. 11.

**BETHEL**, *the house of God*, a city about eight, some say twelve, miles northward of Jerusalem, and a mile westward of Ai. The place was originally called **Luz**, from the almond and hazel bushes that grew here.—Here Jacob lodged under the open sky, as he went to Padan-aram. An eminent vision which he there enjoyed, made him call it **BETHEL**, *the house of God*. About 30 years after, he pitched his tent here for some time. The Canaanites built a city on the spot, and called it **Luz** or **Beth-**

el. Joshua took it, with Ai, and gave it to the Ephraimites. These, after Joshua's death, resolved to expel the Canaanites, who had re-fortified it. One of the inhabitants showed them a secret passage into it, upon condition that he and his family should have their lives spared. This man and his family retired to Arabia, where he built another city called Luz. The other inhabitants were put to the sword. In Bethel, Jeroboam set up one of his idolatrous calves, on which account it was called Aven, or Beth-aven, *the temple of idols, wickedness, or vanity*.—Bethel was wrested from the Israelites by Abijah, 2 Chron. xiii. 19. but soon after retaken. The Assyrians made terrible slaughter and ravage in it, Hos. x. 8.

BETHER, *divisions*: whether this was a distinct place, or the same with Betharam, Bethhorn or Bithron, I know not; but some mountains near it are represented as abounding with deer; if we may not rather render the words, *the mountains of cliffs, or divisions*, Song ii. 17. A city called Bither, or Bitter, sustained a terrible siege about 100 years after Christ's death. It is said, the blood which ran down the river stained the sea four miles from the shore. Eusebius thinks this place stood near Jerusalem; but more probably it stood near mount Carmel, and at no great distance from Cesarea.

BETHESDA, *the house of mercy*, a pool on the east of Jerusalem. The name signifies, either a *draught-house*, or a *house of mercy*; so called, because a public bath was here erected; or because God graciously bestowed a healing virtue on the waters of it. As it lay but a little to the north-east of the temple, the sacrifices might be washed in it; but it did not thence derive its healing virtue. Some years before our Saviour and divine Healer came in the flesh, an angel, on some occasions, descended, and troubled the waters of this pool. Whoever first, after the agitation, bathed himself in it, was

healed of whatever disease he had. Multitudes of distressed persons, therefore, waited in its five porches till the water was moved. One man, afflicted 38 years, attended, but was at last cured by our Saviour; the healing virtue of whose blood, spirit, and word, the pool no doubt typified, John i. 1—6. It is said to be now 120 paces long, 40 broad, and eight deep, but empty of water.

BETH-GAMUL, *house of recompense*, a city of the Reubenites, but afterwards seized by the Moabites, and ravaged by the Chaldeans, Jer. xlviii. 23.

BETH-HACCEREM, *the house of the vineyard*, a city standing on a hill, it seems noted for vineyards, between Jerusalem and Tekoah.—Hence the alarm of the Chaldeans' approach was given to the former, Jer. vi. 1. And here Malchia, a repairer of the wall of Jerusalem, was prince, Neh. iii. 14.

BETH-HOGLA, *house of festival*, a city about halfway between Jericho and Jordan; it pertained to the Benjamites, Josh. xviii. 21.

BETH-HORON, *the house of wrath*, two cities of this name, the one in a lower situation than the other, pertained to the tribe of Ephraim, 1 Chr. vii. 24. Solomon repaired and fortified Beth-horon the Nether, 1 Kings ix. 17.

BETHINK *themselves*; consider and repent of their sins, 1 Kings viii. 49.

BETH-JESHIMOTH, *house of desolation*, a city of the Reubenites, about ten miles east of Jordan. The Moabites seized on it: and at last it was destroyed by the Chaldeans, Josh. xiii. 20. Ezek. xxv. 9.

BETHLEHEM, *house of bread*, (1.) A city of Judah, about six miles south of Jerusalem, and situated in a declivity of a hill. It is also called Ephratah and Ephrath, and its inhabitants Ephrathites, from its founder. It was never considerable for wealth or extent, but for giving birth to Ibzan, Elimelech, Boaz, David, and chiefly to Jesus the promised Mes-

siab, Gen. xxv. 16. 19. and xlviii. 7. Ruth. i. 2. Psa. cxxxii. 6. Mic. v. 2. Micah the prophet no way contradicts Matthew the evangelist, with respect to its greatness. It might be *little* and yet *not the least*. Besides, Matthew only relates the Jews' rehearsal of the text in Micah, Matt. ii. 6. Moreover, TZAHHIR, rendered *little*, in Mic. v. 2. may there, and in Jer. xlviii. 4. and xlix. 20. Zech. xiii. 7. be rendered *considerable, chief*. Bethlehem is still much visited by pilgrims. Here is a convent of the Latins, another of the Greeks, and a third of the Armenian Christians; here they show you the stable where Christ was born, the manger which he had for his cradle, the grotto where he and his mother lay hid from the rage of Herod before they departed for Egypt. About half a mile to the eastward, you are shown the fields where the angels appeared to the shepherds, Luke ii. 1—12. Matt. ii. 1.

2. BETHLEHEM, a city of the Zebulunites, Joshua xix. 15.

BETH-MEON; see BAALMEON.

BETH-PHAGE, *house of early figs*, a small village belonging to the priests; it was hard by Bethany, and near two miles east of Jerusalem. Here our Saviour obtained the ass for his lowly triumph, Matt. xxi. 1.

BETHSAIDA, *house of hunting or fishing*, a city of Galilee; but whether it lay at the north-west, north-east, or rather south-east side of the sea of Tiberias, is not agreed. Its name imports, that it was a place of fishing or hunting; and, on which side soever the Jordan it lay, it was commodious for both. The adjacent country abounded with deer, and the sea with fish. It is said Philip the tetrarch formed it into a magnificent city, called Julias, after the name of Augustus the emperor's daughter. Others will have Julias to be the same with Golan in Bashan. Peter and Andrew were natives of Bethsaida, John i. 44. Here Christ opened the eyes of a blind man, by anointing them with saliva, Mark

viii. 22—26. Here many of Christ's miracles were performed, and contemned; vengeance overtook the despisers, the place being one of the first and most terribly distressed by the Romans, Matt. xi. 21, 22.

BETH-SHAN, *house of ivory*, or BETH-SHEAN, a city of the Manassites, on the west of Jordan, and about 75, or rather 60, miles north-east of Jerusalem, and at the east end of the plain of Jezreel, Josh. xvii. 11. The Canaanites long detained it; and perhaps their being in alliance with the Philistines, was the reason why Saul's corpse was hung up on its wall, Judg. i. 27. 1 Sam. xxxi. 10. According to Pliny, it was afterwards called Scythopolis, from the encampment of the Scythians, who about the time of Josiah, made a terrible irruption into Western Asia: but others think it was so called from the *Succoth*, or *booths*, built thereabouts by Jacob in his return from Padan-aram, Gen. xxxiii. 17. 18.

BETH-SHEMESH, *house of the sun*, (1.) A city of the tribe of Judah, given to the priests. Its name leads one to think that the Canaanites here had a *temple to the sun*, Josh. xxi. 16. It stood about 30 miles westward of Jerusalem. The kine, with which the Philistines sent back the captive ark, brought it to Bethshemesh. The inhabitants profanely looked into it, and were destroyed of the Lord, to the number of 70 principal men, and 50,000 commons. Bochart and others think the words ought to be rendered *seventy men, even fifty out of a thousand*. They can hardly think that God would so severely punish a mistaken look; they cannot believe Bethshemesh could afford 50,000 persons capable of offending. This reasoning has no great strength. God alone knows what severity is proper to be exercised on the breakers of his law. Numbers, besides the inhabitants of Bethshemesh might be gathered on that occasion, 1 Sam. vi. 12—19. Near this place, Jehoash king of Is-



rael defeated and took Amaziah prisoner, 2 Chron. xxv. 21. The Philistines took this city from king Ahaz, 2 Chron. xxviii. 18.

2. BETH-SHEMESH, a city on the frontiers of Isachar's lot: but whether it be the same that pertained to the tribe of Naphtali, and out of which they expelled not the Canaanites, is uncertain, Josh. xix. 22, 38. Judg. i. 33.

3. BETH-SHEMESH in Egypt, the same as AVEN, or ON, Jer. xliii. 13.

BETH-SHITTAH, *house of thorns*, a place whither the Midianites fled when they were routed by Gideon. It probably lay to the south-west of the sea of Tiberias, and belonged to the Mannassites, and abounded with Shittah-trees, Judg. vii. 22.

BETH-TAPPUAH, *house of an apple-tree*, a city or town on the south-west border of Canaan. It is said to have lain 14 miles beyond Raphia: and, if so, could be at no great distance from the Nile. Its name denotes it famous for *apples*, or having a *temple* sacred to the god of that fruit, Josh. xv. 53.

BETHUEL, *sonship of God*, (1.) The son of Nahor and Milcah, cousin of Abraham, and father of Laban and Rebekah, Gen. xxii. 20. and xxiv. 15, 29. and xxviii. 2. (2.) Bethuel, or Bethul, perhaps the same with Chesil, a city of the Simeonites. Could we credit the apocryphal history of Judith, here or rather at another place of this name, a good way northward, Holofernes, the Assyrian general, was slain by her, and a great deliverance wrought for Israel, Josh. xiv. 4. iv. 29, 30.

BETHZUR, *house of strength*, a noted city on the south of Judah, and confines of Edom, and at no great distance from Hebron. Rehoboam fortified it, Josh. xv. 53. 2 Chron. xi. 18. In the Maccabean war it was extremely strong. Lysias, the Syro-Grecian general besieged it with an army of 65,000 men. Judas Maccabeus came to succour it, and Lysias was forced to retreat: but next year the Syrians took and re-

tained it for some years, till Jonathan the Maccabee wrested it from them.

BETIMES, (1.) Early in the morning, Gen. xxvi. 31. (2.) Seasonably; on every proper occasion, 2 Chron. xxxvi. 15. (3.) Continually, carefully, Job viii. 5.

To BETRAY, dishonestly to give up one to his enemies, 1 Chron. xii. 17. Matt. xxvi. 2, 16, 21, 48.

To BETROTH, or ESPOUSE, to promise, or contract marriage. Deut. xxviii. 30. God *betroths* or *espouses* people to himself, when he puts them into the relation of a church to himself, Jer. ii. 2. chiefly when he unites them to Jesus Christ, that they may have an interest in his grace and glory, and he and they may rejoice in one another. He betroths them to himself in *righteousness*, consistently with his essential righteousness; and in *judgment*, with great wisdom and prudence; and in *faithfulness*, in fulfilment of his covenant and promise, and sincerely determined to fulfil the marriage-trust towards them; and in *loving-kindness and mercies* to their persons, so base, wretched, guilty, vile, and rebellious, Hos. ii. 19, 20. Of this, ministers, by the preaching of the gospel, are happy instruments, 2 Cor. xi. 2.

BETTER, (1.) More valuable; preferable, Eccl. ix. 4, 16, 18. (2.) More acceptable, 1 Sam. xv. 22. (3.) More able and wise, Dan. i. 20. (4.) More convenient, 1 Cor. vii. 38. (5.) More easy, Matt. xviii. 6. (6.) More advantageous, Phil. i. 23. (7.) More holy, 1 Cor. viii. 8. (8.) More safe, Psa. cxviii. 8. (9.) More comfortable, Prov. xv. 16. 17.

God's love is *better than life*, is more sweet, pleasant, profitable, sure, and honourable, Psa. lxxiii. 3. Christ's love is *better than wine*; we cannot sinfully exceed in desire of, or delight in it; it is obtained without money and without price; it never loses its sweetness and virtue: our living on it by faith renders us active, holy, and zealous for God, content

with our lot, happy in ourselves, and a comfort to all around us, Song i. 2. His obedience and suffering are a *better sacrifice* than the Jewish, in respect of matter, manner of oblation, efficacy, and fruit, Heb. ix. 23. His blood speaks *better things* than that of Abel: it purchases and procures full remission, and eternal salvation, to his enemies and murderers: whereas Abel's imprecated vengeance on his murderer, Heb. xii. 24. He, his fruit, word, and saving instruction, are *better than gold, than rubies*; are more valuable, delightful, useful, exalting, and durable, Prov. viii. 14, 19. and iii. 14. Psa. cxix. 72. His priesthood, and the promises of the gospel, are a *better hope*: a more clear, sure, and extensive ground of hope, for all the blessings of time and eternity, than the Jewish sacrifices and shadows could be, Heb. vii. 19. The *better covenant*, established on *better promises*, is the gospel dispensation, which, with respect to its freedom, firmness, benefits conferred, honour, and use, is far preferable to the national covenant made with the Hebrews at Sinai: it promises far more valuable blessings than the quiet possession of Canaan. Our condition under the gospel, is a *better thing* than theirs under the law. Our revelation is more plain, full, and extensive; our ordinances are more clear, spiritual, and easy: we have the substance of their ceremonies, with infinite advantage, in Christ's birth, life, death, resurrection, and ascension; have a more abundant and wide-spread effusion of the Holy Ghost, and a more eminent freedom from the impression of the broken law on our conscience, Heb. xi. 40.

A day in God's courts is *better than a thousand* elsewhere. Fellowship with him is infinitely more delightful, profitable, and honourable, than any earthly advantage, Psa. lxxxiv. 10. A little that a righteous man hath, his dinner of herbs, or dry morsel, is *better* than the wealth or delicate provision of the wicked. It

springs from God's love, is attended with his blessing, and is a mean of drawing the affections and thoughts to him, Psa. xxxvii. 16. Prov. xv. 16, 17. and xvi. 8. and xvii. 1. The saints' resurrection is *better*, more glorious and happy, than a recovery from a state of affliction; or a miraculous restoration to natural life; or the resurrection of the wicked to everlasting damnation, Heb. xi. 35. Heaven is a *better country*; its inhabitants are far more holy, honoured, and happy, than those on earth: and their being with Christ is *far better* than to be with saints in ordinances on earth; they are freed from every temptation and trouble, and clearly see, and fully enjoy, and delight in God, as their *all in all*, Heb. xi. 16. Phil. i. 23. It is *better* to marry than to burn; the greatest trouble is to be chosen, rather than indulge sinful desires, however secret. Sorrow and mourning are *better* than laughter and mirth: they tend more to awaken a concern about eternal things, Eccl. vii. 2, 3. Death, or the end of a man, is *better* than his birth or beginning; as, in the former, he goes out of worldly trouble, whereas in the other, he enters into it: and an untimely birth is *better* than either, as it never enters into trouble, Eccl. iv. 2, 3. and vi. 4, 5, 6. and vii. 8. *Better is the light of the eye, than the wandering of the desire*. It is *better* to enjoy the little that one has, than to indulge an anxious desire after more, Eccl. vi. 9. Nothing is *better* than for a man to eat, drink, and enjoy the fruit of his labour. It is both advantageous and honourable for a man to be free in his mind from anxious care, and take a moderate use of what God brings to his hand, Eccl. ii. 24. and iii. 12, 13. and viii. 15.

BEULAH, a name given to the Jewish nation and church of God in the latter days, importing their marriage to Christ, as their husband and sovereign Lord, Isa. lxii. 4.

To BEWAIL, to mourn over with deep sorrow, Lev. x. 6. Deut. xxi. 13.

To **BEWARE**, to take heed, to be on our guard, Gen. xxiv. 6. To *beware* of Christ, is to have a due and holy awe of him on our spirit, and carefully to guard against every thing tending to offend him, Exod. xxiii. 21. To *beware* of men, is to take heed lest they deceive us, Mark xii. 38. To *beware* of sin, is to avoid every appearance of it, and temptation to it; and, to the utmost of our power, watch against and oppose it, Matt. xvi. 6.

To **BEWITCH**, wickedly to deceive and hurt, by juggling tricks and diabolic charms, Acts viii. 9. False teachers *bewitch* men, when, by Satanic methods of guileful reasoning, specious pretences to holiness or learning, apparent miracles, or proud boasting, they deceive their minds, and destroy their souls, Gal. iii. 1.

To **BEWRAY**, to show, discover, Prov. xxvii. 16.

**BEYOND**, (1.) On the other side of, Deut. xxx. 13. (2.) Further than, Numb. xxii. 18. To know the signification of *beyond*, *on the other side*, or *on this side*, it is necessary to know where the sacred writer was at the time of writing. Thus, beyond or on the other side of Jordan, with Moses, who gave his finished books to the Hebrews eastward of Jordan, signifies the west side of that river. While such as lived or wrote on the west of Jordan, call the east side *beyond* or *the other side*, Deut. iii. 25. and xi. 30. Josh. ix. 10. and xiii. 8. The Hebrew word **HEBER** ought sometimes to be rendered *on this side*, as Joshua xii. 7, Deut. i. and perhaps Gen. i. 10. *Beyond measure*, is exceedingly, Mark vi. 51. To go *beyond*, and *defraud*, is to exceed the conditions of bargain, and laws of honesty; or to transgress the rules of chastity, and rights of marriage, 1 Thess. iv. 6.

**BEZALEEL**, *in the shadow of God*, the son of Uri, of the tribe of Judah; and Aholiab, the son of Ahisamach, of the tribe of Dan; were two noted artificers, called of God, and eminently qualified

with wisdom and skill; they had the chief direction of framing the various appurtenances of the Mosaic tabernacle, and performed every thing with the greatest exactness. Thus we may see that every good and perfect gift cometh from above, from the Father of lights, James i. 17. And surely the best gifts should be employed in the best work: of building a place of worship for God, or raising a church to the honour of his name, Exodus xxxi. and xxxvi.—xxxix. chapters.

**BEZEK**, *lightning*, (1.) A city in the lot of Judah, on the east side of a hill, about two miles from Beth-zur, and a good way westward of Bethlehem. Here Adoni-bezek reigned, and was taken prisoner, Judges i. 4—7. It was a small village about 100 years ago. (2.) A city southward from Beth-shan, and on the west of Jordan. Here Saul reviewed his army before he crossed the Jordan, in his march to relieve Jabesh-gilead, 1 Sam. xi. 8.

**BEZER**. See **BOZRAH**.

**BIBBER**, a great drinker, Matt. xi. 19.

**BIBLE**, the name commonly given to the collection of the sacred writings, which are the sole standard and rule of our faith and practice. It is called by the Jews the *Mikra*, or *Lesson*; the Christians often call it, *the sacred books*; *the oracles of God*; *the volume of inspiration*; *the book of God*, &c. It was always distinguished into books, but not into chapters and verses as now. It appears, from Clemens of Alexandria, Athanasius, and others, that in the early ages of Christianity, it was divided into a kind of short paragraphs. The division of it into the present form of chapters, is generally ascribed to Arlott, a Tuscan monk, or rather to Hugo Cardinalis, in the 13th century. But it is plain, from the works of Theophylact on the Gospels, that it must have taken place at least 200 years sooner. Such as believe the authenticity of the Hebrew punctuation, reckon the Old Testament to

have been always divided into verses; but these were not numbered as now, till probably Mordecai Nathan published his Hebrew concordance, about A. M. 1450. About 1551, Robert Stephen, a French printer, divided the New Testament into verses. It is, therefore, no wonder this division into chapters and verses is not altogether just; nor is it any crime to correct it. The division of the New Testament into sections by Doddridge is not injudicious.

At present, our BIBLE consists of the Old and New Testaments; the former was written before, and the latter since, the incarnation of Christ; the former, excepting a part of Ezra and Daniel, and a verse of Jeremiah, written in the Chaldaic, are in the Hebrew language. The latter is written in Greek, but very different from that of Homer, and other celebrated authors. Both were written in the language which was then best known to the church of God; a sure token that every nation whither the gospel comes should have access to the scriptures in their own language.

Whether the Old Testament was written in the Chaldaic character, in which it now appears, or in the Samaritan; and whether the vowel and disjunctive points be of divine authority or not, has been warmly debated. In both cases, I incline to the former sentiment, but readily allow, our opponents have produced no inconsiderable appearance of arguments on their side, and that sundry of our learned assistants have unwarily carried the affair of the points too far, and so rendered their cause less defensible. It must be allowed, that Boston hath treated the affair of the accents with great care and judgment.

About the time of our Saviour, the Jews distinguished their Bible into 22 books, correspondent to the 22 letters of their alphabet, viz. the five books of Moses; 13 of the prophets, Joshua, Judges, and Ruth, Samuel, Kings, and Chronicles, Isaiah, Jeremiah, and

Lamentations, Ezekiel, Daniel, the 12 lesser prophets, Job, Ezra, Nehemiah, and Esther; and four *Hagiographs*, or holy writings, Psalms, Proverbs, Ecclesiastes, and Song of Solomon. Thus, *the law of Moses, the Prophets, and the Psalms*, were comprehensive of the whole, Luke xxiv. 44. The modern Jews reckon 24 books, which they suppose to have three different degrees of authority. To the five books of Moses, they ascribe the highest authority. To the former prophets, writers of Joshua, Judges, Samuel, Kings, and the latter, viz. Isaiah, Jeremiah, Ezekiel, and the books of the lesser ones, they ascribe a lower inspiration and authority. To the other eleven books, of Psalms, Proverbs, Job, Song of Solomon, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra, Nehemiah, and Chronicles, they scarcely ascribe any proper inspiration, but a mere superintendency of God's Spirit, leaving the writers in a great measure to the direction of their own reason. The Christian division of the Old Testament is far more proper. The historical books, which are most plain and necessary for the understanding of doctrines and predictions, are placed first, ending with Esther; the doctrinal books, ending with Solomon's Song, are placed in the middle; the prophetic books, to the knowledge of which an acquaintance with both histories and doctrines is necessary, are placed last in order. But in all the three parts, histories, doctrines, and predictions, are often intermixed.

Several books mentioned in scripture, as of Jasher, of the ways of the Lord, and the annals of the kings of Israel and Judah, are now lost; but they never had more than human authority. It is a dishonour to Christians, that ever the books of the APOCRYPHA were supposed canonical, or bound up among the oracles of God. Just before Josiah's reign, the canonical books then extant seem to have been mostly destroyed; hence he and his courtiers were so much surprised

at the contents of a book of the law, perhaps an original manuscript authenticated copy, found in the house of the Lord. No doubt a variety of copies were transcribed from it. In vain it is pretended that the inspired writings were lost during the Chaldean captivity, and restored by Ezra. Daniel had the book of Jeremiah to peruse; chap. ix. 2. Can we doubt but other godly persons also had copies? or that even Samaritans wanted copies of the law? It is nevertheless probable, that Ezra, under divine direction, corrected a copy of the sacred books, and caused others to be transcribed from it. To elucidate the history, he added various sentences, and sometimes changed the ancient names of cities, or persons, into such as were modern. Whether he added the vowel points, and the *keri-ketib*, various readings, or marginal corrections, to the number of 900 or 1000, we dare not decide. As the book of Nehemiah carries down the genealogy of the high-priests, and that of 1 Chronicles in the line of Zerubbabel, to near the time of Alexander the Great; it is probable the books of Malachi, Ezra, Nehemiah, Esther, and Chronicles, were admitted into the sacred canon more than 100 years after Ezra's death.

The Jews divided the Pentateuch, or law of Moses, into 54 sections, answerable to the number of Sabbaths in their third or intercalated year. In other years they joined two short sections, on two different Sabbaths, that they might publicly read the whole law every year in their worshipping assemblies. They subdivided it into a number of lesser sections, where, it seem, their readers stopped to give the sense, or hand the book to another. About A. M. 3840, Antiochus prohibited the reading of the law; they therefore substituted 54 sections of the prophets in its stead. After Judas Maccabeus restored their worship, the two were conjoined, and a section of the law, and another of the prophets, were read every Sabbath.

The manuscript Bibles of the Jews in Spain are far more correct than those of Germany; but scarcely any of either are thought to be above 600 or 700 years old. In the 16th century of the Christian era, Bomberg printed a vast many Hebrew Bibles in 4to and folio. The folio edition 1548, with the Masora, Chaldee paraphrases, and commentaries of Jarchi, Aben Ezra, and David Kimchi, is the most exact. From this, about 70 years after, Buxtorf and Leo Modena printed their Rabinic Bibles at Basil and Venice. An infinity of Hebrew Bibles, in almost every form, have been printed. Those of Leusden and Athias, in 1667, have a glorious character, but none, in exactness, are equal to those of Manasseh ben-Israel in 1635, and especially those of Vander Hooght in 1705. Nor are those of Proop, Jablonski, Opitius, Michaelis, and Simon, unexact, especially the former. Kennicot has long since published his Bible complete, after having collated nearly 700 copies of MS. It is the most perfect edition of the Hebrew text, with all the various readings of the different manuscripts. — When the Jews in their captivity learned the language of Chaldea, and forgot part of their own, it was proper for the reader of the law to stop at the end of a sentence, and give the sense, Neh. viii. 8. This produced a variety of paraphrases or Targums; but no literal translation of the Bible into the Chaldean tongue. That of Onkelos on the Pentateuch, or five books of Moses, composed about the time of our Saviour, is by far the most literal and sensible. The Targum of Jerusalem, on the same books, is written in a very obscure language, and we have no more than shreds of it. Another large paraphrase on the Pentateuch, stuffed with plenty of fables, is ascribed to Jonathan the son of Uzziel, though, if we can judge by the style, it is none of his. Jonathan has, indeed, a paraphrase on the former and latter prophets, and which is far from being contemptible. The author of the paraphrase on the



**Psalms, Proverbs, Job, Song of Solomon, Ruth, Lamentations, Ecclesiastes, and Esther, is not certainly known. It is pretty large, frequently useful, and not seldom whimsical. There is also a Targum on the two books of Chronicles. Its importance I know not. The Samaritans, whom the Assyrians placed in the land of Israel, have a double Pentateuch; one in the Hebrew language, but Samaritan characters, little different from the Hebrew, except in the years of the patriarchs before Abraham, and in what relates to mount Gerizim, and in a number of inaccuracies; another in their own language, which is a corrupt Hebrew or Chaldaic, and which is not altogether despicable.**

**According to Aristobulus, the Pentateuch and Joshua, if not other books, must have been translated into Greek before the time of Alexander the Great: and it is supposed the Grecian philosophers borrowed a part of their knowledge therefrom. The Greek version ascribed to *seventy interpreters* was not composed till a considerable time after. Could we believe Aristeeas, Josephus, Philo, Justin Martyr, and Epiphanius, it was done by 72 Jewish interpreters, by the command of Ptolemy Philadelphus, king of Egypt, for the use of his library; and with the exactness of miraculous inspiration; but the evident marks of fable interwoven with their account, the vast difference in various parts of that version, the obvious inaccuracy of the greater part of it, do sufficiently refute it. It is more probable the Pentateuch was translated for the use of those renegade Jews, who built a temple, and established the worship of their country, at Heliopolis in Egypt, about 150 years before our Saviour's birth; and that the rest, which is far less exact, was translated by various hands. This version, however, paved the way for the spread of the gospel, and was very much used in the primitive church, as well as among the Hellenist Jews, and is still of great use for settling the**

**meaning of some Hebrew words. The principal printed editions of it are, (1.) The *Complutensian*, published by cardinal Ximenes, *A. D.* 1515. It was altered in a variety of places, to make it correspond with the Hebrew; and so is the best version in Greek, but not the true Septuagint. (2.) The *Venetian*, printed from a manuscript. It has been often reprinted at Strasburg, Basil, &c. and altered in some places, to bring it nearer the Hebrew. (3.) The *Vatican*, printed at Rome 1587, from a fine manuscript of the pope's library. This, and the various readings of the excellent Alexandrian manuscript, are inserted in Walton's Polyglot, (4.) Grabe's *Alexandrian* copy at Oxford 1707, but sometimes altered as he thought fit.**

**Christianity had scarcely spread in the world, when new translations of the Old Testament were published in Greek. About *A. D.* 128, Aquila, a Jewish proselyte of Pontus, published one very literal, perhaps out of hatred to the Christians, who had excommunicated him. About 200, Symmachus, who by turns was a Jew, a Samaritan, a Christian, and an Ebionite, published another, adhering to the *sense* rather than to the *letter*.—About the same time, or perhaps 20 years sooner, Theodotion, first a Marcionite, and then a Jew, published another, in which he struck into a medium between the two former, his version being neither quite literal, nor too far distant from it; and so preferable to them both. There were other two Greek versions, whose authors are not known. In the fourth century, Lucian Martyr, Hesychius, and Sophronius, made each of them a translation.**

**The New Testament, in its original Greek, has had an infinity of editions. Those of Alcala, Erasmus, Stephens, and Beza, have been generally copied by others. Those of Mills, Kuster, and Wetstein, and Bengelius, with the various readings, are the most valuable. Mills hath shown a surprising fondness for collecting as many**

as he could, to about 80,000, for which he hath been abused by some, severely chastised by Whitby, and candidly corrected by Bengellus; the two latter have omitted thousands of the most trifling. This vast number of various readings is so far from weakening the authority of scripture, that it mightily confirms it; they have been collected by the friends of Christianity, which shows their scrupulous exactness in trying their own cause. . Not one of the vast multitude tends to overthrow one article of faith, but are conversant about accents, letters, syllables, and things of smaller moment; and, by comparing a multitude of copies, the genuine reading is easily established. Of the books of the New Testament, the first five are historical, the next 21 epistolary, and the last is prophetic. Some heretics have attempted to add spurious Gospels, Acts, and Epistles; but these were always rejected by the Christian church. The Syrian version of the whole scripture is considerably ancient and useful. It is pretended that Solomon procured for the Syrians a version of the inspired books then extant: and that Abgarus, king of Edessa, soon after the death of our Saviour, procured a version of the rest of the Old Testament. It is far more probable that the Christians of Antioch procured the whole translation about A. D. 100. It is certain the version is ancient. In the Old Testament, it too often leaves the original Hebrew, to follow the Samaritan or Septuagint; and leaves out the title of the Psalms, to insert their contents. Nay, there is a Syriac version of the Old Testament done from the seventy.

In the first ages of Christianity, the Romans and others of the Western church had a variety of Latin translations. One called the Vulgate, and one the Old Testament, translated almost word for word from the Septuagint, was most generally received. Jerome, the only father of the Latin church who seems to have understood the Hebrew language to

purpose, formed a new version from the originals. This being better, was in some churches preferred to the Vulgate. Some contention about the two versions happening, the Vulgate was corrected by that of Jerome, and so one made of both. This, sufficiently corrupted by the scribes, is used by the Romish church, it having received the sanction of authenticity from the council of Trent. Pope Sextus, however, afterwards corrected some thousands of faults in it; and Clement VIII. his successor, added some thousands more of corrections, some of which are for the worse. Nor is Bellarmine mistaken in avowing that a number of places still need a farther amendment. Jerome's own version was published at Paris 1693, by Martianay and Pouget.

Chrysostom and Theodoret assure us, that the Old and New Testaments were, in their time, found in the Syrian, Indian, Persian, Armenian, Ethiopic, Scythian, and Samaritan languages. About A. D. 900, or later, Saadiah Gaon, a Jew, translated the Old Testament into Arabic. Another of Mauritania translated the Pentateuch; and Erpenius printed his work. A bishop of Seville formed an Arabic translation about 719. Risius, a monk of Damascus, also translated the New Testament. Another Christian, who lived in Egypt, formed another translation. Who were the authors of the Arabic version in the London Polyglot, we know not. It has been generally done from the Alexandrian Greek copy, and is not exact, but nevertheless useful.

The Ethiopians of Abyssinia have a version of the whole Bible, which they ascribe to Frumentius, a bishop of the fourth century. In that part of the Old Testament which we know, it much corresponds with the Alexandrian copy of the Septuagint, and the New is far from exact; but whether owing to the copy, or to the ignorance of the printer and corrector, we dare not determine. It is certain the Ethiopian who inspect-

ed the printing of the Roman edition 1548, complains grievously that he understood not the art of printing, and that the workmen understood not the language, and scarcely the letters.

The Copts, or remnant of the ancient Egyptians, have a pretty ancient translation of the Bible: the Old Testament done with considerable exactness from the Alexandrian Septuagint, but never was printed that I know of. The New was printed at Oxford in 1716. But Jablonski and La Croze have a low opinion of this work, especially the Latin translation.

The Persians have some manuscript versions of the Bible: the Pentateuch, by rabbi Jacob, a Jew, and the Gospels, by Simon a Christian, are inserted in the London Polyglot: neither is ancient; and the last is far from being correct.

The Armenians have a translation of the Old Testament, done from the Septuagint, by Moses Grammaticus, and two others, about 1400 years ago. It was done from the Syriac and Greek. In 1666, it was corrected or corrupted from the Vulgate, and printed at Amsterdam, under the direction of an Armenian bishop. Theodorus Patreus procured an impression of an Armenian New Testament at Antwerp in 1668, and of the whole Bible in 1670.

The Georgians have the Bible in their ancient language; but that being now almost obsolete, and themselves in general brutishly ignorant, few of them can either read or understand it.

The Russians have the Bible in their Slavonic tongue, done from the Greek by Cyril, their apostle. It was published in 1581; but being too obscure, Ernest Glik, a Swedish captive, above 90 years ago, began to form another. He died before he finished it. Peter, the emperor, ordered a number of his most learned clergy to complete the work. I suppose it was printed, and that those Bibles, distributed by royal

authority about 1722, were of this translation.

The most ancient German translation is that of Ulphilas, bishop of the Goths, about 360; but he left out the books of Kings, lest they should have excited his savage countrymen to war. Towards the end of the 16th century. Junius professed to publish an edition of it, from a manuscript found in the abbey of Verden, written in letters of silver. An anonymous version was printed at Nuremberg in 1477. Between 1521 and 1532, Luther composed his translation, but Michaelis, La Croze, and Bayer, think this was not the Gothic version of Ulphilas, but one about 200 years later; and published it in seven parcels, as it was ready. Some persons of quality, masters of the German language revised it. Two Popish versions, the one of Eckius on the Old, and Emzer on the New Testament, and another of Ulembergius, were published to sink the credit of Luther's: but the Protestants of Germany and Switzerland still use it a little corrected. About 1660, a project was on foot to have it corrected to purpose; but I suppose the death of the great Hortinger rendered that design abortive. About 1604, Piscator turned the Latin translation of Junius and Tremellius into a kind of German, but too much latinized. About 1529, the Anabaptists published their German translation at Worms. In 1630, John Crellius, a Socinian, published his New-Testament at Amsterdam, and Felbinger his in 1660. About 1680, Athias published an Hebrew-German translation of the Old Testament, for the sake of his Jewish brethren, and Jekuthiel another; but both, especially the latter, distorted several texts relative to the Messiah, &c. Schmidt's German translation appears to have been not much more prized.

The first Polish version of scripture is ascribed to Hadewich, the wife of Jagellon duke of Lithuania, who embraced Christianity, A. D. 1390. In 1596, the Protestants published ano-

ther formed on Luther's translation. About three years after, James Wiek, a Jesuit, and some of his brethren, published another more to the Popish taste. The Socinians published two versions to their taste, in 1562 and 1572.

About 1506, the Bohemian Taborites published a Bible in their language, done from the Vulgate. In the end of the 16th century, eight Bohemian divines, after a careful study of the original languages, at Wittemberg and Basil, published a version from the original text.

In 1534, Olaus and Laurence published a Swedish Bible, done from Luther's German translation. About 1617, Gustavus Adolphus ordered some learned men to revise it. Since which time, it has been almost universally followed in that kingdom. The translation into the language of Finland, I suppose was done from it. In 1550, Peter Palladius, and three others, published a Danish version, done from the German of Luther. In 1605, Paul Resenius, bishop of Zealand, published another. In 1624, John Michel published his version of the New Testament. The Icelanders have a version of the Bible in their language; but I know nothing of the author.

The Flemish or Dutch Bibles, composed by Papists, are very numerous; but, except that of Nicholas Vink in 1548, are, for aught I know, all anonymous. The Calvinists of the Low Countries long used a version done from Luther's; but the synod of Dort appointed some learned men to form a new one from the originals. It was published in 1637. Which translation upon the whole is thought to be tolerably exact.

In 1471, an Italian Bible, done from the Vulgate, by Nicholas Malerme, a Benedictine monk, was published at Venice. Anthony Bruciohi published another in 1530. The council of Trent prohibited it. The Protestants have two Italian versions: the one by the celebrated Diodati, published in 1607, and with corrections in 1641.

He gives a half paraphrase, rather than a translation. The other by Maximus Theophilus, and dedicated to the duke of Tuscany, about 1551. By an order of king James of Arragon to burn them, we find there were a number of Bibles in Spanish, about 1270; probably the work of the Waldenses. About 1500, a Spanish version was published, but the translator is unknown. In 1543, Driander published his version of the New Testament, and dedicated it to king Charles the 5th. After long private use of it, the Jews published their Spanish version of the Old Testament in 1553. Cassiodore, a learned Calvinist, published his Bible in 1569. Cyprian de Valera corrected and republished it in 1602. About A. D. 1160, Peter de Vaux, chief of the Waldenses, published the first translation of the Bible in French. About 1290, Guinard les Moulins formed a translation, and which, it is probable, Menard published in 1484. About 1380, Raoul de Presle made another. By order of the emperor Charles the 5th, the doctors of Louvain published another, 1550; but F. Simon says it scarcely differed from that of L'Empereur in 1534. Renatus Benoit published his French Bible in 1567, and Corbin his in 1643. The first is said to be pirated, and the other to be harsh in its style, adhering too closely to the Vulgate. In 1672, Isaac le Maitre de Sacy published his version with short notes, to point out the literal and spiritual sense. It was received with great applause. The New Testament of Mons, done from the Vulgate, and published in 1665, with the king of Spain and archbishop of Cambray's license, is in a most clear and agreeable style; but pope Clement the 9th, and Innocent the 11th, with a number of French bishops, furiously prohibited it. About 1670, Amelotte, pretending to have ransacked the various libraries of Europe, and with great care to have collated the ancient manuscripts, published his New Testament. To his shame, it was found he had scarcely noted any

new various reading of consequence: he himself was obliged to own that he had so boasted to procure a sale for his book. In 1697, Bohours and other two Jesuits, published their New Testament; but their strict adherence to the Vulgate has rendered their language harsh and obscure. In 1702, F. Simon published his New Testament, with some literal and critical notes: the bishops of Paris and Meaux quickly condemned it. Martianay published his New Testament in 1712.

There is a number of French Bibles translated by Protestants. Faber's version of the New Testament, was printed for those of Piedmont in 1534. Next year, Peter Olivetan's Bible was published at Geneva; and being often reprinted, with the corrections of Calvin and others, is now a work of considerable exactness. After some struggling with the French Protestant clergy, Diodati published his in 1644; but, like his Italian and Latin versions, the translation is too free, and near to the nature of a paraphrase. Castalio published his; but both version and language have too much of a foppish levity. Le Clerk published his New Testament at Amsterdam in 1703, with notes mostly borrowed from Grotius and Hammond. The States General prohibited it, as inclining to the Sabellian and Socinian heresies. La Cene published another, which shared much the same fate on account of its fancies and errors.

About *A. D.* 709, Adelm translated the Psalms into English Saxon. About the same time, Eadfred translated other parts of scripture; and the venerable Bede translated the Gospels, if not the whole Bible. About 890, king Alfred translated a great part of the scripture. An Anglo-Saxon version of some books by Elfric was published in 1699. A version of the Gospels was published by Parker, archbishop of Canterbury, in 1571; but the author is unknown. At the request of Lord Berkeley, John Trevisa translated the Bible into Eng-

lish, and finished his version in *A. D.* 1357, or according to others, in 1398. About 1360, John Wickliff composed his version, which is still extant in several libraries of England. In 1526, Tindal published his new Testament. Most of the copies were bought up for the fire, by bishop Tonstal and Sir Thomas More. The price enabled Tindal to proceed in the translation of the Old Testament. He was burnt in Flanders, just as he had prepared his Bible for a second edition. John Rogers, afterwards a martyr, finished the correction, and printed it at Hamburg, under the name of Thomas Matthews. Cranmer, and Miles Coverdale, further corrected it. Cranmer got it printed by public authority in England; and king Henry ordered a copy of it to be set up in every church, to be read by every one that pleased. By advice of the Popish bishops, he soon after revoked this order, and prohibited the Bible. When Coverdale, Knox, Samson, Goodman, Gilby Cole, and Whittingham, were exiles, during the Marian persecution, they framed another translation, with short notes, and got it printed at Geneva. It was much valued by the Puritans, and, in a about 30 years, had as many editions. The bishops heartily hated it, and made a new one of their own, which was read in the churches, while the Geneva translation was generally read in families. About 1583, Laurence Thomson published a translation of Beza's New Testament and annotations. In the end of the 16th and beginning of the 17th century, the English Papists at Rheims published a version of the whole Bible. It was crowded with barbarous terms, having notes calculated to support the Papacy; but the Popish people durst not even read this bad translation without a license from their superiors.

At the Hampton-court conference, the Puritans suggested unanswerable objections to the bishops' Bible; and king James heartily hated the Geneva translation. He therefore appointed 54 learned persons to trans-



late the scriptures anew, or at least compose a better translation out of many. Forty-seven of them, ranged into six divisions, actually engaged in it, *A. D.* 1607. After each had translated the portion assigned him, they met together; one read the new version; all the rest, meanwhile, held in their hand either original copies, or some valuable version. Whenever they observed any thing, the reader stopt; till they considered and agreed on it. In three years they finished their task; and their translation was published in 1610. It is still of public authority in the British dominions, and, next to the Dutch, is the best extant. Since that time, Ainsworth, Doddridge, Wesley, and others, have published their own versions of part of the sacred books in English. The Dutch versions and annotations have also been turned into our language. The Welsh translation, printed in 1620, is called *Parry's Bible*. About 1630, bishop Bedel, of Kilmore, employed one King to translate the English Bible into Irish. After it was finished, and Bedel had examined it, he intended to print it at his own charge. Archbishop Laud and lord Strafford prevented him; pretending it would be a reproach for the nation to use the version of so despicable a fellow as King. The manuscript however was not lost, but printed in 1685. Whether the Erse Bibles used in the Highlands of Scotland, be nearly the same, I know not.

The Turks have some manuscript translations of the Bible in their language. In 1666, a Turkish New Testament was printed in London, to be dispersed in the east. 1721, it is said the Grand Seignior ordered an impression of Bibles at Constantinople, that they might be confronted with the Alcoran, or Mahometan Oracle. About 1650, John Elliot published his translation of the Bible into the language of the American Massachusetts. About 20 years after, the honourable Sir Robert Boyle procured a version of the New Testament into the Malayan language, and

sent the impression into the East-Indies. In 1711, Ziegenbald and Grindler, Danish missionaries, published their version of the New Testament in the Malabrian language; and afterwards proceeded to translate the Old; but whether it be yet published I know not. The modern Greeks in Turkey have also a translation of the Bible in their language.

Since the Reformation, a vast number of Latin versions have been formed. Of the Papists, Pagnin published his in 1527: it is very literal, and generally exact. Montanus's corrections render it still more useful. By the assistance of two persons skilled in Hebrew, Cardinal Cajetan translated part of the Old Testament. Isidorus Clarius undertook to correct the Vulgate from the Hebrew, and pretends he rectified above 800 passages. Of Protestants, Sebastian Munster published a literal but judicious translation. That of Leo Juda is more elegant Latin, but less conformable to the original. Castalio often regards his pompous, if not sometimes his foppish, Latinity, more than the mind of the Holy Ghost. Junius Trameilius and Beza's translations are considerably exact, and have been frequently reprinted. Piscator's version, which he published a little before his death, along with his commentary, is still more so.—Schmidt's version is somewhat harsh in the language, but very literal; and by its numerous supplements, also serves as a kind of commentary. It hath been printed with a coarse edition of Vander Hooght's Hebrew Bible.

For the more commodious comparison of different versions, sundry of them have been sometimes joined together. In his octapla, or eight-fold Bible, Origen arranged, in different columns, a Hebrew copy, both in Hebrew and in Greek characters, with six different Greek versions. Elias Hunter, a German, about the end of the 16th century, published the New Testament in twelve languages, viz. Greek, Hebrew, Syriac,

Latin, Italian, Spanish, French, German, Bohemian, English, Danish, Polish; and the whole Bible in Hebrew, Chaldaic, Greek, Latin, German, and a varied version. But the most esteemed collections are those in which the originals and ancient translations are conjoined; such as the Complutensian Bible, by cardinal Ximenes, a Spaniard; the king of Spain's Bible, directed by Montanus, &c. the Paris Bible of Michael Jay, a French gentleman, in ten huge volumes folio; copies of which were published in Holland, under the name of pope Alexander the seventh; and that of Brian Walton, afterwards bishop of Chester. This last is the most regular and valuable. It contains the Hebrew and Greek originals, with Montanus's interlineary version; the Chaldee paraphrases; the Septuagint; the Samaritan Pentateuch; the Syrian and Arabic Bibles; the Persian Pentateuch and Gospels; the Ethiopic Psalms, Song of Solomon, and New Testament, with their respective Latin translations; together with the Latin Vulgate, and a large volume of various readings, to which is ordinarily joined Castel's Heptaglot Lexicon, all included in eight volumes folio.

The New Testament was published in the Creotian language by Taber Creim, and two others, in 1562 and 1563. The Welsh Bible was translated by Wm. Morgan and Richard Davies, in 1588. The Malayan Bible was translated by Bower and Valentia, two Dutch divines. The Iceland Bible was translated by Thorlak, and published in 1584. The Grison Bible was translated by Coir, and published in 1720. By whom the Hungarian and Georgian Bibles were translated I know not. The Erse Bible was translated by Mr. Stewart, of Luss, and others, and published a few years ago.

The necessity of a revelation to men in their present short-sighted finite situation, is universally admitted. Notwithstanding all the boasted powers of the human mind, they can pervade

no farther than objects of sense permit. The greatest depth of penetrating philosophy can only investigate the nature of the human spirit, soul, and body, as far as we can form a judgment from what man experimentally feels and knows. Hence man's knowledge of the heavenly bodies, tides, &c. arises merely from observation. Man, properly speaking, is as ignorant of the composition of his own frame, corporal and spiritual, as he is of the other parts of the creation. He sees the works of God, and judges of their nature and powers by what he sees. How these works are wrought, man is far sunk in pride and ignorance, if he hesitates to acknowledge, the Great Ruler of all only can explain.

Whatever may be the case of pretenders to freedom of thought, under the enslaving power of their lusts, every one that truly allows himself to think freely, must be persuaded that man, in his present state, has no natural light sufficient to conquer his corruptions, and to guide him to real and everlasting happiness. The possibility of God's further manifesting his will, nay, the necessity of a revelation, to effect the complete recovery of man, to him must be manifest. However far the grand points of the scripture may transcend the views of our reason, it will appear on a serious trial, that no point is contrary thereto; that there is nothing in the matter or manner of revelation, but tallies exactly with the perfections of God; and, as lord Bolingbroke, a professed infidel, observes, 'It would pass for downright madness, if we were not accustomed to it, to hear creatures, of the lowest form of intellectual beings, pretend to penetrate the designs, fathom the depths, and unravel the mysteries, of infinite wisdom.'

I cannot conceive one single character of a Divine Revelation, which is not found in the writings of the Bible. The divine authority, majesty, wisdom, holiness, and goodness, discovered therein; the depth, sublimi-

ty, purity, and benevolence, of their matter; their scope, to render all the glory to God, and crush the corrupt inclinations of man; the transcendent loftiness of their style, even when suited to the capacity of the weak; the obvious candour of the writers, in relating the weaknesses and faults of themselves and their nation; their amazing harmony, though of very different stations and ages, and publishing things contrary to the natural inclinations of men; the attestation of these writings by vast numbers of important, public, and incontestable miracles; the joyful sufferings of millions for their steadfast adherence thereto; the marvellous preservation of them, and the signal strokes of divine vengeance on such as attempted to destroy them; their amazing success, prevailing over the lusts of men, and furious opposition of worldly power, to the civilizing of nations, and to convince, convert, and comfort, the hearts of millions, the most obstinate; the exact fulfilment of the numerous, the particularly circumstantiated, predictions thereof; are infallible documents that they ONLY are the word of God; that they are able to make us wise unto salvation, and convey us to eternal life, 2 Tim. iii. 15--17.

Nothing asserted in scripture is contrary to sound reason, however far it may transcend it. It is no way absurd to represent spiritual things, and even God himself, by proper emblems, as the sense is easily understood to be figurative; and these figures, drawn from common things, tend to make us ever conversant with such spiritual objects. As God is the Supreme proprietor of men's lives and estates, he may justly deprive them thereof, when, and by whom, he pleases; especially if, by sin, they have signally forfeited them into the hand of his justice. In this view, there was nothing absurd in his command to sacrifice Isaac; in his ordering the Hebrews to ask from the Egyptians what gold and silver he pleased, and which was but due for their hard

service; or in his ordering these Hebrews, as a mean of deterring them from like impieties, to kill the wicked and idolatrous Canaanites, and take possession of their land. No scripture, if rightly understood, ever represents God as the author of sin, but as permitting it; and as wisely rendering it a principal part of punishment to the transgressors. None of the symbolical actions enjoined to the prophets, if rightly understood, are unworthy of God; whom, without blasphemy, we cannot think obliged to form his estimate according to the local fancies and customs of men. Nor might these actions appear so odd in the eastern countries as in ours; or, if they did, they were so much the more alarming. No standing law of revelation, but tends to promote the perpetual happiness of mankind, and the honour of God. No positive and temporary institution of it, but was, or is, calculated to the instruction and welfare of men in the circumstances they then did, or do now, stand.

When promises, threatenings, or warnings, have a condition expressed or understood, the failure of the condition naturally infers the non-accomplishment of the event, conditionally foretold. In other matters there are sometimes apparent contradictions; but, if rightly examined, they cease to appear so. To obviate such, it is proper to observe, (1.) The transcribers of scripture may have sometimes inadvertently put one letter for another, or even a word, as Cainan, Luke iii. 36. where it ought not to be; but this may be rectified by comparing a vast number of copies. (2.) Sometimes the same thing is said to be done by different persons, and in different places, because it was partly done by, or in one; and partly by, or in another; or, the same person or place had two names. (3.) In reckoning of time, the account is sometimes begun at one period, and sometimes at another: kings sometimes began to reign jointly

with their father; and again began to reign by themselves alone: sometimes too, round numbers of hundreds, thousands, &c. are put for those which differ but very little from them. (4.) Different subjects may be treated of, though the words be much the same. Thus justification before God, is *not by works*, but only by a true faith; and yet justification before men, or evidence of justification, is *by works*, and not by faith only, Gal. ii. 16. Jam. ii. 14. (5.) Sometimes a thing is spoken of absolutely in one place, and comparatively in another. *Hatred* of men, especially of relations, is sinful, Tit. iii. 3. and yet we must *hate* our nearest relations in comparison of Christ; that is, love them less, Luke xiv. 26. (6.) In different persons or times, the same thing may be lawful and unlawful. Private persons must be pitiful, and forgive injuries done them; but magistrates must, according to justice, avenge wrongs, Luke vi. 36. Deut. xix. 21. Rom. xii. 19, 20. and xiii. 4. Circumcision, and other Jewish ceremonies, were long necessary duties; but the observation of them, after their abolishment by Christ, was improper, Gen. xvii. 9, 10. Rom. iii. 1, 2. Gal. v. 2. and iv. 9, 10, 11. Isa. lxvi. 3. (7.) The same thing is often considered in different respects. Christ is *not always with* his people on earth, in his bodily presence; but is *always with* them, in his spiritual presence, Matt. xxvi. 11. and xxviii. 20. He is *one with his Father* in his divine nature, equal to him in his person; and yet *inferior to him*, and his *servant*, in his manhood and mediatory office, John x. 30. and xiv. 28. Phil. ii. 6, 7. Swearing by God, necessarily, and with knowledge, righteousness, and truth, is lawful; and yet swearing by God, unnecessarily, or profanely, or swearing by any creature is forbidden, Jer. iv. 2. Matt. v. 33. James v. 12. (8.) Sometimes the father is put for the son, as Abraham for Jacob; one for many, or many for one, Acts vii. 16.

Let us try how easily some seeming contradictions of scripture, relative to history, may be reconciled. The sojourning of Abraham and his family, from his leaving his native country to their deliverance from Egypt, was 430 years; but from the birth of Isaac, it was but 400 years, or little more, Exod. xii. 40, 41. Gen. xv. 13. Jacob's family, at their descent to Egypt, including himself and Joseph, and his two sons, were but 70 persons; and yet, including the patriarch's wives, that might be then living, they made 75, exclusive of Joseph and his two sons, Gen. xlv. 26, 27. Deut. x. 22. Acts vii. 14. Abishai, as commandant of David's army, slew 18,000 Edomites, who came to assist the Syrians; or slew 18,000 Syrians at one time, and 18,000 Edomites at another. And his brother Joab slew 12,000, or assisted in slaying 12,000, after Abishai had begun the slaughter, and cut off 6,000, 2 Sam. viii. 13. 1 Chron. xviii. 12. Psa. lx. title. The Ammonites hired 32,000 warriors, part of whom fought in chariots; besides the king of Maa-chah's 1000, 2 Sam. ix. 6. 1 Chron. xix. 6, 7. David slew of the Syrian army 7,000 that fought in 700 chariots, and 40,000 men that fought at first on horseback, and afterwards on foot, or rather 40,000 horsemen, and as many footmen, 2 Sam. x. 18. 1 Chron. xix. 17. Adino, or Jashe-beam, might slay in one battle 800, and in another 300, 2 Sam. xxiii. 8. 1 Chron. xi. 11. The number of the ten tribes was 800,000, and the 280 thousand militia, which made near 1,100,000. The men of Judah were 470,000, together with 30,000 under the 30 renowned mighties, in all 500,000, 2 Sam. xxiv. 9. 1 Chron. xxi. 5. and xxvii. Only *three* years of famine were threatened for numbering the people; but had these been added to the three for the murder of the Gibeonites, and a year of release between them, there would have been *seven* years of famine, 2 Sam. xxiv. 13. 1 Chron. xxi. 12.—David paid Araunah 50 shekels of

silver for the threshing-floor, and oxen for sacrifice; but afterwards bought the whole farm for 600 shekels of gold, 2 Sam. xxiv. 24. 1 Chr. xxi. 25. Solomon had 4,000 stables, and in these 40,000 stalls; or had 4,000 stalls at Jerusalem, and 40,000 in all, 1 Kings iv. 26. 2 Chr. ix. 25. Solomon gave Hiram for his family use 20 measures of oil, and to his servants 20,000 baths of oil, 1 Kings v. 11. 2 Chron. ii. 10. Solomon's workmen had 3,300 overseers, and 300 over these, in all 3,600, 1 Kings v. 16. 2 Chr. ii. 18. Solomon's temple was founded in the 480th year after the deliverance from Egypt, 1 Kings vi. 1. and therefore the *about 450 years* mentioned by Paul, must reckon the 111 years of servitude, along with the years of the judges, though they were comprehended in them; or these 450 years must be the interval between the birth of Isaac and the division of Canaan, Acts xiii. 20. Hiram's mother might be of the tribe of Naphtali, and married to an husband of the tribe of Dan, who for some time resided in Tyre, 1 Kings vii. 14. Solomon's brazen pillars were each almost 18 cubits high, and the height of both together amounted to 35 cubits, 1 Kings vii. 15. 2 Chr. iii. 15. His brazen sea contained for ordinary 2,000 baths, but if filled to the brim contained 3,000, 1 Kings vii. 26. 2 Chron. iv. 5. His Ophir fleet brought him at one voyage 420 talents of gold, at another 450; or there was 450 in all, and 420 of clear gain, 1 Kings ix. 28. 2 Chr. viii. 18. Nothing was in the ark but the tables of the law; but the pot of manna, Aaron's budding rod, and a copy of Moses's law, were laid upon the side of it, 1 Kings viii. 9. Heb. ix. 4. Other seeming contradictions will appear obviated in their proper articles.

The scriptures have their authority from God alone, and are the foundation of the church; they are a perfect, plain, absolutely supreme, infallible, and only standard of faith and practice; are the testament of our

heavenly Father, which it is the duty and interest of every man to read and understand, 1 Thess. ii. 13. 2 Tim. iii. 15—17. Psalm cxix. 105, 130. Isa. viii. 20. Deut. vi. 6, 7. John v. 39. Acts xvii. 11.

By frequent and attentive reading of the scriptures, meditation thereon, and *comparing one place with another*, in singleness of heart, attended with fervent prayer for, and dependence on, the instructing Spirit of God, to explain and apply them to our soul, we may attain what knowledge of them is necessary to our salvation and comfort; but skill in the original languages, knowledge of history and philosophy, perusal of the most noted concordances and commentaries, if used in due subordination to the former, are extremely useful to obtain a further acquaintance with the mind of God therein contained.

To BID, (1.) To invite, Matt. xxii. 9. (2.) To command, 2 Kings x. 5. God's *bidding* Shimei curse David, imports his permitting him to do so, and suffering Satan to excite him to it, for the punishment of David's sin, 2 Sam. xvi. 11. God's *bidding his guests*, imports his providential opening of the way for the instruments of his vengeance, to fall on and devour guilty sinners, Zeph. i. 1. Our *bidding* any one *God speed*, implies our wishing him success, 2 John 10.

BIER, a kind of instrument on which they carried dead bodies to their graves. It was generally used only for the poorer sort, Luke vii. 14. and the rich were carried on a kind of *bed*, which was sometimes very splendid, 2 Sam. iii. 31. *Heb.*

BILDAD, *old friendship*, or *old love*, a descendant of Shuah, the son of Abraham by Keturah. He was one of Job's four visitants in his distress. In his two first replies to Job, he attempts to prove, that God only punisheth noted transgressors with severe afflictions; and insinuates, that Job's sore calamities were a token of his being an hypocrite. In his



last, he celebrates the greatness and infinite purity of God, Job ii. 11. and viii. xviii. and xxv.

**BILHAH**, *old, fading*, (1.) The handmaid of Rachel, concubine of Jacob, and mother of Dan and Naphtali. She committed incest with Reuben, Gen. xxix. 29. and xxx. 3—8. and xxxv. 22. (2.) A city belonging to the Simeonites, 1 Chr. iv. 29. See **BALAAM**.

**BILL**, (1.) An account of money in writing, Luke xvi. 6, 7. (2.) A bill of **DIVORCE**. When God asks the Jews, *Where was the bill of their mother's divorcement*, and to which of his creditors he had sold them? he either denies that they were yet abandoned by him, or rather hints that not he, but their own sins, were the cause of their rejection as a church and nation, and of their being delivered up into the hands of the oppressing Chaldeans and Romans, Isa. l. 1.

**BILLOWS**, *raging waves* of the sea. Powerful armies are likened to *waves*, for their furious approach, their overwhelming and ruinous influence, Jer. li. 42. Men wavering in prayer are likened to *waves*, for their unsettledness and inconstancy, James i. 6. or their unsubstantial doctrines, and their vain boasting, as are those who apostatize from the truth, Jude 13. *God's waves and billows*, imply very deep and heavy afflictions, Psa. xlii. 7. lxxxviii. 8. lxix. 1, 2.

To **BIND**, (1.) To tie firmly together, Gen. xxxvii. 7. (2.) To fix with chains or cords, Acts xii. 6. (3.) To engage by promise or oath, Numb. xxx. 2, 9, 18. (4.) To restrain, Job xxviii. 11. (5.) To distress, trouble, Luke xiii. 16. (6.) To impose with rigid exactness on others, Matt. xxiii. 4. (7.) To inflict or ratify church censure, whereby men are restrained from full communion with the body of Christ, Matt. xvi. 19. and xviii. 19. God *binds up* men, or *binds up their breach*, when he protects, heals, delivers, and comforts them, Job v. 18. Psa. cxlvii. 3. Isa. xxx. 26.

Ezek. xxiv. 16. He *bound and strengthened the arms* of the Israelites, when by means of Jehoshaphat and Jeroboam, he recovered them to their former power and glory, Hos. vii. 15. The *binding* of them in their two *furrows* or *habitations*, denotes their exposing themselves to certain punishment, by their obstinate forsaking of the Lord, and the family of David; and their turning aside to other gods and kings; or, the Assyrians reducing them to brutal slavery, Hos. x. 10. The *binding up the testimony*, and *sealing the law among the disciples*, may denote the preserving of the truths relative to the Messiah's birth and office with great care and esteem by the followers of Christ, even while they were hid from the body of the Jewish nation, Isa. viii. 16. Men's *binding God's law on their heart*, neck, hands, or fingers, imports their constant regard to it, and their consideration and practice of it, Prov. vi. 21. and iii. 3. and vii. 3. Deut. vi. 8. The *binding of the wicked in bundles*, or hand and foot, and casting them into hell, imports their deprivation of all liberty and ease, and endless pain, Matt. xiii. 30. and xxii. 13. Christ's *binding of Satan*, imports his conquest and restraint of him, Matt. xii. 29. Rev. xx. 2. A nation is said to be *bound up*, when their distress is removed, Isa. l. 6. Jer. xxx. 13. The wind *bound up the Israelites in her wings*; the whirlwind of God's wrath, and the Assyrian forces, fast seized them, and violently carried them into captivity, Hos. iv. 19. Their iniquity was *bound up* and *sin hid*: remained unforgiven, exactly remembered by God, and ready to be produced against them in judgment, and its punishment executed on them, Hos. xiii. 12.

**BIRDS**, or **FOWLS**, are flying **BEASTS**: they have their body covered with feathers: they have two wings, and a beak of horny texture: their females bring forth young by hatching of eggs; they have no teeth, lips, or external ear; no lacteal vessels, kidneys, or bladder, for

urine. Some are ravenous, feeding on flesh; others feed on grain; some are birds of passage, which, in the winter season, remove to warmer climates. Some of them are singing birds, others not. Some of them haunt the waters and fens; others the dry land, woods, &c. The ostrich is the largest fowl we know, and the American humming-bird the smallest. From the form of their beak, Linæus distinguishes birds into six kinds; the hawk kind, with hooked beaks: the plover kind, with bending beaks: the geese kind, with serrated beaks: the woodcock kind, with roundish and obtuse beaks: the hen kind, with crooked conic beaks; the sparrow kind, with thin conic beaks. It is hardly probable, that the particular sorts of birds can amount to above 200: none of them besides turtles or young pigeons, were concerned in the Levitical ceremonies, unless sparrows were used in the purification of lepers. God prohibited the Hebrews to apprehend the dam with her young, when they spoiled her nest. He also forbid them to eat the flesh of a great number of them, Deut. xxii. 6, 7. and xiv. Lev. xi. The Lord defends his people, *as birds flying*: he looks down upon them with pity; he comes speedily to their relief, and covers them with the protecting influence of his power, mercy, and goodness, Isa. xxxi. 5. Men, in general, are likened to *birds and fowls*: they are weak, easily ensnared, much tossed, and often wander from their proper rest, Prov. v. and vii. 23. and xxvii. 8. Lam. iii. 52. and they lodge under the protection, and are upheld by the support of, Christ, or of earthly rulers, as the kings of Babylon, Egypt, &c. Ezek. xvii. 23. and xxxi. 6. Dan. ii. 38. The saints are like *birds*, weak, comely, active, exposed to trouble, often wondrously delivered from snares, and employed in sweet songs of praise, Ps. cxxiv. 7. Our translation likens the Jews to a *speckled bird*, and the Chaldeans to *ravenous birds*; but might not the sentence be better rendered, *Mine heritage is unto me as a wild and fierce hyena?* has abused my kindness, and returned me hatred for my love? *therefore every ravenous beast is upon her*, Jer. xii. 9. The Israelites trembled *like a bird out of Egypt*; their connexion with Egypt tempted the Assyrians to destroy them, Hos. xi. 11. Their glory fled away *like a bird from the birth, and the conception*. Their power and honour were scarcely recovered under king Jehoshaphat, Jeroboam his son, and Pekah, when by means of the Assyrians they were utterly ruined, Hos. ix. 11. The distressed Moabites, and David in his exile, were like wandering birds driven from their home, not knowing whither to go, Isa. xxi. 2. Psa. xi. 1. The Antichristians are represented as *unclean and hateful birds*, for their oppression, murder, and filthiness of doctrine and practice, Rev. xviii. 2. Those who ruin Antichrist, Gog and Magog, are called *fowls*: like ravenous fowls, they shall tear their persons, and seize on their power and wealth, Rev. xix. 21. Ezek. xxxix. 17. Cyrus the Persian is the *ravenous bird* which God called from the east. He with his army, swiftly marched to ravage and subdue Babylon, and other countries to the westward of his own, Isa. xlv. 11. *A bird of the air shall tell the matter*; it will be published by means we never thought of, Eccl. x. 20. As the *bird by wandering*, and the *swallow by flying*, secures itself against the fowler, so the *curse causeless shall not come* upon the innocent person; or causeless curses and imprecations shall fly over men's heads without touching them, as these birds do, Prov. xxvi. 2.

BIRTH, (1.) The act of coming into life, Eccl. vii. 1. (2.) The child, or embryo brought forth, Job iii. 16. Israel's original, and our sinful state by nature are called a *birth* or *nativity of the land of Canaan*; their original was no better than of the worst of nations; and they had the same vicious habits and customs: and we

are born entirely polluted with sin, Ezek. xvi. 3. The reformation of a land, or the remarkable increase of the church, is called a *birth*. Great trouble and difficulty are felt in bringing it about, but profitable and pleasant is the fruit of it, Isa. lxvi. 9. and xxvi. 18. *The children are brought to the birth, and there is no strength to bring forth*; our begun reformation is stopt by the Assyrian invasion; or rather, our condition is brought to such a crisis, that, except God immediately interpose, we are ruined, Isa. xxxvii. 3. The change which the grace of God produces in the hearts of men, is a *birth*, or being born again; and is fitly so called, because it is an inward change from all sin to all holiness; and is as great as that which passed upon our bodies when born into the world, John iii. 5. These are brought from darkness to light; are heirs of God, and joint-heirs with Christ, Rom. viii. 16, 17. The church and her faithful ministers *travail as in birth*: by earnest prayers, laborious instructions, and by patient suffering of manifold distresses, they exert themselves to promote the conversion of men to God and his way, Rev. xii. 2. Gal. iv. 19. *Born not of blood, nor of the will of the flesh, nor of the will of man, but of God*; adopted into God's family, not because descended from holy patriarchs, or sharing in circumcision or sacrifices, or because of any natural endowments, or cultivation of natural powers, or as acting according to human exhortations, John i. 13. Our spiritual *birth* is of God, is of the Spirit, and from above; because that change is effected by the power of the divine Spirit, and in it a heavenly and spiritual nature like unto God is given to us, 1 John iii. 9. John i. 13. and iii. 3—6. Ishmael was *born after the flesh*, by the power of nature: Isaac *after the Spirit*, by the miraculous influence of God's Spirit, when Sarah his mother was naturally past child-bearing, Gal. iv. 23, 29.

**BIRTHRIGHT**, the privilege of a first-born son. With the Hebrews,

he was peculiarly the Lord's; had a double share of his Father's inheritance; had dominion over his brethren and sisters; and succeeded his father in the kingdom, or high priesthood, Exod. xxii. 29. Deut. xxi. 17. Gen. xlix. 9. Numb. viii. 14, 17. Esau sold his *birthright* to Jacob, who therefore had a right candidly to demand his father's blessing. Reuben forfeited his birthright, by his incest with his father's concubine: and so his tribe continued always in obscurity, while his younger brethren shared the privileges. Levi had the priesthood, Judah the royalty, and Joseph the double portion, Gen. xxv. 29. and xlix. See **FIRST-BORN**.

**BISHOP**, in Hebrew, *רִבֵּן* *Pegid*, in Greek, *ἐπίσκοπος*, and in Latin, *Episcopus*. Bishops are managers or directors of any piece of business; and in the Old Testament, are called the overseers of it. Thus Joseph was the overseer of Potiphar's family, who took care to provide things necessary, and that the servants went rightly to perform their work, Gen. xxxix. 4. It is said the name was first given to clerks of the market, who inspected what was bought and sold. It is certain, in every important work, as in the building and repairs of the temple, there were overseers to observe and direct the workmen, 2 Chron. ii. 18. and xxxi. 13. Under the New Testament, *bishop*, or overseer, is restricted to spiritual rulers. Nor when applied to mere men, does it ever signify more than a pastor or presbyter. Nowhere are any but deacons marked as subordinate to bishops, Phil. i. 1. 1 Pet. iii. The very same persons are called *bishops and elders*, or presbyters, Acts xx. 17, 28. Tit. i. 5, 7. 1 Pet. v. 1, 2. The name imported that their business was to watch over, care for, and instruct the people. No man was to be admitted to the office, except he was blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach: not given to wine, no striker, not greedy of filthy lucre; but patient,

not a brawler, nor covetous, 1 Tim. iii. Tit. ii. Christ is a *Bishop of souls*: sent by his Father, he spiritually instructs, watches over, and governs the souls of his people, 1 Pet. ii. 25. It is agreed by Stillingfleet, Dodwell, and others of the most learned Episcopalians, that the office of bishop, above other pastors in the church, has no foundation in the oracles of God. During the three first centuries of Christianity, the pastors of particular congregations were so called; but the name was given by way of eminence to him, who, on account of his age or superior judgment, presided in their courts. In the fourth and subsequent centuries, the mystery of Antichrist began to work; and such was the ambition of the clergy in the more noted cities, that they never rested, heaping their own devised dignities one above another, till his Holiness mounted the summit, as their *universal head*. None of the reformed churches, except England and Ireland, have lordly bishops properly so called; although the Popish and Greek churches have.

**BISHOPRIC**, or **OVERSIGHT**; the charge of instructing and governing souls, Acts i. 20. 1 Pet. v. 2.

**BIT**, the snaffle of a bridle that is put into the horse's mouth; or the whole bridle by which the animal is turned according to the wish of the rider; but the tongue of man is more unruly than a restive beast; for that can no man tame, Psalm xxxii. 9. James ii. 3, 8.

To **BITE**, to hurt with the teeth, Numb. xxi. 6. Angrily to contend with and injure others, is called a *biting* of them: it is learned from the old serpent; it manifests malice, and spreads destructive infection, Gal. v. 15. Fearful judgments are compared to the *bite of a serpent*: they come unexpectedly, and have grievous and ruinous consequences, Eccl. x. 8. Jer. viii. 17. Hab. ii. 7. The tribe of Dan *bit the horse-heels, that his rider fell backward*: six hundred of them suddenly attacked and destroyed the people of Laish. Sam-

son, by singular and unexpected strokes, cut off multitudes of the Philistines, and pulled down their temple upon some thousands of them, Gen. xlix. 17. The Jewish false prophets *bit with their teeth*: to please their hearers, they did not mention the approaching judgments of God: they spread their poisonous doctrines; they devoured people's substance, and murdered their souls; they reproached and persecuted the faithful prophets of God, Mic. iii. 5. Wine *bites like a serpent*, and *stings like an adder*: the immoderate use of it insensibly, but terribly, wastes and murders the souls and bodies of men, Prov. xxiii. 32.

**BITHYNIA**, *violent precipitation*, a province on the south of the Euxine sea, west of Pontus and Galatia, north of Asia Proper, and east of the Propontis. It was famed in the time of the Argonautic expedition, which might be during the reign of Rehoboam, if not much earlier. It is now called Becksangil; and, if cultivated, would be a fruitful soil. The towns of note in it were, Prusa, Nice, Nicomedia, Chalcedon, Libyssa, Therma. When Paul first travelled for Europe, the Holy Ghost allowed him not to preach here, Acts xvi. 7.— But afterwards a church was planted here, and a number of Jews and others believed, 1 Pet. i. 1. The centuriators of Magdeburg trace the history of Christianity here till the 10th century; nay, there still remain some pitiful vestiges of it.

**BITTER**, (1.) What is opposite to sweet, and very disagreeable to the taste, Exod. xv. 23. (2.) Very sinful, disagreeable to God, and hurtful to men, Jer. ii. 19. (3.) Very tormenting and distressing, Amos viii. 10. (4.) Fretful, malicious, outrageous, James iii. 14. (5.) With great vehemence and grief, Zeph. i. 14. Job xxiii. 2. The water used in the trial of adultery is called *bitter*: not so much for its taste, as for its terrible and tormenting consequences, if the person was guilty, Numb. v. Great trouble, sadness, wicked-

ness, resentful passion and malice, are called BITTERNESS; to mark how exceedingly disagreeable and hurtful they are, Isa. xxxviii. 17. Job x. 2. 2 Sam. ii. 26. Acts viii. 23. Heb. xii. 15. Eph. iv. 31.

**BITTERN**, in ornithology the *ardea Stellaris* of zoologists, a singular bird, about the size of the common heron, but very different in colour. The crown of its head is black; and there is a black spot near each angle of the mouth. Its neck is covered with long feathers. Its back and upper parts are beautifully speckled with black, brown, and gray, and its belly is whitish. It is common in fen countries, skulks among the reeds and sedges, and ordinarily stands with its neck and back straight upward. It suffers people to come very near it; and, if unable to escape, will strike at them, chiefly at their eyes. It flies mostly in the dusk of the evening, and makes a very odd noise among the reeds, and a different one when it mounts into the air, into which it ascends by a straight spiral ascent till it be quite out of sight. Nineveh and Babylon became a possession for the bittern, when the spot was partly turned into a fen, or pool of water, Isa. xiv. 23. and xxi. 1. Zeph. ii. 14. But the **KIPPON** is by some interpreters rendered an owl, an osprey, a tortoise, a beaver; and Bochart very fancifully will have it a hedgehog.

**BLACK**, **BLACKNESS** applied to gates, skin, face, raiment, imports great distress, and bitter grief and mourning, Jer. xiv. 2. and viii. 21. Joel ii. 6. Mal. iii. 15. but when applied to the hair of one's head, it signifies beauty, freshness, and soundness, Lev. xiii. 37. To mark dread, fear, and perplexity, the Jews and Assyrians are called *black*, Joel ii. 6. Nah. ii. 10. Hell is called the *blackness of darkness*; how horrible is every appearance there! what eternal torment, perplexity, despair, and sorrow! Jude 13.

**BLADE**, (1.) The cutting part of a dagger or sword, Judg. iii. 22:

(2.) The first growth of the corn, Matt. xiii. 26. (3.) The bone where in our arm is fixed, Job xxxi. 22.

**BLAINS**, burning blisters, or boils, Exod. ix. 9, 10.

**BLAME**, (1.) A charge of guilt, Gen. xliii. 9. (2.) To charge with guilt, reprove, 2 Cor. vi. 3.

**BLASPHEMY**, an immediate offence against God, either by ascribing to him any thing unbecoming his divine nature, or by derogating from his attributes, in ascribing that to the creature which is only due to the Creator. St. Augustine takes blasphemy to consist in speaking evil or reproachful words of the Deity; and Wood, in his *Institutes*, defines blasphemy, a detracting from God that power or goodness which belongs to his nature; or attributing to God something that is not agreeable to his essential attributes.

This sin was punished among the Jews, by stoning the offender. 'He that blasphemeth the name of the Lord shall surely be put to death, (Lev. xxiv. 16.) and all the congregation shall certainly stone him.' After conviction, the criminal was led to execution without the camp, where the witnesses were first to lay their hands upon his head, in testimony of the truth of their evidence, which ceremony was peculiar to the punishment of this offence. They used at the same time this form, 'Let thy blood be upon thine own head, which thou hast brought upon thyself, by thy own guilt.' After which the blasphemer was stoned to death by the whole congregation.

What the blasphemy against the Holy Ghost is, which is pronounced unpardonable, (Matt. xii. 31.) has been much controverted. Some hold it to be lapsing into idolatry; others, denying Christ; others, opposing the divinity of the Holy Ghost; others, an attributing the miraculous works of the Holy Ghost to the operation of the devil; of this last opinion is Mr. Broughton. If we consider the scripture account of that sin, says this author, nothing can be plainer, than



that it is to be understood of the Pharisees imputing the miracles wrought by the power of the Holy Ghost to the power of the devil. Our Lord had just healed one possessed of a devil; upon which the Pharisees gave this malicious turn to the miracle: 'This fellow doth not cast out devils, but by Beelzebub, the prince of the devils,' *ib.* ver. 22. This led our Saviour to discourse of the sin of blasphemy, and to tell his disciples, 'Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men, but the sin against the Holy Ghost shall not be forgiven unto them.' The Pharisees therefore were the persons charged with this sin; and the sin itself consisted in ascribing what was done by the finger of God to the agency of the devil; and the reason why our Lord pronounced it unpardonable is plain, because the Jews, by withstanding the evidence of miracles, resisted the strongest means of their conviction. From all which it will follow, that though no person can now be guilty of the sin against the Holy Ghost, in the sense in which our Saviour originally intended it, there may be sins which bear a very near resemblance to it; especially the sin of final apostacy from the truth, and denying Christ to be the Saviour of the world, Heb. vi. 4, 5, and x, 26, 30.

To BLAST, to wither, parch, Hag. ii. 17.

BLAST, (1.) A storm of wind, or frost, that withers the fruits of the earth, Gen. xli. 6. (2.) A sounding of horns or trumpets, Josh. vi. 5.—The *blast of God*, or *of his nostrils*, is his alarming, violent, and destructive judgments, Ex. xv. 8. 2 Kings xix. 7. The *blast of the terrible ones* against the wall, is the noisy, violent, furious, and short-lived attempts of the wicked against the saints; particularly Rabshakeh's reproachful demand of a surrender, and Sennacherib's march of his army to attack Jerusalem, Isa. xxv. 4.

BLASTUS, See HERON.

To BLAZE, to report a thing every where, Mark i. 45.

BLEMISH, whatever renders a person or thing defective or uncomely. To show that Jesus, our great Priest and Sacrifice, is complete, holy, harmless, and undefiled, the Jewish priests and sacrifices were to be without blemish, such as wounds, blindness, lameness, &c. Lev. xxi. 17—23. and xxii. 20—24. Scandalous professors are spots and *blemishes*; are a reproach, dishonour, and plague to the church, and to the company that entertain them, 2 Pet. ii. 13. Jude 12.

To BLESS, in general, signifies, to wish or do well to, or speak well of. When God is said *to bless*, it signifies, (1.) To bestow plenty of temporal good things upon a man, and make his outward affairs prosperous and successful, Gen. xxx. 27. (2.) To bestow both temporal and spiritual good things, Gen. xii. 2. (3.) To justify one, and make him happy in the enjoyment of himself, Psal. xxxii. 1, 2. Rev. xiv. 13. (4.) To set apart things to an holy use, and render them answerable to that end, Gen. ii. 3. (5.) To give creatures a power of propagating their species, Gen. i. 22. (6.) To endow one with heroic courage, miraculous strength, and other gifts and graces necessary to his calling, Judg. xiii. 24.

When Christ is said *to bless*, it signifies, (1.) To give thanks to God, and pray for his blessing on nourishment, Matt. xiv. 19. (2.) To commend persons, by prayer, to the favour of God, Mark x. 16. (3.) In a way of thanksgiving to God, to set apart the elements of his holy supper to a sacred use, Matt. xxvi. 26. (4.) To save men from the guilt and power of their sin, and bring them to God as their portion and friend, Acts iii. 26.

When men are said *to bless*, it denotes, (1.) To extol and praise God for his infinite excellencies, Psal. civ. 1. (2.) To give him thanks for his mercies and benefits, Psalm xvi. 7.

and *alt.* 1, 2. (3.) Solemnly to desire and foretell happiness to one, Gen. xlix. Deut. xxxiii. (4.) Solemnly to pray for, and declare God's readiness to do good to others, Num. vi. 23, 24. 2 Sam. vi. 18. (5.) Thankfully to value our great happiness, in having God for our Saviour, Portion, and Lord, Isa. lxv. 16. Jer. iv. 2. (6.) To salute persons, wishing them peace and prosperity, Gen. xlvii. 7. Psa. cxxix. 8. (7.) To pray for, and speak well of, others, Luke vi. 28. (8.) To imagine ourselves wise, happy, and in friendship with God, because of outward prosperity, Psa. xlix. 18. or flatter ourselves that God will not punish our sin, Deut. xxix. 19.

God is *blessed*, is infinitely happy in himself, and adored with the highest praise of his creatures, 1 Tim. i. 11. Rom. i. 25. Christ, as Mediator, is *blessed*, is admitted to the highest honour and happiness as God-man, and highly valued and extolled by all the saints, Psa. xlv. 2. and lxxii. 17. Men are *blessed*, have the curse removed off them, are justified, sanctified, and made happy, by God, through Christ Jesus, Eph. i. 3.—These are *blessed* who are chosen of, and brought into near fellowship with God, Psa. lxv. 4. Rev. xix. 9. who have their sin forgiven, Psa. xxxii. 1, 2. who are spiritually quickened, and raised from a natural state, Rev. xx. 6. who know God, trust in him, and have him for their God and strength; wait on him, and watch for his coming, Matt. xvi. 17. Psalm ii. 12. and lxxxiv. 12. and cxliv. 15. Rev. xvi. 15. and with a pure heart fear and serve him, Matt. v. 8. Psa. cxxviii. 1. and who, in the view of their own vileness and weakness, are poor and unworthy in their own eyes; who mourn for their past sins; who readily submit to God's afflicting providence; live quietly under injuries from men, and render good for evil; who earnestly desire Christ and his grace; who exert themselves to bring men to peace with God, and with one ano-

ther; who wisely consider the case of the poor and afflicted; are deeply affected with their sufferings, and ready to help and comfort them, Matt. v. 2—9. Psa. xli. 1. such as are enabled by God to bear affliction patiently and usefully, Psa. xciv. 12. such as diligently study the word of God, and with candid uprightness walk according to it; and avoid intimacy with, or imitation of the wicked, Psa. i. 1, 2. and cxix. 1. Rev. i. 3. and xxii. 7.—The memory of the just is *blessed*, is honourable, useful, and commended, Prov. x. 7. Their hope is *blessed*; on good ground they expect endless blessings, nor shall they be disappointed, Tit. ii. 13. It is *more blessed to give than to receive*: it marks more abundant happiness, and is more praiseworthy, Acts xx. 35.

BLESSING, (1.) What tends to render one honoured or happy, Isa. lxv. 8. Gen. xlix. 25. (2.) Commendation, good wishes, Prov. xi. 26. and xxiv. 25. (3.) A liberal present, 1 Sam. xxv. 27. 2 Kings v. 15. Josh. xv. 19. (4.) Alms, free contribution, 2 Cor. ix. 5. (5.) The means of conveying good things. Thus the Jews were a *blessing*, as Christ was born of them, and the gospel-ordinances were by them communicated to the Gentiles; and Abraham was a *blessing*, as he profited his family, and others around, by his instruction and example: as his posterity were blessed on his account; and as he was the progenitor of our adored Redeemer, and pattern of faith and holiness to all, Isa. xix. 24. Gen. xii. 2. God's *blessing* denotes his favour and love, with all the gifts, graces, temporal, spiritual, and eternal, that flow therefrom, Psa. iii. 8. Deut. xxviii. 2. Psa. xxiv. 5. Isa. xlv. 3. Eph. i. 3. Christ is set to be *blessings for evermore*: he purchased all good things for us; he has them in himself, and is the ready bestower of them on men, Psa. xxi. 6. The *blessing of Abraham* come upon the Gentiles, is free justification, sanctification, and eternal hap-

pineness in heaven, through the blood of Christ, Gal. iii. 14. God's leaving a *blessing behind him*, imports his reserving part of the fruits of the earth from the locusts, for his own worship, and his people's support, Joel ii. 14.

**BLIND**, (1.) Without natural sight, John ix. 1. The blindness wherewith the Sodomites who beset Lot's house, and of the Syrians who came to apprehend Elisha, were smitten, perhaps respected only that matter they were about, and not an universal blindness; the former, it seems, knew the way home; nor is it probable all the latter were led by the hand to Samaria, Gen. xix. 11. 2 Kings vi. 18. (2.) Ignorant without any proper degree of rational knowledge, whether in heathen darkness or not, Matt. xv. 15. Rom. ii. 19. (3.) Without spiritual knowledge, Rev. iii. 17. The Jebusites *blind and lame, hated of David's soul*, were not lifeless idols, but persons *blind and lame*, who, in a way of contempt of him, were placed to defend the walls of Jerusalem, 2 Sam. v. 6. Judges are *blind*, when ignorance, bribes, or partial favour, hinder them from discerning what is just and equal in a cause, Exod. xxiii. 8. Teachers are *blind*, when ignorance, honour, or interest, hinders their discerning divine truth, imminent danger, and seasonable duty, Isaiah lvi. 10. and xlii. 19. Matt. xxiii. 16. People are *blind*, when weakness, self-conceit, hatred of brethren, or the like, hinders them from discerning divine things, 1 John ii. 11.

God *blinds* persons spiritually, when he withdraws clear instruction from them; withholds the enlightening influence of his Spirit, and gives them up to their carnal affections and pleasures, and permits Satan and his agents to deceive them, John ix. 39. and xii. 40. Satan *blinds* men, by promoting sloth and ignorance; by seducing them to the commission of horrid crimes, till their conscience be seared; by bribing the affections

with enjoyment, or hope of carnal advantage; and by representing truth as absurd or disagreeable, and error as sensible and lovely, 2 Cor. iv. 4.

Under the law, no *blind* or *lame* persons were to officiate as priests; no blind or lame animals were to be sacrificed. Did not this denote, that Jesus, our great Priest and Sacrifice, should have fulness of knowledge, wisdom, and ability, for his work; and that our persons and service ought not to be blemished with ignorance, weakness, or stumbling? Lev. xxi. 18.

To **BLINDFOLD** one, is to cover his face that he see not, Luke xxii. 64.

**BLOOD**. (1.) A red liquor that circulates through the veins of animal bodies, and serves for the life and nourishment of the parts, 1 Kings xxi. 19. (2.) Death or murder, with the guilt thereof, Gen. iv. 10. Matt. xxvii. 4. (3.) The guilt of, and punishment due to murder, or other ruinous crimes, Matt. xxvii. 25. Acts xviii. 6. (4.) What is purchased by taking away the life of the innocent, Acts i. 19. Nah. iii. 10. Hab. ii. 12. (5.) Natural descent, which has its rise and progress from the blood, John i. 13. Acts xvii. 26. But, in the former text, it may also include circumcision and sacrifices, (6.) The juice of grapes, which circulates through the grape as blood; and is often red in colour, Gen. xlix. 11. (7.) Fallen nature, Ezek. xvi. 6. John i. 13. (8.) The first man Adam, Acts xvii. 26. (9.) Human reason or wisdom, Matt. xvi. 17. (10.) A sacramental symbol or representation of the blood of Christ, Matt. xxvi. 28. (11.) The death and sufferings of Christ, Rom. iii. 25. and v. 9. Eph. i. 7. The blood of Christ is called the *blood of sprinkling*. It was represented by the sprinkled blood of ancient sacrifices, Heb. xii. 24. The *blood of the covenant*, because it ratifies the promises, and purchased the blessings of the new covenant, Zech. ix. 11. Heb. xiii. 20.

Because the life of the animal lies in the heat and motion of the blood, but chiefly, to hint, that the blood of Jesus, the price of our redemption and life, is no common thing. God anciently prohibited the *eating of blood* alone, or with the flesh, Lev. xvii. 10—17. Gen. ix. 4, 5, 6. To be in *one's own blood*, signifies our natural state; or a base and perishing condition, Ezek. xvi. 6. To *drink blood*, is to be satisfied with slaughter, Ezek. xxxix. 18. Isa. xlix. 26. Numb. xxiii. 24. To have *blood given one to drink*, is to be terribly afflicted or murdered, Rev. xvi. 6. Ezek. xvi. 38. To wash or dip one's feet in the blood of others, or have the tongue of dogs dipt in it, denotes the terrible vengeance that shall fall on the enemies of Christ and his people, Psa. lxviii. 23. and lviii. 10. A *man of blood*, or *bloody man*, denotes one cruel, and guilty of murder, 2 Sam. xvi. 7. Frequently the Hebrew has *bloods* in the plural, to signify repeated or very horrid murder, Gen. iv. 10. 2 Sam. iii. 28. and xvi. 7. 2 Kings ix. 26. Isa. i. 15. and xxvi. 21. and xxxiii. 15. Ezek. xvi. 9. and xviii. 13. Hos. iv. 2. *I will take away his blood out of his mouth, and his abominations from between his teeth.* The Philistines shall henceforth want power and inclination to murder and ravage in their wonted manner; nor shall they continue in their idolatries, but be fearfully punished on account of them, Zech. ix. 7.

BLOOM, BLOSSOM, BUD, (1.) To shoot forth flowers: approach near to fruit, Numb. xvii. 5, 8. Job xiv. 9. (2.) The bloom or bud itself, Gen. xl. 10. Ezek. xvi. 7. (3.) Glory, prosperity, Isa. v. 24. The *blossoming* of Aaron's rod, imported the lasting continuance of the priesthood in his family, and the more lasting continuance and fruitfulness of the gospel, which is the rod of Christ's strength, Numb. xvii. 5, 8. The *budding of David's horn*, imports the increase and continuance of the royal power over Israel with him and his

family, and the abundant prosperity of the spiritual power and dominion of Christ, Psa. cxxxii. 17. The glory and prosperity of the Jewish church and state, and the spiritual prosperity of the New Testament church, in the apostolic and millennial periods, is compared to the *blossoming* of flowers and fields; how pleasant and increasing the happiness! how delightful a token the approach of full glory in the eternal state, Isa. xxvii. 10. and xxxv. 1, 2. Righteousness and praise spring forth as *buds of the earth*. Through the virtue of Jesus's blood what numerous converts are turned to the Lord! what multiplied blessings are granted to them! what fruits of holiness are brought forth by them! what thankful songs of praise! and yet all but *foretastes* of the glory to be revealed! Isa. lxi. 11. *The rod hath blossomed, pride hath budded.* To punish the abundant pride of the Jews, the rod of God's judgments, by the haughty and prosperous Chaldeans, shall quickly ruin them, Ezek. vii. 10. The designs of the Ethiopians and Egyptians to conquer their neighbours were like a *perfect bud*, just ripe for execution, when the Assyrians came upon and ruined themselves, Isa. xviii. 5.

BLOT, a sinful stain, a reproach, Job xxxi. 7. Prov. ix. 7. To *blot out* living things, or one's name or remembrance, is to destroy, abolish, Gen. vii. 4. Deut. ix. 14. and xxv. 19. and xxix. 20. Col. ii. 14. To *blot out sin*, is fully to forgive it, Isa. xlv. 22. God's *blotting men out* of his book, is to reject them from among his peculiar people, deny them his providential favours, and cut them off by an untimely death, Psa. xxxix. 28. Exod. xxxii. 32, 33. His *not blotting* their name out of the book of life, imports a continuance in his favour, Rev. iii. 5.

BLOW, a stroke, a heavy judgment, such as the sword, famine, or pestilence, which God inflicts upon a people for their sins, Psa. xxxix. 10. Jer. xiv. 7.

To **BLOW** as wind doth. The *blowing* of the Holy Ghost, is the exertion of his power to convince, purify, refresh, and comfort men, John iii. 8. But God's *blowing* on what men have, or the *blowing* of his Spirit on them, imports his easy, sudden, mysterious, and full destruction of them, and blasting their wealth and honour, Hag. i. 9. Isa. xl. 7, 24. With respect to war, the *blowing* of trumpet and cornet, imported the approach of the enemy; or a call to muster an army to oppose him, Jer. vi. 1. Hos. v. 8. The *blowing* of the silver trumpets, or ram's horns, by the priests near Jericho, and at their festivals and marches to war, prefigured the preaching of the gospel to conquer all opposition, and invite sinners to feast on, and war against their spiritual enemies along with Christ, Numb. x. Josh. vi.

**BLUNT.** A *blunt iron*, is an emblem of a weak judgment, small strength, and little opportunity; in which case more pains and labour must be used, Eccl. x. 10.

To **BLUSH**, to evidence shame in the countenance. It is a token of humility and sometimes of a sense of guilt or imperfection, Ezra ix. 6. Jer. vi. 15. and viii. 12.

**BOANERGES**, the name given by our Saviour to the sons of Zebedee, James and John, Mark iii. 17. on account, it is thought, of their request to him that he would call fire from heaven and reduce certain villages belonging to the Samaritans to ashes, which had refused to entertain them, Luke ix. 53, 54. The term Boanerges, it is observed, is neither Hebrew nor Syriac. There is some reason to believe, that the Greek translators have not copied it exactly, and that instead of Boanerges, it should be *Bane-regem*, i. e. *Son of thunder*, or *Bane-reges*, *son of tempest*; or lastly, that Boanerges may be a corrupt way used by the Galileans of pronouncing *Bane-reges*.

**BOAR**, an uncastrated male swine. The wild kind are extremely fierce and revengeful. The wild boar out

of the forest, which wasted God's vine, was the Philistines and Syrians, or rather the Assyrians, Chaldeans, and Romans, who, with great fierceness and cruelty, destroyed the Jews, Psa. lxxx. 13.

To **BOAST**, to esteem highly, and talk much of a thing, 2 Chron. xxv. 19. The saints *boast* of God, or *glory* in Christ, when they rejoice in, highly value, and commend him, and loudly publish the great things he has done for them; Psa. xxxiv. 2. Isa. xlv. 25. Sinners *boast* of God, and his law, when they vaunt that God is related to them, and of their having and obeying his word, Rom. ii. 17, 23. To *boast* or *glory* of one's self, or in wickedness, is sinful, 1 Cor. i. 29. Psa. x. 3. *Glory not, and lie not against the truth*; do not proudly and deceitfully pretend to have true wisdom and zeal for God, when you have it not, James iii. 14.

**BOAZ.** See Booz.

**BOCHIM**, a place where the Hebrews assembled some time after Joshua's death. Probably it was near Shiloh, where they met at their solemn feasts. Here a prophet came to them from Gilgal, or rather the Angel Jehovah in the form of a man, and upbraided them with their apostasy to the idols Baalim and Ashtaroth, and with their neglecting to extirpate the Canaanites: and threatened that these people should thenceforth continue among them, and be an ensnaring and vexatious plague to them. This occasioned a bitter *weeping* among the people, and thence the place had its name, Judg. ii. 1—10.

**BODY**, the material part of a man or thing. In the present state our body is *natural*: and in the future state shall be *spiritual*; that is, so refined as to need no meat or drink; so active, as to be no clog to our soul, 1 Cor. xv. 44. *The body is dead, because of sin; but the spirit is life, because of righteousness.* Because we have sinned, our body must die a natural death, but through



Christ, the quickening Spirit of God shall make our souls live happily for evermore, Rom. viii. 10. Our whole man, and Christ's whole manhood, are called a *body*, because the body is most obvious and visible, Rom. vi. 12. Heb. x. 5. and the last is called *the body of his flesh*, to represent it in its humbled estate, and distinguish it from his mystical body, the church, Col. i. 22. The church is called Christ's *body*; it consists of many members or persons united to him, and to one another, by faith, love, and the ministry of the word and sacraments; and by him is every true member quickened, strengthened, and supported, Eph. iv. 16. Col. ii. 19. 1 Cor. xii. 12, 13. Our natural corruption, and actual guilt, are called a *body of sin and death*. The former consists of numerous lusts connected together, is of a base nature, and disposes men to seek after, and delight in, carnal things. It is altogether sinful, the cause of sinful acts, and a chief ingredient of spiritual and eternal death, Rom. vi. 6. and vii. 24. The *body of types*, is what is prefigured by them, Col. ii. 17. The *body of Moses*, concerning which the devil disputed, is either his natural body, the secret burial of which, it is thought, Satan opposed; or his ceremonies, the abolishment and disuse of which, under the gospel, he warmly strove against, Jude 9. *The body of heaven in its clearness*, is its unclouded blue appearance, with the unnumbered stars sparkling brightly therein, Exod. xxiv. 10. Other sins are *without* a person's *body*; that is, the body is only the instrument, not object thereof: but fornication is a sin *against the body*; the body is both the instrument therein, and the object defiled thereby, 1 Cor. vi. 18.

BOHAN, in them, a Reubenite, who, it seems, did some noted exploits in the conquest of Canaan, and had a stone reared to his honour on the frontier between Judah and Benjamin, Josh. xv. 6. and xviii. 17.

To BOIL. The foaming of the

sea, and grievous inward distress, are likened to the *boiling of a pot*, to denote great disquiet, and overturning confusion, Job xli. 31. and xxx. 27.

BOIL, a swelling, burning, and painful sore, Job ii. 7. Exod. ix. 9, 10, 11.

BOLD, courageous, with strong assurance, without slavish fear, Prov. xxviii. 1. Heb. iv. 16. and x. 19. and xiii. 6. Eph. vi. 20.

BOND, (1.) A band, or chain, Acts xxv. 14. (2.) An obligation, or vow, Numb. xxx. 12. (3.) Oppression, captivity, affliction, outward or inward, Psa. cxvi. 16. Phil. i. 7. (4.) The laws of God or men, which restrain licentiousness of every kind. (5.) The *bond of Christian unity*, or *bond of perfectness*, is that Christian charity which distinguishes the brotherhood and family of Jesus Christ; it knits together their hearts in love to the truth, and to one another, Eph. iv. 3. Col. iii. 14. The *bond of kings*, which God looseth, is that majesty, power, and authority, which keeps their subjects in awe and obedience, which he sometimes takes away, Job xii. 18. The *bond of iniquity*, is the state of sin, in which one sin is twisted with another, and these bind like a cord, while the desires, thoughts, words, and actions of the sinner are employed in the service of unrighteousness, Acts viii. 23.

BOND, such as are in slavery and bondage, 1 Cor. xii. 13. Rev. vi. 15.

BONDAGE, (1.) Outward slavery, hard service and oppression, Exod. vi. 5. Ezra ix. 8, 9. (2.) Restraint, 1 Cor. vii. 15. (3.) Subjection to the oppressive service of sin and Satan, 2 Pet. ii. 19. (4.) A state of misery through fear of death, Heb. ii. 15. (5.) The yoke of bondage which the Judaizing teachers wished to bind about the necks of the Gentile churches, Gal. v. 1. was the observation of the ceremonial rites of the Mosaic law, when Christ, the end of that law, was come. The Old Testament bondage, as it is improperly termed, is not scripturally spe-

ken of by many writers. The almost numberless Jewish ceremonies are said to have been a yoke of bondage, which came to the Old Testament worshippers in the form of a covenant of works, saying, Do this and thou shalt live. This is far from the case; how inconsistent is it with all revelation, to consider the law which was given to Israel, and was thought to be a most valuable bequest of heaven, in this light as working wrath and death? Paul mentions *the giving of the law* as one of the greatest advantages which the Jews enjoyed; Moses says, "What nation is there so great!" *How?*—in being blessed with such statutes and ordinances of righteousness. That law answered to them as the preaching of the gospel; for unto us was the gospel preached, as well as unto them, Heb. iv. 2. And Paul and the other apostles went abroad, preaching none other things than what Moses in the law and the prophets had said. The law preached Christ to come, and deliverance from spiritual bondage through him: but, when the key of knowledge was taken from that law, viz. *Christ, and him crucified*, and the ceremonies of that law, with the weighty additions of the traditions of the elders, were laid upon men, as *works*, by the doing of which they were to please God, that law became grievous, and heavy to be borne. Corresponding to this, when the Judaizing teachers went to the Gentile churches, preaching the necessity of circumcision and keeping of the law, together with the death of Christ, as necessary to justification, they endeavoured to bring again into bondage those whom Christ had made free, Gal. v. 1.

**BONES**, (1.) The hard parts of animal bodies, which support their form, Job x. 11. (2.) A dead body, 1 Kings xiii. 31. 2 Kings xiii. 21. (3.) The whole man, Psal. xxxv. 10. A troubled soul is likened to *broken, burnt, pierced, shaking, or rotten bones*: its distress is very painful, lasting, and difficult of cure, Psal. li.

8. Lam. i. 13. Psal. xlii. 10. Jer. xxiii. 9. Hab. iii. 16. To be *bone of one's bone, and flesh of his flesh*, or a *member of his flesh and bones*, is to have the same nature, and the nearest relation and affection, 2 Sam. v. 1. Gen. ii. 23. Eph. v. 30. To *pluck the flesh off one's bones*, or to *break and chop* them, is most cruelly to oppress and murder, Mic. iii. 2, 3. Iniquities are *in and on men's bones*, when their body is polluted by them, and lies under the guilt or fearful punishment of them, Job xx. 11. Ezek. xxxii. 27.

**BONNET**, a covering for the head, worn by the Jewish priests, Exod. xxviii. 40, &c. The Hebrew word *Misnepheth*, which is translated *mitre*, and *mygbaeth*, which is translated *bonnet*, the rabbins say, signify the same thing. According to them, the bonnet used in general by the priests, was made of a piece of cloth sixteen yards long, which covered their heads like an helmet or a turban; and they allow no other difference to be between the high priest's bonnet, and that of the other priests, than this, that one is flatter, and made in the form of a turban, whereas the other, worn by ordinary priests, rose something more in a point. Josephus says, that the bonnet worn by private priests was composed of many rounds of linen cloth, turned in, and sown together, so as to appear like a thick crown made of linen, wove together. The whole was entirely covered with a piece of linen cloth, which came as low as the forehead, so that the deformity of the seams might be concealed. As to the high priest's bonnet, he says, it was like that which has been already described, only that another was put over it of a violet colour, which covered the hinder part of the head, and the two temples, and was encompassed with a triple crown of gold, wherein were small buttons of hen-bane flowers. This circle of flowers was interrupted in the fore-part of the tiara, by the plate of gold wherein was engraved **HOLINESS TO THE LORD**.

**BOOK**; in Latin *Liber*, in Hebrew *Sepher*, in Greek *Biblos*. Several sorts of materials were used formerly in making books, or preserving the knowledge of certain facts. Plates of lead and copper, the barks of trees, bricks, stone, and wood, were the first matter employed to engrave such things and monuments upon as men were willing to have transmitted to posterity. Josephus speaks of two columns, one of stone, the other of brick, upon which the children of Seth wrote their inventions and astronomical discoveries. Porphyry makes mention of some pillars preserved in Crete, on which the ceremonies were recorded that were practised by the Corybantes in their sacrifices. Hesiod's works were at first written upon tables of lead, which were first in the temple of the muses in Boætia. God's laws were written upon stone, and Solon's upon wooden planks. Tables of wood, box, and ivory, were likewise very common among the ancients. When they were of wood only, they were oftentimes covered with wax, that any one might write on them with more ease, or blot out what he had written.

The leaves of the palm-tree were used afterwards in the room of wooden planks, and the finest and thinnest bark of such trees as the lime, the ash, the maple, and the elm. From hence comes the word *Liber*, which signifies the inner bark of trees. And as these barks were rolled up, in order to be removed with more ease, these rolls were called *Volumen*, a volume; a name given likewise to such rolls of paper or parchment as we are going to speak of.

Paper is from *Papyrus*, which is a kind of reed that grows upon the banks of the Nile. The trunk of this plant is composed of several leaves lying one upon another, which are taken off with a needle. They are afterwards spread upon a table, and so much of them is moistened as is equal to the size which it is intended that the leaves of the *Papyrus* shall be of; this

first bed of leaves is covered with a larger of fine paste, or with the muddy water of the Nile warmed, then a second bed of paper leaves is laid upon the paste, and so the whole left to dry in the sun. Such was the Egyptian *Papyrus*, from whence our paper takes its name, though it be so very different from it.

The kings of Egypt having collected a great library at Alexandria, the kings of Pergamos were inclined to imitate their example. But the Egyptian monarchs, either out of envy, or for some other reason, prohibited the exportation of paper out of their dominions, which obliged the kings of Pergamos to invent parchment, called *Pergamentum*, from the city of Pergamus; or *Membrana*, because made of the skins wherewith beasts and the several members of them are covered. With these leaves of vellum or parchment, two sorts of books were made: the one were rolls composed of many leaves of vellum sewed or glewed together at the end. These books were written upon one side only, and they were to be unrolled and spread before they could be read. The others were like ours, made up of many leaves fastened to one another, were written upon both sides, and were opened like our books. The Jews still make use of rolls in their synagogues; and the Bibles which they read there with apparent solemnity, are made after the manner of the old volumes.

The ancients wrote likewise upon linen. Pliny says, the Parthians, even in his time, wrote upon their clothes; and Livy speaks of certain books made of linen, *lintei libri*, upon which the names of magistrates, and the history of the Roman commonwealth, were written, and preserved in the temple of the goddess Moneta.

As to the paper at present used by us, which is made of rags beaten small, and reduced to a kind of pulp, the original of it is what we are not acquainted with. We see no book written on this subject which is above five hundred years old; and perhaps

the most ancient author wherein there is any mention of it, is Peter the venerable, who speaks of paper made of old rags.

St. Bernard de Montfaucon has treated likewise of cotton paper, *charta bombycina*, which he shows to have been in use above six hundred years ago. The original of this paper is not very well known; but the matter of it is certainly cotton, and the use of it has been very common since the tenth age.

*Book of the Wars of the Lord.* This book is cited by Moses, where he is speaking of his passing the river Arnon with the Israelites, in their way to the country of the Amorites. Inquiry has been made what this *book of the wars of the Lord* was: some think it was a work of greater antiquity than Moses, and contained a recital of those wars which the Israelites had begun or carried on in Egypt, or out of Egypt, before their withdrawing out of this country under Moses. Indeed, it is not natural for an author to quote a book which is not more ancient than his own work which he is writing; particularly when any extraordinary or miraculous fact is to be supported and confirmed. The Hebrew of this passage, in the printed Bibles, is perplexed: 'As it is written in the book of the wars of the Lord, at Vaheb, in Suphah, and in the brooks of Arnon, and at the stream of the brooks that goeth down to the dwelling of Ar, and lieth upon the border of Moab.' We do not know who or what this *Vaheb* is. M. Moivin, the elder, is of opinion that some prince is meant by it, who had the government of the country watered by the river Arnon, and was defeated by the Israelites, before they came out of Egypt. Others think that *Vaheb* was a certain king of Moab, who was overcome by Sihon king of the Amorites. Grotius, instead of *Vaheb*, reads *Moab*, and translates it, *Sihon beat Moab at Suphah*. I should rather read *Zared*, instead of *Vaheb*, after this manner,

'As it is written in the book of the wars of the Lord, the Hebrews came from Zared, and encamped at Suphah, and about the stream of the brook of Arnon, which reaches as far as the dwelling of Ar, and lieth upon the frontiers of Moab.'—Zared we know; see Numb. xxi. 12, 13. from thence they came to Suphah, which too is mentioned in Deut. i. 1. and perhaps in Num. xxii. 36. From whence they came to the brook of Arnon, which flows down to Ar, the capital city of the Moabites. All this is cited very seasonably in this place, to confirm what is said in the preceding verses; whereas, if we explain this quotation after any other manner, we cannot find to what purpose Moses here produced it. *Zared* may easily be made from *Vaheb* in the Hebrew.

Others are of opinion, that *the book of the wars of the Lord*, is the very book of *Numbers*, wherein this passage is cited, or that of *Joshua* or *Judges*; they do not translate as we do, 'It is written in the book of the wars of the Lord,' but thus only, 'It is said in the recital of the wars of the Lord,' &c. Others assert, that this narration of the wars of the Lord is contained in the 135th and the 136th Psalms. Tostatus will have it, that the book of the wars of the Lord, and the *book of Jasher*, referred to in *Joshua*, are the same. Cornelius a Lapide conjectures, that this place and citation are here added to the text of Moses, and that the book of the wars of the Lord contained the wars which the Israelites carried on under the conduct of Moses, Joshua, the Judges, &c. that, therefore, it was later than Moses. The reader may consult commentators on Numb. xxi. 14.

The same difficulties almost are proposed concerning the *book of Jasher*, or the *Upright*, mentioned Josh. x. 13. and 2 Sam. i. 18. as concerning the book of the wars of the Lord, whereof we have just been speaking; and with which some will have this book of *Jasher* to be the same.

Joshua, after having related the miracle of stopping the course both of the sun and moon, adds, 'Is not this written in the book of Jasher? So the sun stood still in the midst of heaven, and hasted not to go down, about a whole day.' Grotius is of opinion, that this book was a triumphant song made with a design to celebrate the success of Joshua, and the prodigy attending it; and M. Du Pin declares for this opinion, as the most probable, because the words cited by Joshua from this book are poetical expressions, not very proper for historical memoirs; and secondly, because a book under the same title is referred to in the passage of Samuel above-mentioned, where David's song is repeated upon the death of Saul and Jonathan. For these reasons he is persuaded that the work here in question did not contain annals.

As this book of *Jasher* is mentioned in the book of Samuel, if it be the same that is mentioned in that of Joshua, it must have been collected or compiled after the time of David, and consequently long after that of Joshua; this perhaps may have led some people to doubt whether the citation from the book of Jasher was inserted by Joshua himself, or by those who digested his memoirs, and put his book into the form wherein we now find it. Hence perhaps Le Clerc takes this book to have been a collection of hymns, or songs, composed upon the subject of the martial exploits of the Hebrews, made and collated at different times, wherein the renowned victory of Joshua was celebrated among others, either by Joshua's contemporaries, or other poets who lived after him. Thus, as our author has shown, neither the Psalms of David, nor the Proverbs of Solomon, were collected at one and the same time.

*The book of Chronicles, or days*, i. e. *the words of days*, contained the annals and journals which were written in the kingdoms of Israel and Judah. These memoirs or journals are not

now in being any more than the two preceding books, but this book is quoted in almost every page of the book of Kings and Chronicles, which are composed chiefly from such old memoirs as the author had in his possession, and which in all probability were still subsisting even after the return of the Jews from the Babylonish captivity, as appears by Calmet's preface to the two books of Chronicles, and those of Kings. The authors of the book of *the Days* or *Chronicles* were generally prophets and inspired persons.

*The book of the Lord, the book of the Living, the book of Life*, Ex. xxxii. 32. Psal. lxxix. 28. and cxxxix. 16. Phil. iv. 3. Rev. iii. 6, &c. F. Calmet thinks it probable are several ways of speaking frequent in scripture, which are taken from the custom observed generally in the courts of princes, of keeping a list of all those who are in their service, of the provinces which they govern, of the officers of their armies, of the number of their troops, and sometimes even the names of their soldiers. Thus Moses begging of God rather to blot him out of his book than reject his people Israel, is the same almost as St. Paul's expression, when he declared, Rom. ix. 3. that he would consent in some measure to be accursed, separated from the company of the saints, and struck out of the book of the Lord, if thereby he might be able to procure the salvation of his people. And when it is said, that any one is written in the book of life, nothing more is meant by it, than that such an one in a particular manner belongs to God; that he is in the number of his friends and servants; and, on the contrary, when any one is said to be blotted out of the book of life, it is signified, that he is razed out of the list of God's friends and servants; in like manner as those who die, or are guilty of any sort of treachery, for which they are dismissed the court, are struck off the roll of officers belonging to the prince. The same is likewise the opinion of



Le Clerc upon this subject. Daniel vii. 10. speaking of God's judgments says, The judges were seated, and the books opened; or the judgment was set, and the books were opened. This is an allusion to what is practised when a prince calls his servants to account. The accounts are produced, and what every one owes is inquired into. It is possible he might allude also to a custom of the Persians, among whom it was a constant practice every day to write down what happened, the services which were done the king, and the rewards given to those who had performed them, as we see in the history of Ahasuerus and Mordecai, Esth. iv. 12, 34. When therefore the king sits in judgment, the books are opened: he obliges all his servants to reckon with him; he punishes those who have been deficient in their duty, or erases their names out of his register; he compels those to pay who are indebted to him, and rewards those who have done him any important service. There will be in proportion the same way of proceeding at the day of God's final judgment.

*Book* is sometimes put for letters, memoirs, an edict, or contract; in short, the Hebrew word which should be translated book, is put oftentimes for all these. Thus the letter, as the English translators render it, which Rabshakeh delivered from Sennacherib to Hezekiah, is called *Sepher*, a book; and the LXX. render it βιβλίον, Isa. xxxvii. 14. The contract which Jeremiah, xxxii. 12. confirmed for the purchase of a field, is called by the same name. Ahasuerus's edict in favour of the Jews, is likewise in Hebrew called a book, Esth. ix. 20, 30, &c. though our translators have called it *Letter*: and the writing which a man gave to his wife when he divorced her, was in Hebrew called a book of divorce, Deut. xxiv.

*The book that is sealed*, mentioned by Isaiah xxix. and the book with seven seals spoken of in the Revelation,

v. 1, 2, 3. are Isaiah's and John's prophecies, which were written in a book or roll after the manner of the ancients, and were sealed; that is to say, were unknown, enigmatical, obscure, and mysterious; had respect to things remote, and events that were to come, so that no knowledge could be had of them till after that which was foretold should happen, and the seals were taken off.

*The Book, or flying roll*, spoken of in Zechariah, v. 1, 2. twenty cubits long and ten wide, was one of those old rolls composed of many skins of parchment, glewed or sewed together at the end. This volume, which appeared to Zechariah in a vision, it is observed, in all probability never had any other existence. Though some of these volumes were very long, yet none were ever made of such a size. This book contained the curses, menaces, and calamities, which should fall upon the Jews. The extreme length and breadth of it, show the excessive enormity of their sins, and the terrible nature of the evils with which they were threatened.

*The Book of the Generation of Adam*, Gen. v. 1. signifies the history of his life, in like manner as the book of the generation of Noah, or of Jesus Christ, signifies, in the style of the Hebrews, their history, what has happened to them, and what they have done. In short, *book* among the Hebrews signified all sorts of writings, letters, ordinances, rolls, registers, memoirs, &c. Solomon, Eccl. xii. 12. said, so long ago as his time, that there was no end of composing books, intimating, that to write upon all sorts of subjects was an endless work: but it was a grand point, and the sum of all, to fear God and observe his precepts.

We read in Psal. xl. 7, 8. 'Then said I, Lo, I come: in the volume of the book it is written of me: I delight to do thy will, O my God.' St. Paul has left us no room to question the sense of this passage, since he applies it to the incarnation of Jesus Christ.

**BOOTH**, a kind of tent, formed of branches of trees, for persons or cattle to lodge in, Gen. xxxiii. 17.

**BOOTY, PREY, SPOIL**, (1.) What a wild beast catcheth for its provision, Amos iii. 4. (2.) What is taken by conquerors and robbers, ravaging like wild beasts, Job xxiv. 5. Isa. x. 2. (3.) The unjust forcing of men's goods from them, is called a *spoil*, Jer. xx. 8. and vi. 7. Of the booty taken from the **MIDIANITES**, the warriors had the one-half, and God a 500th part of it; the congregation of Israel had the other half, and the Lord a 50th part of it; but this appears to have been no standing law, Numb. xxx. David enacted a law, that the troops which guarded the baggage, should share equally of the booty, as those engaged in battle, 1 Sam. xxx. 24, 25. The Jews affirm, that their kings had the whole spoil of the conquered king, and the half of the rest. It is certain, Abraham gave Melchizedec a tenth part of the spoil which his troops took from Chedorlaomer, Gen. xiv. 20. The *prey of the mighty and terrible*, which Christ delivers, and divides with the strong, is poor sinful men, the captives and prey of Satan, which he has begun to devour, and which our Redeemer rescues from the hands of sin, Satan, and the world, Isa. xlix. 24, 25. and liii. 12. *God riseth up to the prey*, when he exerts his power to destroy his enemies, and rescue his people, Zeph. iii. 8. Isa. xxxiii. 5, 8. God's word, and the blessings of the new covenant, are likened to *spoil*; they are procured by Jesus's bloody conquests of our spiritual enemies; are very precious; and the obtaining of them occasions much joy; Psalm cxix. 162. and lxviii. 12. The *spoil of the poor*, is what is violently forced from them, Isa. iii. 14. The *spoil of beasts* covered Babylon, when their brutal ravages and murder of the Jewish nations were returned on their own head; and their enemies, the Medes and Persians, hunted them as wild beasts, to make an end of,

and as wild beasts ravaged their country, Heb. ii. 17.

**BOOZ**, or **BOAZ**, the son of Salmon and Rahab, Ruth iv. 21, &c. Matt. i. 5, &c. Rahab we know was a Canaanite, of Jericho, Josh. ii. 1. Salmon, who was of the tribe of Judah, married her, and had Booz by her, one of our Saviour's ancestors according to the flesh. Some say there were three of this name, the son, the grandson, and the great-grandson, of Salmon; the last Booz was Ruth's husband and the father of Obed.—They pretend that the scripture can no other way be made reconcileable with itself, since it reckons the space of three hundred and sixty-six years between Salmon's marriage and the birth of David, and owns there were but three persons between Salmon and David, viz. Booz, Obed, and Jesse. But Le Clerc observes, that this cannot be the case, since neither the genealogy of David, 1 Chron. ii. 11, 12. nor that of Jesus Christ, Matt. *ibid.* reckons any more: besides, if any name was dropped in this genealogy, it must have been so omitted before the time of the writer of the Chronicles, while the Jews were in captivity, as it is not probable but that, while the kingdom of Judah stood, an accurate genealogical table of their princes was preserved; and Calmet remarks, that though it be difficult to fill up such a space as that of three hundred and sixty-six years with four persons, from father to son, succeeding one another, and it is uncommon to see four persons in the same family living very long, and having children in a far advanced age, yet there is nothing absolutely impossible in the thing. Salmon, he thinks, at the age of an hundred and twenty, might beget Booz, about sixty years after the Israelites had entered into the land of promise. Booz, suppose at the age of an hundred, might beget Obed, who, at something more or less than this, might have Jesse; and lastly, Jesse, when an hundred years old, might possibly have David.

**BOOZ**, or rather **BOAZ**, בּוֹז, i. e. *strength, firmness*, was the name of one of those two brazen pillars, which Solomon erected in the porch of the temple, the other column being called Jachin. This last pillar was on the right hand of the entrance into the temple, and Boaz on the left, 1 Kings vii. 21. They were together thirty-five cubits high, that is to say, each separately seventeen cubits and a half, 2 Chron. iii. 15. The text of the first book of Kings, vii. 15. and of Jeremiah, lii. 21. says, eighteen cubits: but it is believed that the sacred writers chose to set down a round rather than a broken number. The thickness of these columns was four fingers, for they were hollow. The circumference of them was twelve cubits, or four in diameter: the chapter of each was in all five cubits high, 1 Kings, *ib.* 16, &c. Jer. lii. 22. These chapters in different parts of scripture are said to be of different heights; of three, four, or five cubits, because they were composed of different ornaments, which were considered sometimes separately, and sometimes as united with the chapter. The body of the chapter was of three cubits; the ornaments wherewith it was joined to the shaft of the pillar were of one cubit; these make four cubits; the row which was at the top of all the chapter was also of one cubit, in all five cubits.

**BORDER**, (1.) The edging or hem, Exod. xxv. 25. Mark vi. 56. (2.) A coast, boundary, Gen. xlix. 13. *The borders of garments* enlarged by the Pharisees, were the fringes worn by the Hebrews, as a memorial of their separation to God's service, and subjection to his law, Matt. xxiii. 5. The church's *borders of pleasant stones*, are her true and substantial members, pleasant to God, angels, and good men, Isa. liv. 12. Idumea is called a *border*, or country, of *wickedness*. For these 2350 years back, barrenness and desolation have marked it as a monument of God's vengeance, on account of the cruelty

and other wickedness of the Edomites, Mal. i. 4. Hamath *shall border thereby*, i. e. shall share in the same terrible punishments as Hadrach and Damascus, Zech. ix. 2.

**BORN**. See **BIRTH**.

**BORROW**. Where our translation declares that the Hebrews **BORROWED** things of value from the Egyptians, the Hebrew word signifies merely to ask; and doth not imply any promise of returning them. Now, when God is the supreme possessor of all things, might he not transfer the right of the Egyptians to his own people, and require them to demand what was given them? When the Egyptians had denied them their just wages, might not God, the supreme Judge, allot them their wages, and order them to demand it in this manner? Exod. iii. 22. and xii. 35. To *borrow* money or goods, without earnestly endeavouring to *pay* in due time, is a token of a covetous and wicked person, Psa. xxxvii. 21. It is certainly sinful to injure what we have borrowed, Exod. xxii. 14, 15.

**BOSOM**, (1.) The breast of our body; the heart, Exod. iv. 6. (2.) The arms, Psa. cxxix. 7. To have one *in our bosom*, implies lying with, kindness, secrecy, Gen. xvi. 5. 2 Sam. xii. 8. 1 Kings i. 2.—Christ being *in the bosom of the Father*, imports his oneness of nature, equality of person, infinite dearness to, and full knowledge of all the secrets of the Father, John i. 18. His carrying his people as *lambs in his bosom*, implies his fellowship with, and tender and complete protection of them, Isa. xl. 11. John's *leaning on his bosom* imports not merely his lying next him at table, but his being singularly beloved, John xiii. 23. *Abraham's bosom*, is heaven, where the saints not only have the closest and kindest intimacy with that great patriarch, but with God in Christ, as a child in his father's bosom, Luke xvi. 22. As it seems, the ancients used to carry money, and what was very precious, in their bosom; *a gift in the bosom*

denotes one secretly given, and heartily accepted, Prov. xxi. 14. And wicked men are *rewarded into their bosom*, when their sins are heavily and sensibly punished, Psa. lxxix. 12.

**BOSSSES**, the thickest and strongest parts of a buckler, Job xv. 26. Eliphaz, in his well-meant address to Job, represents a wicked man as running upon the thick bosses of the Almighty's buckler, in allusion to the ancient form of bucklers, which were both defensive and offensive, having not only bosses for ornament, but one, especially in the centre, with a sharp pike in it for use; for as the buckler secured the body from the arrow or sword of the adversary, so, if he pressed near, this high boss or pike was sure to wound the enemy. In like manner, when sinners audaciously continue to transgress the commandments of God, without fear of punishment, they are sure to wound themselves, and reap the fruit of their daring wickedness.

**BOTTLE**. Anciently bottles were a kind of leathern bags, generally made of goat's skin, with the hairy side inmost, and firmly sewed or pitched together; the longer they were worn, the worse they grew, especially if hung near a fire, Gen. xxi. 14. Josh. ix. 4, 13. God's *bottle*, in which he puts his people's tears, is his kind observation and remembrance of their griefs; and his readiness to answer their prayers, and avenge them of their enemies, Psa. lvi. 8. The *bottles of heaven* are the clouds which contain and pour forth rain and dew at God's pleasure, Job xxxviii. 37. In Matt. ix. 16, 18. Christ uses two remarkable similitudes, which have occasioned considerable controversies; putting new wine into old bottles, and new cloth into an old garment. The simplest and most probable explanation is, that it was not a proper time for the disciples of Christ to fast while their Master was personally present with them; neither was it a doctrine suited to their state of

mind. He therefore led them gently as they were able to bear. David was like a *bottle in the smoke*, when he was wasted with grief and trouble, and rendered almost useless, Psa. cxix. 83. The inhabitants of Jerusalem were *like bottles*, when God poured into them the wine of his wrath, and burst and ruined them, Jer. xiii. 12.

**BOTTOM**, the lower part, Jon. ii. 6. The *bottom*, where Zechariah in his vision saw the *myrtle-trees*, might denote the low and flat country of Babylon; or the distressed condition of the Jews there, in or after their captivity; and the afflicted lot of the saints in general, Zech. i. 8. Hell is *bottomless*. What multitudes it contains! How dreadful and unsearchable, and perhaps ever increasing, are its terrors and torments! Rev. ix. 1.

**BOUGH, BRANCH** of a tree, Judg. ix. 48. Christ is called the **BRANCH**, and the *Branch of righteousness*. In his human nature he sprang from the root of Jesse: he flourishes and protects his people with his shadow; he brings forth the highest honour to God, and greatest happiness to men: he is infinitely righteous in himself and his acts; and is made of God to us righteousness, Jer. xxxiii. 5. and xxiii. 15. Zech. iii. 8. and vi. 12. Isa. iv. 2. and xi. 1. and liii. 2. The saints are likened to *branches*; they are united to, and derive their nourishing influence from, Jesus as their root: they refresh and protect the world with their shadow, and bring forth fruits of holiness, John xv. 5. In respect of spreading and beautiful appearance and influence, the Jewish church and nation were *like boughs extending to the sea*: but, how terribly they and their cities were cut down and destroyed by the Assyrians! Ps. lxxx. 10, 11. Isa. xxx. 17. and xxvii. 10, 11. Kings and great men are likened to *branches*; they make a flourishing appearance, and have their clients and subjects dwelling under *their boughs*, their laws; and depending

on their protection and support, Ezek. xvii. 3. and xxxi. 3. Dan. xi. 7. and iv. 12. Cities desolate of inhabitants and trade, are likened to *forsaken boughs, uppermost branches* turned dead, or *burnt branches*; Isa. xvii. 9. and xxvii. 10. Joseph was a *fruitful bough, or flourishing son*, for his numerous and honoured offspring, Gen. xlix. 22. Children, or offspring, are called *branches*; sprung from their ancestors, they are an honour, help, and pleasure to them, Job viii. 16. Sennacherib's *bough was lopt with terror*, when the Lord, by a terrible stroke, cut off his captains and numerous army as the leaves of a tree, Isa. x. 33. Prosperity is likened to *branches*; it is glorious, useful, and protecting, Dan. iv. 14. To *put the branch to the nose*, is devoutly to smell branches carried in honour of idols; or to smell the censer of sacred incense; or by sin to furnish fuel for the devouring wrath of God, Ezek. viii. 17.

**BOUND**, (1.) The end, Gen. xlix. 26. (2.) The border, shore, Job xxxviii. 20. (3.) A landmark, Hos. v. 10.

**BOUNTY**, (1.) A disposition to give freely, 1 Kings x. 15. (2.) A free gift, 2 Cor. ix. 5.

**BOUNTIFUL**, much disposed to give freely, Isa. xxxii. 5.

**BOUNTIFULLY**, liberally, conferring freely, many and great blessings, Ps. cxvi. 7.

**BOW**, a weapon of war, made of horn, wood, steel, or the like; which, after being strongly bent by means of a string fastened to its ends, in returning to its natural state, throws off an arrow with great force. It is one of the most ancient and universal weapons; is found in the most remote and barbarous countries; and is sometimes put for weapons of war in general, Ps. xlv. 6. Probably the Hebrews learned the use of bows from the Philistines, and did not much practise it till the days of David, who took care to have them strong enough to kill their enemies at a distance, 2 Sam. i. 18. To

*break a bow, or bow of steel*, is to destroy the warlike power and strength of nations or persons, Hos. i. 5. Ps. xviii. 34. God's *bow* is his power, wisdom, and providence, whereby he protects his people, and annoys his enemies with his arrows of famine, war, pestilence; or those human instruments by whom he executes his judgments, who also are *arrows* to fill his bow, Ps. vii. 12. Zech. ix. 13. Christ's *gospel-bow*, is the scriptures attended with his saving power, and the *arrows* shot from it, are its doctrines and influences, which fly speedily, strike suddenly, secretly, and deep, into the souls of men, for their conviction and spiritual conquest, Rev. vi. 2. Ps. xlv. 5. Wicked men are like a *deceitful bow* that is ill strung, and shoots wide of the mark: they are never in a proper frame for duty; never hit on the right end of it; are never steady to their purposes and vows, Ps. lxxviii. 57. Joseph's *bow abode in strength*, and his arms were made strong; his faith and hope, temperance and patience, continued so firm, as to overcome all opposition, Gen. xlix. 24. Job's *bow was renewed in his hand*: his continued prosperity and extensive influence enabled him to defend himself, so that he appeared to have nothing to apprehend from any adversary, however powerful, Job xxix. 20. See **RAINBOW**.

To **Bow**, to bend downwards in giving homage, or from weakness or pressure, Gen. xxiii. 12. Eccl. xii. 3. Hab. iii. 6. God's *bowing his heaven, or his ear*, towards men, imports his infinite condescension and regard to them; his ready acceptance of their prayers, and granting of their requests, Ps. cxliv. 5. and xxxi. 2. Men's *bowing* before God, or towards an idol, imports subjection and worship, Ps. xcv. 6. Lev. xxvi. 1. Their *bowing* towards men, imports either civil homage, or slavery and ruin, Gen. xxvii. 29. Isa. lrv. 12. and x. 4.

**BOWELS**, the inward parts of a human body, 2 Sam. xx. 10. *Bowels*,



when ascribed to God, denote his infinite compassion and tender mercy: and the *sounding* or *trouble of his bowels*, is the powerful and secret working of his mercy towards his people, Isa. lxiii. 15. Jer. xxxi. 20. *Bowels*, figuratively ascribed to men, denote their soul, or heart, 2 Cor. vi. 12. Philemon 7. or a person dearly beloved by us, as our very soul, *id.* 12. or strong affection and pity, Col. iii. 12. Paul longed after the Philippians *in the bowels of Christ*, i. e. with the most ardent love and tenderest pity, wrought by Christ's Spirit, and similar, though not equal, to Jesus's love to men, Phil. i. 8. *Trouble, pain, and boiling of bowels*, import terrible distress and grief, Lam. i. 20. Jer. iv. 19. Job xxx. 27. The curse coming *into one's bowels* like water, implies the execution of its fearful effects on the soul and whole man, Psa. cix. 18.

BOWL, a pretty large vessel for holding liquor. To *drink wine in bowls*, is to drink it with greediness, and to excess, Amos vi. 6. Christ's fulness of grace, and what he bestows on his ministers and people, is likened to a *bowl*, to note its abundant plenty, Zech. iv. 2. but the word might be rendered a *fountain*, or *collection of springs*, as in Josh. xv. 19.

BOX-TREE. There are six kinds of it. Its flower is of the apetalous kind, composed of several stamina arising from the square bottom of a cup of leaves. This flower is barren, and the embryo fruit appears in other parts of the plant; which, when ripe, is like an inverted vessel, and bursts into three parts; and in each of these, a case containing seed is found. This shrub is ever green, and is much used for ornamenting the hedges and borders of gardens; the wood is yellow, and so very solid and heavy, that it does not swim in water; and so hard, that it can scarcely rot, or be worm-eaten; and easily takes a fine polish. Saints are likened to *box-trees*, for their comeliness, true solidity, and steadfastness, Isa. xli. 19. and lx. 13.

BOZRAH, (1.) The same with Bezer in the wilderness. It belonged to the Reubenites, and stood in a plain about the south-east border of their country, not far from the source of the river Arnon. It was given to the Levites, and was a city of refuge, Josh. xx. 7. The Moabites seized on it, during the decline of the kingdom of the ten tribes, and it was called *Bozrah* or *Bostra*. The Chaldeans terribly ravaged it, Jer. xlviii. 24, 25. It was however some time after rebuilt. A Christian church was early planted in it, which continued for many ages; and till the ravages of the Arabians under Mahomet's successors, seems to have been the seat of a bishop. The Roman emperor Trajan highly favoured it, and called it Philippopolis. Though some think it probable that this Bostra was considerably northward of that in Moab. (2.) Bozrah, the capital of the land of Edom, which might lie about one hundred and fifty miles S. W. of the former. It was very ancient; Jobab, king of Edom, was a native of it, Gen. xxxvi. 33. The inhabitants of it were great herdsmen and shepherds, Mic. ii. 10. It was terribly ravaged by the Assyrians, and afterwards by the Chaldeans, Isa. xxxiv. 6. Jer. xlix. 18, 22, &c. Judas the Maccabee made a great slaughter of the Edomites in it. We know not of the least vestige of this place remaining at present.

The prophet Isaiah represents the great Deliverer, long promised and expected, as making his appearance from Bozrah, after having crushed his enemies, like grapes in the wine-press. The comparison suggests a tremendous idea of Omnipotence, which its unhappy objects can no more resist than the grapes can resist the treader. Indeed, there is so much pathos, energy, and sublimity, in the passage, as hardly any thing can be conceived to exceed. The period to which it refers, is probably the same with that predicted in Rev. xix. 13, &c. some parts of which are expressed in the

same terms with those of the prophet, and are generally understood of the fall of Antichrist and his followers, of which the destruction of Babylon, Edom, or Bozrah, may be considered as an emblem, Isa. lxi. 1, &c.

**BRACELET**, an ornamental chain of silver, gold, &c. to wear about one's neck, wrist, or leg, Gen. xxiv. 30. Perhaps faith and love are called the *bracelets of the hands*; they promote and adorn our gospel conversation, Ezek. xvi. 11. The African and American savages are so fond of bracelets of glass, &c. that they will sell their parents or children for them.

**BRAMBLE**, a weak, spreading, and prickly shrub. Base and naughty persons are likened to it. They are hurtful to others; their fruit is sour and worthless; they kindle mischief in church and state; and are ready fuel for the flames of divine wrath, Judg. ix. 14, 15. Luke vi. 44.

**BRANCH**. See **BOUGH**.

**BRAND**, a burning stick, Judg. xv. 5. Joshua the high priest, and all other saints, are *brands plucked out of the burning*; from the furnace of their natural lust and enmity against God, from their state of wrath and condemnation; and from manifold troubles, he mercifully delivers them.

**BRANDISH**, to cause to glitter; shake threateningly, Ezek. xxxii. 10.

**BRASS**, a hard, strong, and shining metal. The *brass* used in the erection of the tabernacle and temple, might be an emblem of Christ in his strength, purity, and humiliation; and of the outwardly mean, but firm duration of his gospel ordinances, Exod. xxv—xxvii. Christ is likened to a *man of brass*, and his *feet to fine or polished brass burning in a furnace*, to note his strength, majestic and terrible appearance, and the stability and purity of his works, Ezek. xl. 3. Dan. x. 6. Rev. i. 15. and ii. 18. *Brass*, when ascribed to hoofs, bands, bones, wall, gates, belly, nails, mountains, kingdom, imports strength, duration, firmness, and warlike disposition, Mic. iv. 13,

&c. Sinners are likened to *brass*, iron, tin, and lead; and said to have a *brow of brass*, to denote their baseness, hardness of heart, and impudence in sin, Ezek. xxii. 10. Jer. vi. 28. Isa. xlviii. 4. 'For brass I will bring gold, and for iron silver, and for wood stone, and for stones iron.' In the millennial age, the members of the church shall be more excellent, spiritual, and useful, than under the Old Testament, and under Antichrist's reign, Isa. lx. 17.

**BRAVERY**, finery of apparel, Isa. iii. 18.

To **BRAWL**, to speak loud and indecently, Prov. xx. 19. James iv. 1.

To **BRAY**, (1.) To cry as an ass or thirsty hart, Job vi. 5. Psa. xlii. 1.

(2.) To bruise small; to torment unto utter extinction, Prov. xxvii. 22.

**BREACH**, (1.) A breach made in a wall by a battering ram or the like, Ezek. xxvi. 10. (2.) A creek on the shore, or hole in the rock, Judg. v. 17. (3.) A hurt or bruise of the body, Lev. xxiv. 20. (4.)

Decayed and ruined places, Isa. lviii. 12. (5.) A punishment or affliction, taking away life, 2 Sam. vi. 8. (6.)

Confusions, losses, contentions, Psa. lx. 2. (7.) A premature birth, Gen. xxxviii. 29. (8.) Not performing

of promise. But God's *breach of promise*, is not a falsification of his word, but the just interruption of its

fulfilment on account of Israel's sin, Numb. xiv. 34. Moses stood in the

*breach*; Israel's sins had opened the way for the vengeance of God to de-

stroy them utterly; but Moses's powerful intercession prevented it, Psa. cvi. 23. 'The Jews' iniquity was

like a *breach swelling out in an high wall*; it had brought the righteous

judgments of God just to the very point of ruining them, Isa. xxx. 13.

**BREAD**, being a principal article of man's food, is put for the whole

of it, Gen. iii. 19. The Hebrews baked their bread on the coals, or

under the warm ashes, 1 Kings xix. 6. Gen. xviii. 6. To this day, the

Arabs, and some other eastern nations, bake their bread between two

fires of cow's dung, which operate very slowly. The crumb is very good, if eaten the same day; but the crust is black, burnt, and tastes of the fuel. To represent the coarse provision and abominable practices, of the Jews in Babylon, Ezekiel was directed to make bread of wheat, barley, beans, millet, and fitches, and to roast it with a fire of human excrements; but expressing his great reluctance, God permitted him to use cow's dung instead of human, Ezek. iv. 9—13. For ordinary, the Jews used leavened bread; but to commemorate their hasty deliverance from Egypt, ere their dough was leavened, at the passover, and in most of their meat-offerings, they used unleavened bread, Exod. xii. 8, 15. Lev. vi. 18. Some think a basketfull of unleavened bread stood beside the brazen altar, ready to be offered, or to be eaten with the flesh of sacrifices.

**SHOW-BREAD**, or bread of faces, that which stood before the Lord, on the golden table in the inner end of the sanctuary. Twelve loaves of fine flour salted were set on it, it seems in two rows, every Sabbath, and the stale ones taken away, and eaten by the priests in the holy place. Some think these signified the continual dedication of the twelve tribes of Israel to God as his portion; that they were emblems of the saints, who, after they have served their generation, their week in the church below, are taken away to Jesus himself, and others placed in their stead; and were figures of him as the intercessor, and full and ever fresh provision, for all the redeemed tribes of God, Exod. xxv. 30. Lev. xxiv. 5—9. Frankincense seems to have been burnt on the table when these loaves were placed there; and when they were taken away, none but the priests might eat of them, except in case of urgent necessity, as David and his men were in, 1 Sam. xxi. 3, 4. Matt. xii. 4.

Jesus Christ is called **BREAD**. He is the *true bread*, which was typified

by the ancient manna, and by which our souls are truly supported and comforted. He is the *bread of God*: his person is divine, and he is prepared and given of God to us. He is the *bread of life*, which begets, maintains, and perfects, our spiritual and eternal life, John vi. The ordinances and blessings of the gospel are bread and wine; they, accompanied with the divine influence, strengthen, nourish, and maintain, the life of our soul, Prov. ix. 5. The saints, though many, are *one bread*; they are united to, and live on, Christ; and joined together do constitute his mystical body, as a multitude of grains constitute a loaf, 1 Cor. x. 17. The Canaanites were *bread* for Israel, who easily destroyed them, and lived on their substance, Num. xiv. 9. The *children's bread*, not to be given to dogs, was Christ's miracles, which were chiefly confined to the support of the Jewish children of God, and not vouchsafed to the unclean Gentiles, Matt. xv. 26.—*Bread of heaven*, is the manna showered down from heaven on the Hebrews in the wilderness, for their food, Psa. cv. 40. *Bread of adversity and tears*, is such affliction and sorrow as overwhelm the spirit, and render men careless of food, Isa. xxx. 10. Psa. lxxx. 5. *Bread of sorrow*, is sustenance procured and enjoyed with much labour and grief, Psa. cxxvii. 2. *Bread of affliction*, and *water of affliction*, denote coarse and scanty provision, Deut. xvi. 3. 1 Kings xxii. 27. *Bread of the governor*, the salary appointed for his sustenance, Neh. v. 14. *Bread of men*, bread given by friends on the occasion of funerals, to make a feast, Ezek. xxiv. 17, 22. *Bread of mourners*, coarse food, such as people used in time of mourning, Hos. ix. 14.—*Bread of wickedness, of deceit, of violence, of idleness*, is that which is acquired by sin, by fraud, robbery, oppression; or is got in a way of sloth; or it is wickedness, deceit, violence, and sloth, delighted in by our soul, Prov. iv. 17. and xx. 17. and xxxi.

**27. Bread pleasant when eaten in secret**, is whoredom, or other unlawful pleasures, Prov. ix. 18. Bread, or bread and water, often denote all necessary outward things; and they are a *staff* and *stay*, are necessary for the support of mortals, Matt. vi. 11. Isa. xxxiii. 17. and iii. 1. To *cast bread on the waters*, is to do good, and give alms liberally, without any visible prospect of return; so shall we *find it after many days*, God blessing, supporting, and prospering us on that account, Eccl. xi. 1.

To **BREAK**, (1.) To dash a thing to pieces, or sever one part from another, Exod. xxxiv. 13. (2.) To punish, afflict, Job xiii. 25. And to *break with breach on breach*, is to afflict with one sore trouble after another, Job xvi. 14. (3.) To destroy, render useless, Psa. x. 15. (4.) To make void a covenant, or disobey a law, 1 Kings xv. 19. (5.) To take away, Psa. cv. 16. The *breaking of the heart*, denotes great inward grief and trouble, or a deep conviction of, and sorrow for, sin, Acts xxi. 13. Luke iv. 18. Isa. lxi. 1. To *break up our fallow ground*, is to study a deep conviction of sin and misery, and care to be reformed by means of God's word, Jer. iv. 3. Hos. x. 12. The *breaking of the day*, signifies the first appearance of morning light, Gen. xxxii. 25. the first beginning of the gospel dispensation, and of the state of perfect and everlasting glory, Song ii. 17. *Breaking of bread*, signifies the giving and receiving of the Lord's Supper, Acts ii. 42, and xx. 7. To *break up*, is to open a passage into, to open a place for, to dismiss, 2 Chr. xxxii. 1. Job xxxviii. 10. Acts xiii. 43. To *break out or forth*, is to discover one's self, and rush out with violence, Exod. xix. 22. and xxii. 6. To *break down*, is to demolish, to destroy, Exod. xxiii. 24. To *break off sin by righteousness*, is to repent and turn from them to God, Dan. iv. 27. The *breaker* that came up and passed through, some think is the Assyrian king and his army, marching to waste the

country of Israel and Judah, Mic. ii. 13.

**BREAST**, (1.) The well-known fore-part of an animal, Exod. xxix. 26. (2.) Paps or dugs, Gen. xlix. 25. (3.) Favour, assistance; which, like milk, strengthens and comforts, Isa. lx. 16. *Breasts fashioned, and hair grown*, import ripeness for entering into marriage-covenant with God as his church or people, Ezek. xvi. 7. The Jews having their breasts or teats of virginity pressed and bruised, implies their being seduced to spiritual whoredom and idolatry, sinful alliances, and the like, Ezek. xxiii. 3, 8. Their having whoredoms between their breasts, denotes their great desire after, and delight in, whoredom and idolatry, Hos. ii. 2. To *smite or taber on the breasts*, imports great affliction and grief, Luke xxiii. 48. Nah. ii. 7. To *pluck off one's own breast*, imports desperate anguish and madness, Ez. xxiii. 34. The breast and right shoulder of peace-offerings given to the priests may signify the saints' spiritual feeding by faith on the love, the purposes, and power, of our blessed Redeemer, Numb. xviii. 18. The Persian empire is compared to a breast and arms of silver, to denote the prudence, humanity, and valour, wherewith it was founded, and the wealth of it, Dan. ii. 32.

**BREASTPLATE**, (1.) A part of the high priest's fine apparel. It was about ten inches square, and consisted of a folded piece of the same rich embroidered stuff, whereof the robe of the ephod was formed. It was set with twelve different precious stones, fastened in ouches of gold, one for every Hebrew tribe. These were set in four rows: in the uppermost were a sardius, topaz, and carbuncle, for Reuben, Simeon, and Levi; in the second, an emerald, sapphire, and diamond, for Judah, Dan, and Naphtali; in the third, a ligure, an agate, and amethyst, for Gad, Asher, and Issachar; in the lowest, a beryl, onyx, and jasper, for Zebulun, Joseph, and Benjamin.

This was fastened on the high priest's breast. By the two upper corners; it was fastened to his shoulders: by the two below, it was fastened to the girdle of the ephod: by wearing it, he carried the twelve tribes as on his heart before God. It is called the *breastplate of judgment*, as it contained the Urim and Thummim whereby the Lord directed the Hebrews in difficult cases. Did it not represent Christ's church presented before God in his intercession? Ex. xxviii. 15.—30.

2. **BREASTPLATE**, is a piece of defensive armour to protect the heart, 1 Kings xxii. 34. God's *breastplate* is *righteousness*, which renders his whole conduct impenetrable to any arrow of accusation, Isa. lix. 17.—The saints' *breastplate*, is righteousness, which protects the soul from the slavish fear of God's wrath, and from the fiery darts of temptation, Eph. vi. 14. Faith and love are also called a *breastplate*: faith defends the soul, not only as it assents to the gospel as true, but also as it implies a dependence on God's faithfulness, and all-sufficiency to perform his promises, and apply them to our souls for our comfort and support. Love defends against persecutions, afflictions, and temptations, from the world; and also against apostacy; for love to Christ must first wax cold before his ways can be forsaken, 1 Thess. v. 8. The *iron breastplates* of the Saracens, were their courage, undaunted fury, and sufficient armour, Rev. ix. 9. The Turkish soldiers' *breastplates of fire, jacinth and brimstone*, may mark their shining breastplates of iron, their minding nothing but fury and ruin, and the terrible cannon that fronted their armies, Rev. ix. 17.

**BREATH**, the natural receiving and discharging of the air by our nostrils and mouth; Job ix. 18. Our natural life is called *breath*; by breathing of air it is maintained; and as a puff of air it is easily extinguished, Psal. cxlvi. 4. Vigorous courage and spiritual life are called *breath*;

they proceed from the influence of God's Spirit, and render men active and lively, Ezek. xxxvii. 5. God's *breath*, is his Spirit, who proceeds from the Father and the Son, Psal. xxxiii. 6. and his, power by which, in the execution of mercy and judgment, he easily fulfils his word, Isa. xi. 4. and xxx. 28, 33. King Zedekiah was the breath of the Jews' nostrils: by his assistance their life was preserved, and rendered comfortable, Lam. iv. 20.

To **BREATHE**, to draw natural breath, to live, Josh. x. 40. and xi. 11. God's breathing, imports his powerful and easy formation of man's soul in him, Gen. ii. 7. Christ's breathing on his disciples, figured his inspiring them with the noted gifts and graces of the Holy Ghost, John xx. 22. The Spirit's breathing on the dry bones, imports his giving zeal, courage, and hope, to the captive Jews at Babylon; his giving spiritual life and activity to men, and his quickening the bodies of saints at the last day, Ezek. xxxvii. 9. The saints' breathing towards God, is prayer, whereby their spiritual life is maintained and manifested, and their weakness and pressure discovered, Lam. iii. 50. Wicked men *breathe out slaughter and cruelty*; heartily hate their neighbours, chiefly the saints, and with pleasure threaten and destroy them, Acts ix. 1. Psal. xxvii. 12.

**BREECHES**; the linen ones of priests were emblems of modesty, humility, chastity, holiness, Lev. vi. 10. Ezek. xlv. 18.

**BRIBE**, a present given to a judge, to procure his favour; or given to a witness to entice him to swear falsely, Amos v. 12. To have the right hand *full of bribes*, is to have received, or to be in readiness to receive, a number of them, Psal. xxvi. 10. To *shake the hand from holding of bribes*, is utterly to detest and reject them, Isa. xxxiii. 15.

**BRICK**, clay formed, and by fire hardened into a kind of stone. With bricks the tower of Babel was built,



and some altars to idols, Gen. xi. 3. Isa. lxxv. 3. They were much used for building in Egypt: with making of them, especially when denied straw, were the Hebrews afflicted, Exod. v. Bricks are still much used in building, chiefly where they have no proper quarries of stone. The **BRICK-KILN**, is a place for burning bricks into a due hardness, Jer. xliii. 6. If David caused the Ammonites to pass through burning brick-kilns, it was a terrible punishment, 2 Sam. xii. 31. The Ninevites *making strong the brick-kiln*, signifies their astonishing labour and hurry to repair and fortify the fallen walls of their city with new bricks, Nah. iii. 14.

**BRIDE**, a betrothed or new married wife. The saints of God are a *bride*; they are betrothed and espoused to Jesus Christ, and greatly rejoice in his salvation, Rev. xxii. 17. and xxi. 9.

**BRIDEGROOM**, a betrothed or new married man. Christ is called a *Bridegroom*. He unites believers to himself, rejoices over them, and feasts them with his love, and will quickly come to receive them home to his heavenly mansions, Matt. xxv. 1—10. The sun is likened to a *bridegroom*, because of his glorious or cheerful aspect, as he ariseth, and apparently walks along our sky, Psa. xix. 5.

**BRIDLE**. Instead of it, a cord drawn through the nose was sometimes used for leading and commanding camels, mules, &c. The restraints of God's powerful providence, are called *his bridle and hook*. The *bridle in the jaws of the people*, causing them to err, is God's suffering the Assyrians to be directed by their foolish councils, that they might never finish their intended purpose against Jerusalem, Isa. xxxvii. 29. and xxx. 28. The restraints of law, humanity, and modesty, are called a *bridle*; and to *let it loose*, is to act without regard to any of these, Job xxx. 11. *Blood coming to the horses' bridles*, implies the terrible slaughter of the Antichristians at

the battle of Armageddon, or about that time, Rev. xiv. 20.

**BRIEFLY**, in few words, Rom. xlii. 9.

**BRIER**. See THORN.

**BRIGANDINE**, a coat of mail, composed of iron rings, to protect from the sword of an enemy, Jer. xlvi. 4. and li. 3.

**BRIGHT**, clear, shining. Spoken of a leprous spot, Lev. xlii. 19. of brass, 2 Chron. iv. 16. a cloud, Job xxxvii. 11. ivory, Cant. v. 14. of arrows, Jer. xli. 11. Ezek. xxi. 21. of fire, Ezek. i. 13. of a sword, Nah. iii. 3. and the lights of heaven, Ezek. xxxii. 8.

**BRIGHTNESS**, denotes, (1.) Shining clearness, as of the sun at mid-day, Amos v. 20. (2.) Great excellency, which casts a lustre all around, Isa. lx. 3. (3.) Prosperity and grandeur, which render men noticed and esteemed, Ezek. xxviii. 7. Christ is called the *bright Star*, and the *brightness of his Father's glory*. He is unmatched by creatures; and is equal to his Father in glory, excellency, and lustre, Heb. i. 3.

**BRIMSTONE**, a fat oily substance that may be melted and inflamed by fire, but not dissolved in water. It is extracted from the pyrites, or fire-stone, and is a principal ingredient in gunpowder. There are four principal kinds of it, the yellow, green, gray, and red. God destroyed Sodom and Gomorrah, Admah and Zeboim, with *fire and brimstone* from heaven, Gen. xix. 24. In allusion to which overthrow, the *scattering of brimstone* on a place, the *making it brimstone*, or a *kindled stream of brimstone*, imports the most terrible and ruinous judgments, Job xviii. 15. Deut. xxix. 23. The torments of hell are likened to *fire and brimstone*, to note the painful and universal nature of them, Rev. xxi. 8. Psal. xi. 6. The *brimstone* issuing out of the mouth of the Turkish horse may signify the 'Turks' terrible use of fire-arms, chiefly of prodigious cannon, in their battles and sieges, some ages ago; and the fearful havoc

which they then made of the nations, Rev. ix. 17, 18.

**BRINK**, the edge of a pool, river, sea, &c. Gen. xli. 3.

**BROAD**. God is *broad rivers* to his people; his fulness can never be exhausted; from him they obtain the most delightful pleasure and prospect, and the surest defence; and he is sufficiently capable to destroy and overwhelm all that seek their hurt, Isa. xxxii. 22. His law is *exceeding broad*: it extends to every person and circumstance, requires innumerable things to be done, and as many to be hated and avoided, Psal. cxix. 96. He sets persons in a *broad place*, when he gives them great liberty. wealth, power, and prosperity, Job xxxvi. 16. Psalm xviii. 19. The way to hell is *broad*; multitudes of men walk in it, and by various sinful courses they get thither at last, Matt. vii. 13.

**BROIDERED**, wrought with various colours of needle-work, Exod. xxviii. 4. *Broidered hair* is that which is plaited, and put up on crimping pins, 1 Pet. iii. 9.

To **EMBROIDER**, is to work broidered work.

**BROOK**, a small river, especially one that flows in rainy seasons, and ceases in the time of drought. The brooks mentioned in scripture, on the east of Jordan, are, Zered, Arnon, Cherith, Jabbok; but Arnon and Jabbok are more properly rivers, though far less than Jordan. The brooks in Canaan, westward of Jordan, are, the brooks of Jernel, Esheol, Besor, Kidron, Gaash, Kishon. As the word **NACHAL** signifies both a brook and valley, it is possible there might be other brooks which are rendered vallies in our translation. Nay, in a country so abounding with hills as Canaan, it is probable vallies and brooks were seldom separate. The *brooks of the willows*, whither the Assyrians carried the spoil of Moab, is either a small brook of the Arabians near the country of Moab; or it is the river Euphrates, whose banks were much covered with willows;

or, as some think, Chaldea, the *valley of the wilderness*, Isa. xv. 7. The *brooks of defence* in Egypt, are the streams and canals of the river Nile, which protected the country from the invasion, or quick progress, of an enemy, Isa. xix. 6. The *brook running in the way*, of which Christ drank, that he might lift up his head, was his violent sufferings in the way of his obtaining our redemption, and his entrance to glory; or the influences of the Holy Ghost, given to assist and support him under his afflictions, Psa. cx. 7. Wisdom, or true religion, is likened to a *flowing brook*, because of the plentiful and necessary comfort issuing from it, Prov. xviii. 4. *Brooks of honey and butter*, denote great prosperity in general, Job xx. 17. To deal deceitfully as a brook, and to *pass away as the streams thereof*, is to disappoint our friend when he most needs and expects our help and comfort, Job vi. 15.

**BROTH**. *Broth of abominable things*, is broth made with the flesh of swine, or other unclean animals; or the slices of flesh themselves; or, possibly, the milk wherein a kid had been sodden; and which the Arabs used to sprinkle on their trees, to render them fruitful, Isa. lxxv. 4.

**BROTHER**. According to the ceremonial law, if an elder brother had left a widow childless, his next younger brother, if unmarried, was to espouse her, and raise up seed to his deceased brother: if he refused, the widow was to spit in his face, and loose his shoe; and his family was to be called, *the house of him that hath his shoe loosed*, Deut. xxv.

The scripture uses the word *brother* or *brethren*, in a variety of senses: (1.) Some are *proper brethren*, by immediate descent from the same parent, or parents, Gen. xlii. 13. (2.) Some are brethren by affinity, kindred, or nation; so Abraham and Lot were brethren; all the Israelites, and even the Edomites, were *brethren*, Deut. xxiii. 7, 19. (3.) By common participation of the human nature; thus all men are *brethren*,

1. *Thess. iv. 6.* 1 *John v. 16.* (4.) In making the same religious profession; so all professed Christians are *brethren*, *Col. i. 2.* (5.) In being members of the same spiritual family of God by regeneration and adoption; so all saints are *brethren*, 1 *John iii. 14, 16.* (6.) In bearing the same office; so gospel-ministers are *brethren*, 2 *Cor. viii. 23.* (7.) By joint performance of the same work; so Simeon and Levi were *brethren in iniquity*, *Gen. xlix. 5.* (8.) In strong affection, or mutual covenant; so Jonathan and David were *brethren*, 2 *Sam. i. 26.* and Ahab calls Benhadad his *brother*, 1 *Kings xx. 32.* and so one that dearly loves wisdom, calls her his *sister* or *kinswoman*, *Prov. vii. 4.* (9.) In resemblance of condition or conduct, the Hebrews called any thing like to, or connected with, another, a *brother*, *Exod. xxv. 2, 20.* *Joel ii. 8.* *Ezek. xxvi. 3, 5, 17.* Thus Job was a *brother to dragons, and companion of owls*: in a very deplorable case, and given to the most doleful mourning as those creatures are; he said to corruption, *Thou art my father: and to the worm, Thou art my mother and my sister*: he reckoned himself extremely mean, sprung of dust, and fast hastening to the grave, where worms should be his devouring companions, *Job xxx. 29.* and *xvii. 14.* The slothful is *brother to him that is a great master*; his conduct has the same tendency to poverty and want, *Prov. xviii. 9.* The saints are Christ's *brethren*: they are spiritually begotten; they love him, and are zealous for his interests, *Matt. xii. 5.* *False brethren* were such as pretended to be preachers and apostles, but heartily hated such as were truly so, *Gal. ii. 4.* *A brother is born for adversity*: then he should peculiarly discover his love in sympathy, help, and comfort, of his distressed relations, *Prov. xvii. 17.* *To stick closer than a brother*, is in adversity to befriend another, even at the hazard of our wealth, reputation, or life, *Prov. xviii. 24.* The Jews did not lament

Jehoiakim, saying, *Ah, my brother! Ah, lord! Ah, his glory!* i. e. *Alas! brother, how are we distressed by the death of our beloved king! Alas! our lord, our governor, is cut off! Alas! his glory is quite abolished!* *Jer. xxii. 18.* The duty of *brethren* in every lawful connexion, is mutual love, unity, and honouring of one another, *Psal. cxxxiii. 1.* 1 *John iii. 14.*—*SISTER*, among females, has much the same extent of signification, as *BROTHER* among males. It is taken not only for a sister, properly so called, but for a woman nearly related, or professing the same religion. Sarah is called Abraham's *sister*, though at most but his half-sister, or rather his niece, daughter of Haran his brother, *Gen. xx. 12.* Christ's cousins, the daughters of his mother's sister, are called his *sisters*, *Mark vi. 3.* Women who were fellow-professors of Christianity, are called *sisters*, *Rom. xvi. 1.* 2 *John 13.* 1 *Cor. vii. 15.* and *ix. 5.* *James ii. 15.* When God forbids the Jews to take a wife to her *sister*, to grieve her in her lifetime, it implies a prohibition to marry any second wife till the former is dead, *Lev. xviii. 18.* Jerusalem, Samaria, and Sodom, are called *sisters*, because the inhabitants of those places were so similar in wickedness, *Jer. iii. 8, 10.* *Ezek. xvi. 46.*

BROTHERHOOD, the connected fellowship of brethren, *Zech. xi. 14.* 1 *Pet. ii. 17.*

BROTHERLY, what pertains to, and becomes brethren. *Brotherly kindness*, or love, is what is most tender and affectionate: and chiefly denotes our esteeming, delighting in, sympathizing with, and helping and comforting the saints, on account of their relation and likeness to Christ, *Rom. xii. 10.* 2 *Pet. i. 7.* *The brotherly covenant*, with the Jews, which the Edomites *despised*, was their original relation by descent from Isaac; their covenant of subjection, when conquered by David; and, perhaps, some latter alliance, *Amos i. 9.*

**BROW**, the forehead of a person, and front of an hill, Luke iv. 29. To have a *brow of brass*, imports obstinacy, impudence, and boldness in sin, Isa. xlviii. 4.

**BRUISE**, (1.) to crush, Isa. xxviii. 28. (2.) To injure, oppress, Lam. iv. 18. (3.) To afflict, punish, Isa. liii. 5. (4.) To distress, destroy, Dan. ii. 40. The *bruise* of a body, is a hurt received by crushing, Luke ix. 39. The *bruise* of a soul, implies doubt, fears, anguish, and inward trouble on account of sin, God's wrath, &c. Matt. xii. 20. The *bruise* of a city or nation, is the prevalent wickedness, or the decayed and disjointed state of their civil constitution, Isaiah i. 6. Jeremiah vi. 14. and xxx. 12.

Nothing *bruised* or *broken*, was to be offered in sacrifice: did this prefigure Jesus offering himself wholly to God, and teach us to honour him with the most strong and perfect faith, love, and holy obedience? Lev. xxii. 24.

The Father *bruised* Christ for our iniquity, and put him to grief, Isa. liii. 5, 10. Christ *bruises* Satan's head, when he crushes his designs, despoils him of his power, triumphs over him on the cross, or in the salvation of sinners; and when he enables his people to oppose, conquer, and tread his temptations under foot. Satan's bruising the heel of Christ, denoted either those sufferings which he endured personally, when on earth, or the afflictions which have been brought on his members in all ages, by the devil and his emissaries, Gen. iii. 15. Rom. xvi. 20. Weak saints are like *bruised reeds*, which Christ *would not break*; they are trodden down and afflicted by Satan, by false teachers, and by the world; but Jesus will protect, heal, comfort, and deliver them, Isa. xlii. 3. Luke iv. 18. The king of Egypt is called a *bruised reed*, to note the weak and broken state of his kingdom, and his utter inability to help such as depended on him, 2 Kings xviii. 21.

**BRUIT** report, Jer. x. 22. Nah. iii. 19.

**BRUTE**, an irrational animal. *Brutish* persons are those who, as beasts, are stupid, unteachable, carnally minded, and cruel, Psa. xlix. 10. *Brutish counsel*, is that which is quite foolish and unreasonable, Isa. xix. 11.

**BUCKET**, a vessel to bear water in, or to draw it up from a well, Isa. xl. 15. God's *bucket* is the clouds, in which he bears, and whence he pours, rain, hail, and snow, Numb. xxiv. 7.

**BUCKLER, SHIELD, TARGET.** The Hebrews have two words, *MA GEN* and *TZINNAH*, for *shield* and *buckler* or *target*; but what was the difference we do not certainly know, as the greatest masters of the Hebrew language plainly confound them. It is certain the *TZINNOTH*, bucklers, or targets made by Solomon, consisted of 600 shekels of gold, whereas the *MAGINNOTH*, or shields, consisted but of 300, 1 Kings v. 16, 17. 2 Chr. ix. 15, 16. Perhaps all the difference might be, that the one was larger than the other. The buckler or shield was a piece of defensive armour, wielded by the left hand to ward off the blows of arrows, sword, or spear, wherever they threatened to strike. The more common materials of the ancient shields, was a roundish board of wood, overlaid with folds of leather; but sometimes they were of gold, brass, or the like. Conquerors sometimes hung up the principal bucklers they took from their enemies on towers, or in temples, as trophies of victory. David's tower had 1000 shields hung up in it, Song iv. 4. Solomon made 200 larger, and 300 lesser bucklers, of massy gold, and hung them up in the house of the forest of Lebanon, to be used, I suppose, by his life-guard at his solemn processions. These Shishak carried off, and Rehoboam made others of brass to serve in their stead, 1 Kings x. 16, 17. and xiv. 26, 27. God's *taking hold of shield and buckler*, imports

his preparing matters in his providence, for the protection and deliverance of his people, and for the destruction of his enemies, *Psa. xxxv.* 2. God is the *shield and buckler* of his people; his truth and favour are their shield and buckler, and he bestows on them the shield of salvation. In accomplishing his promises to them, and his threatenings against their enemies, he kindly and affectionately encourages, protects, saves, and delivers them, *Psa. xviii.* 2, 35. and *xc.* 4. and *v.* 12. Rulers in church or state are the Lord's shields; by them he protects and delivers nations and churches, *Psalm xlvii.* 6. The word is rendered *rulers*, *Hos. iv.* 18. Faith is a *shield*; by an application of Jesus's fulness, it wards off the darts and temptations of sin, Satan, and the world, from hurting the soul, *Ephesians. vi.* 19.

BUD. See BLOOM.

BUFFET, to beat, harass, *1 Cor. iv.* 11. Satan and his agents buffet the saints, by strong temptations, atheistical suggestions, and other afflictions of soul or body, *2 Cor. xii.* 7.

To BUILD, to erect a house, wall, or any thing else in a similar manner, *Deut. xxviii.* 30. God's *building all things*, is his wise and powerful creation of them, in proper connexion and order, *Hab. iii.* 4. and *xi.* 10. His *building up* a person, imports his giving him children, wealth, or prosperity, *Job xxii.* 23. His building up families, cities, and nations, denotes his increasing their number, wealth, honour, power, and pleasure, *1 Chron. xvii.* 10. *Psa. lxxix.* 35. *Jer. xviii.* 9. His *building up David's throne*, imports his upholding and prospering him and his seed, in the kingly office over the Israelites: but chiefly, his enlarging and perpetuating the glory of Christ and his church, *Psa. lxxxix.* 4. His building the walls of Jerusalem, or Zion, imports not only his giving prosperity to the Jewish nation and church, but his giving spiritual increase and prosperity to the church

in every age, *Psa. li.* 18. Christ's *building of his temple*, or church, implies his giving himself to death as her foundation; his establishing her system of doctrine, worship, discipline, and government; his abolishing notorious ignorance, idolatry, impiety, and convincing, turning, and uniting men to himself, as their support; his connecting them by mutual love, profession and engagement to one another; and daily enabling them by his grace, to increase in all holy dispositions and practices, *Matt. xvi.* 18. *Zech. vi.* 13. *Eph. ii.* 22. *Acts xx.* 32. The church is *built in Christ*: her true members are spiritually united to him, as their proper head, and cleave to him by faith and love, and are supported and strengthened by his gracious influence, *Col. ii.* 7. *Eph. ii.* 21, 22. She is *built on Christ*; his death and resurrection declared by his prophets and apostles, are her true foundation; and in union with him does her whole form consist, *Eph. ii.* 20. *1 Cor. iii.* 11. She is built to the Lord, to display his excellencies, and maintain his honour, *Jer. xxxi.* 38. The apostles, as *master-builders*, and ordinary pastors, as inferior ones, build up the church: in evangelical preaching, they lay the foundation of gospel doctrine, the sum of which is, *Christ and him crucified*; and they promote attendance to her divine rules of worship, discipline, and government, *1 Cor. iii.* 10—14. *1 Pet. ii.* 7. The saints *build up themselves in their most holy faith*; they more fully consider, more firmly believe, and more diligently practise, divine truths; and receiving out of Christ's fulness, increase in faith, love, and every other grace, *Jude* 20. Magistrates build up a state; they devise, establish, and execute good laws; and so promote the felicity and honour of it, *Ezek. xxvii.* 4. Mothers build up families, bringing forth children to enlarge and perpetuate them, *Ruth iv.* 11. in promoting the honour and the glory of them, *Prov. xiv.* 1. The *building of old wastes*, in consequence of



Christ's mission, is the conversion of the Heathen world to him and his church, Isa. lxi. 4. and xlix. 8. The method of our redemption is called a *building of mercy*: with infinite wisdom, and according to the exceeding riches of God's grace, it is devised, and gradually carried on, in the humiliation, exaltation, and work of Christ, and in the gathering of sinners to him, till it issue in the perfect and eternal height of glory, Psal. lxxxix. 2. The ceremonial law, the state of glory, and the church, are a *building*: with great wisdom, power, and care, they are gradually set up and completed, Heb. ix. 11. 2 Cor. v. 1. 1 Cor. iii. 9. To *build again what we once destroyed*, is to return to ceremonies and sinful practices we had once relinquished, Gal. ii. 18.

**BUL**, the 8th month of the Jewish sacred year, and 2d of their civil. It answers partly to our October, and has 29 days. On the 6th day of this month, the Jews fast for Zedekiah's loss of his eyes, and the murder of his children, 2 Kings xxv. 7. On the 15th day of it, Jeroboam fixed his idolatrous festival, opposed to the feast of tabernacles in the preceding month, 1 Kings xii. 32. On the 17th day of it, the flood began. On the 27th of it, next year, Noah, and the other living creatures, came out of the ark, after the flood was dried up, Gen. vii. 11. and viii. 14. In this month, the building of Solomon's temple was finished; but on what day we are not informed, 1 Kings vi. 38.

**BULL**, **BULLOCK**, **ox**. The Jews never castrated any of their animals, nor do the Mahometans to this day properly do so. Their oxen were therefore *bulls*, properly so called. Besides the tame kind, whose strength, fierceness, and pushing with their horns in fighting, are known, there is a wild kind of bulls, said to be exceedingly large, swift, and fierce, and to dwell in extensive woods, as of Livonia and Ethiopia. Another kind of wild bulls, or buffaloes, are often tamed; and by an iron ring in

their nose, are made to submit to the plough, though they never entirely lose their natural fierceness.—Multitudes of these, or of a like kind, run wild in America; their hair is more shaggy, their body more large, and themselves more fierce, than the common. But Bochart and others, will have the **THAU**, or **THO**, to mean not a *wild ox* or *bull*, but a *wild goat*, Deut. xiv. 5. Isa. li. 20.

With the Hebrews, bulls were clean animals. If one stole an ox, and killed or sold it, he was to return five-fold: if it was found in his hand, he restored double. An ox or ass going astray, was to be brought back to the owner. If a man left his well or pit uncovered, and an ox or ass fell into it, and perished, the owner of the well had his flesh, and paid his price to the owner. If an ox gored another to death, the flesh of the dead, and the price of the living, were to be equally divided between the two owners; but if the ox had been wont to gore, his owner had the price of the dead ox to pay. When an ox gored any person to death, he was stoned, and his flesh not eaten; but if he had been known to gore formerly, he, and his owner, who did not shut him up, were both stoned to death. If an ox or ass was lost by the keeper's negligence, or if, when borrowed, they died in the absence of the proprietor, the keeper or borrower was to make restitution. To mark tenderness to serviceable animals, and the duty of affording a proper subsistence to ministers, the ox that trod out the corn was never to be muzzled. To note the impropriety of unequal marriages and other connexions, and of an unequal practice in life, an ox was never to be yoked with an ass, Exod. xxi. 22. Deut. xxv. 4. and xxii. 10.

Bullocks were often sacrificed in burnt-offerings and peace-offerings, and sometimes in sin-offerings. These represented the pure, patient, strong, and laborious, Redeemer, sacrificed for us, Heb. ix. 13, 14. The glory of Joseph was like that of the *firstling*

**bullock**: how numerous, powerful, prosperous, and joyful, were his seed! how devoted to God, whose sanctuary was long fixed at Shiloh among them! Deut. xxxiii. 17. Persons impatient in trouble are like *wild bulls in a net*; they roar and cry, but by their struggling entangle themselves more and more, Isa. li. 20. Wicked men, chiefly rulers or warriors, are called bulls, and bulls of Bashan, and calves, to denote their prosperity, strength, untractableness, and mischievous violence and fierceness, Jer. xxxi. 18. Psalm xxii. 12. and lxviii. 30. A rash youth is like an ox led to the slaughter; he is thoughtlessly and easily decoyed, and tempted to what ruins him, Prov. vii. 22. As a stalled and fatted ox represents the most sumptuous and delicate provision, (Prov. xv. 7.) Christ, in his person, obedience, and death, for us, and in all his fulness of grace, is represented by oxen and fatlings, and a fatted calf slain for us, Matt. xxii. 4. Prov. ix. 2. Luke xv. 23.

The Cow is the female of the ox kind, and very noted for her useful milk. Persons potent, proud, wealthy, some think chiefly females, are called *kine of Bashan*, to denote their stupidity, luxury, and wantonness, Amos iv. 1, 3. The *seven fat kine* which Pharaoh saw in his dream, represented seven years of great plenty, and the *seven lean ones*, seven years of famine. Gen. xli. 2—4, 18—21, 26, 27. Young cows are called **HEIFERS**. Young wives are called *heifers*, to mark their gaiety, and expected fruitfulness, Judg. xiv. 18. Nations are likened to *heifers*: Egypt to a fair one, to note its glory and prosperity, Isa. xlvi. 20. the Chaldean to a fat one, to mark its wealth, wantonness, and unconcern, Jer. i. 11. the ten tribes of Israel to a backsliding one, to signify their stupid and perverse revolting from God, Hos. iv. 16. and to a taught one, loving to tread out the corn, favoured with prosperity, but abusing it to the dishonour of God; therefore the Lord will lay a yoke upon them, and

bring them into slavery, Hos. x. 11. If our version rightly render HAGLA SHALISHIAH, a *heifer of three years old*, Zoar and Horonaim, cities of Moab, are likened thereto, to note their untameable obstinacy; or rather, their terrible outcries when the inhabitants fled from the Assyrians and Chaldeans. But perhaps these words may be the names of cities that should share in the ruin, Isa. xv. 5. Jer. xlviii. 34.

Among the Hebrews, when a man was found slain in the field, and the murderer could not be found, the magistrates of the city next to the spot, took an heifer which had never been yoked; and, after striking off her head in a rough uncultivated valley, they washed their hands in water, protesting their innocence of the crime, and ignorance of the murderer, and, together with the Levites present, solemnly implored that God would not lay it to the charge of their nation, Deut. xxi. 1—9.

To purify the Hebrews when polluted by the touch of a dead body, or any part of it, an unblemished *red heifer*, that had never borne yoke, was put into the hands of the sagan, or second high priest. In his presence she was slain without the camp or city. With his finger he sprinkled her blood seven times towards the tabernacle or temple; all the rest of her was burnt with cedar-wood, scarlet, and hyssop: a clean person gathered and laid up her ashes in a clean repository without the camp. These ashes mixed with water, were on the third and seventh day of pollution sprinkled on the unclean person. He never received the second sprinkling, till on the fourth after the first: and if he was not first sprinkled till the 7th day of his defilement, he continued in it till he was sprinkled again on the eleventh. The priest who sprinkled the blood, he who burnt the carcase, and he who sprinkled the mixture, were rendered unclean, and were to wash their clothes, and continue defiled till the evening, Numb. xix. It is said, that

no more than nine or ten heifers were burnt for this purpose during the 1560 years of the Jewish dispensation; that, after the temple was built, the heifer was always burnt on the mount of Olives, directly over against it; and that not the sagan, but the high priest, oversaw the slaughter, and burning, and sprinkling of blood. It is certain, that in no other case the colour of the victim was regarded. Did these heifers represent our unblemished and Almighty Redeemer, the seed of the woman, voluntarily surrendering himself to adversity and death without the gate, that he, by the virtue of his blood and Spirit, might, to the surprise of angels and men, purify our conscience from dead works, to serve the living God? Heb. ix. 13, 14.

CALF is the young one of the ox kind. *To eat calves out of the stall*, is to riot in luxury, and live on the most delicate provision, Amos vi. 4. *The dividing a calf* in twain, at the making of covenants, and wishing that God might so rend the makers if they brake it, exhibits what is our dreadful desert for covenant-breaking, and what our blessed Redeemer endured on our account, Jer. xxxiv. 18. Saints grow up as *calves in the stall*, when they abound in grace and in good works, Mal. iv. 3. and they render to God the *calves of their lips*, the pure offerings of prayer, praise, and thanksgiving, Hos. xiv. 2.

As the Hebrews had seen, and perhaps most of them worshipped, the Egyptian idol Apis, which was a living bull, and sometimes adored in the form of one, or the form of a man with a bull's head, they instigated AARON to make them a *golden calf* in the wilderness, to which they, on the day after, observed a solemn festival. This calf Moses soon after reduced to powder, and caused the idolaters to swallow it. This sin was gradually punished in their after miseries, for many generations, Exod. xxxii. When Jeroboam the son of Nebat, who had re-

sided for a time in Egypt, got possession of the kingdom of Israel, he made two *golden calves*; the one he placed at Bethel on the south, and the other at Dan, on the north frontier of his kingdom. These calves the ten tribes for about 260 years continued to worship, till their state was unhinged, the people were carried captive, and probably the idols destroyed, by the Assyrians, 1 Kings xii. 27, 28. Hos. x. 5. and xiii. 12. 2 Kings xvii. Whether the calf at Dan had, for fear of the Syrians' carrying it off, been transported to Samaria, the capital of the Israelitish kingdom, I know not, Hos. viii. 5, 6.

BULRUSH, a shrub growing in fens, and easily bowed by the wind. What our translation calls so, is perhaps no other than the paper reeds, of which the Egyptians and Ethiopians made baskets, and even boats, Exod. ii. 3. *To bow the head as a bulrush*, is to make an outward appearance of grief for sin, hanging down the head while there is no real sorrow in the heart, Isa. lviii. 5.

BULWARK, a strong fortification erected for the defence of a city, or to promote the taking of one, 2 Chron. xxvi. 15. Deut. xx. 20. The *bulwarks* of the church are her laws, worship, discipline, and government; together with the persecutions, promises, and providences, of God, which secure her salvation and deliverance, Psa. xlviii. 13. Isa. xxvi. 1. May not the former text also relate to the natural bulwarks of the city of David, not one of which was hurt by the Assyrians?

BUNCH, (1.) A handful, small bundle, Exod. xii. 22. (2.) A hairy lump on the back of camels and dromedaries, Isa. xxx. 6.

BUNDLE, a variety of things knit together. To have one's soul bound up in the *bundle of life*, with the Lord, is to enjoy his protection and preservation, 1 Sam. xxv. 29. The classes of wicked men cast into hell, and often connected by their sins on earth, are likened to *bundles of tares*, Matt. xiii. 30. All creatures

are called God's **BUNDLE**; they are many in number, and strictly connected; but the whole weight and care of them are borne by him, Amos ix. 6. Multiplied oppressions, and superstitious impositions in worship, are called the *bundle of the yoke*, they are heavy to be borne, Isa. lviii. 6.

**BURDEN**, or **LOAD**, as much as one can bear, 2 Kings v. 17. Acts xxi. 3. Christ's benefits, and the blessings of the glorified state, are a *load* or *weight*; God bestows them abundantly, as men are able to bear them, Psa. lxviii. 19. 2 Cor. iv. 17. His laws are a *burden*, to which we must yield ourselves, at the expense of labour, and of pain to our lusts: and they are a *light burden*, far easier than that of the broken law, which he endured for us; far easier now under the gospel than the ancient ceremonies; and may, with great ease and delight, be obeyed, under the influence of his Spirit, Matt. xi. 30. Rev. ii. 24. God's ceremonial law, and men's superstitious ceremonies, are a *burden*; they deprive men of pleasure and liberty, and are hard to be fulfilled, Acts xv. 28. Matt. xxiii. 4. The charge of government in church or state is a *burden*; the faithful execution of it is attended with very much care and toil, Exod. xviii. 22. Isa. ix. 6. The dependents of Shebna and other magistrates, are their *burden*, which they have to care for, protect, and support, Isa. xxii. 24, 25.

Predictions of heavy judgments are *burdens*: they render men uneasy to hear them; and how sinking, oppressive, and grievous, is their fulfilment! Isa. xiii. 1. and xiv. 28. and xv. 1. and xvii. 1. and xix. 1. and xxi. 1, 11, 13. and xxii. 1. and xxiii. 1. Jer. xxiii. 33—38. Nah. i. 1. Zech. ix. 1. and xii. 1. Mal. i. 1. 2 Kings ix. 25. Hab. i. 1. Lam. ii. 14. but the word might be translated the *heavy judgment*. Labour, servitude, tribute, affliction, fear, and care, are a *burden*; how hard to be borne! how sinking to the spirits! and restriction of liberty! Psa. lxxxi. 6. Hos.

viii. 10. Matt. xx. 12. The afflictions and grievances of believers are called *burdens*, which they ought to bear with patience and meekness, Gal. vi. 2. Sinful corruptions and practices are a *heavy burden*, the guilt of which makes a fearful impression upon an awakened conscience, Psa. xxxviii. 4. Zech. v. 7, 8. Heb. xii. 1. In fine, whatever renders the body or mind uneasy is called a *burden*, Zeph. iii. 18. But we are to cast it on the Lord, by imploring, and patiently waiting for, support under and deliverance from it, Psa. lv. 22. But the word here rendered *burden*, signifies a *gift* or *supply*; and imports the great resignation and holy confidence wherewith we should ask mercy and deliverance. Every man shall *bear his own burden*; shall give an account of his own deeds; and if not in Christ, shall suffer the due punishment of them, Gal. vi. 5.

**BURDENSOME**, grievous, troublesome, 2 Cor. xi. 9.

To **BURN**, (1.) To be hot, Lev. xiii. 28. (2.) To consume with fire. (3.) To destroy, waste, purge, Lam. iii. 3. Isa. iv. 4. (4.) To have the heart eager in desire, love, sympathy, Luke xxiv. 32. 2 Cor. xi. 29. (5.) To have the mind filled with disquiet, Psa. xxxix. 3. Jer. xx. 9. (6.) To be under the prevailing power of fleshly lust, 1 Cor. vii. 7. There shall be *burning*, i. e. tawiness or burning ulcers, instead of *beauty*, Isa. iii. 24.

To **BURST**, to rend violently. God *bursts* men's *bands*, when he restores them to liberty, Jer. ii. 20. and xxx. 8. Men *burst* God's *bands*, in furiously breaking his laws, Jer. v. 5. A man is ready to *burst like a new bottle*, when his matter and desire to speak grow exceedingly on him, Job xxxii. 19. The *bursting* of the Jews' vain and wicked confidence, imports the dissolution of their church and state, by the Assyrians, Chaldeans, and Romans, xxx. 14.

To **BURY**. The Hebrews were careful to bury even their enemies, 1 Kings xi. 15. Ezek. xxxix. 14. the

troublesome pollution of dead bodies required it. To be *deprived of burial, or buried with the burial of an ass*, cast into an unclean place, they reckoned a terrible calamity. When one died; if his friends were able, he was embalmed, and after a proper time carried out to his grave on a bier, if poor; or on a stately bed, if rich; and laid in a proper manner, as in a bed, in the GRAVE. The dead bodies were arrayed in grave-clothes; but from the resurrection of Lazarus and Christ, and a variety of other evidence, it appears they were not buried in coffins, as is the manner with us. Friends and neighbours attended on the occasion, with a great deal of mourning and apparent grief. Kings scarcely ever attended a funeral; hence David's attendance on the funeral of Abner, and joining in the mourning, is observed as something remarkable. He no doubt did so, to ward off suspicion of the murder, and to conciliate the affections of the people, John xv. and xix. and xx. Acts viii. 2. 2 Sam. iii. 31—36. When the modern Jews come to their burying-place, which they call the *house of the living*, to show their belief of the immortality of the soul, and of the resurrection; when they come thither bearing a dead body, Buxtorf tells us, that they address themselves to those who lie there, as if they were still alive, and say, 'Blessed be the Lord, who hath created you, fed you, brought you up, and at last in his justice taken you out of the world. He knows the number of you all, and will in time receive you. Blessed be the Lord, who causeth death, and restores life.'

When the Jews are come with the funeral to the side of the grave, the blessing directed to the dead as above mentioned, is repeated, the body is put down upon the ground, and if it be a person of distinction, a kind of funeral oration is read over him; then they walk round the grave, reciting a pretty long prayer, which they call the *righteousness of judg-*

*ment*, because therein they return thanks to God for having pronounced an equitable judgment concerning the life and person of the deceased. It begins with these words in Deuteronomy, xxxii. 4. 'He is the rock; his work is perfect;' then a little sack full of earth is put under the dead person's head, and, if in a coffin, it is nailed down and closed. If it be a man, ten persons take ten turns about him, and say a prayer for his soul; the nearest relation tears a corner of his clothes: the dead body is laid down into the grave, with his face turned towards heaven, and they cry to him, *Go in peace*; or rather, *Go to peace*, according to the Talmudists. The nearest relations are the first that throw earth upon the body. After them, all who are there present do the same with their hands, or with shovels. This done, they retire walking backwards, and before they go out of the burying-ground, they pluck bits of grass three times, and cast them behind their backs, saying, 'They shall flourish like grass of the earth,' Psa. lxxii. 16.

To be *buried with Christ in baptism*, imports our regeneration, and continued mortification of sin, by virtue of fellowship with him in his death, represented to us in our baptism, Rom. vi. 4. Col. ii. 12.

BUSH, a low, spreading, and often prickly, shrub. The *bush burning and not consumed*, which Moses saw near mount Horeb, represented the Hebrew nation in the fire of Egyptian cruelty, and the church in the fire of persecution and distress, and yet not in the least destroyed by it, because of the good-will and favour of him that dwelt, i. e. appeared in the bush, Exod. iii. 2, 4. Acts vii. 30, 35. Deut. xxxiii. 16.

BUSHEL, a corn-measure. The Roman bushel, or modius, contained 552 solid inches; which is nearly 8 cubical inches more than an English peck, Matt. v. 15.

BUSY, diligent in work. *Busy bodies*, are such as, neglecting their proper work, give up themselves to



intermeddle, with the attention of a Bishop, as the word signifies, with the affairs of others, 2 Thess. iii. 11. 1 Pet. iv. 15. **Business** is the work which men do: or which they ought to do, by virtue of their calling or trust, Deut. xxiv. 5. Rom. xii. 11.

**BUT**, ordinarily signifies, that the things between which it is placed are contrary or diverse, John vi. 27. and iii. 17. Matt. vi. 15. and xx. 16. Our English translation hath frequently and where *but* would have been more proper, as 1 John ii. 1.

**BUTLER**, one charged with the care of the wine-cellars in the house of a great man. Pharaoh's *butler*, was also his cup-bearer, that filled out his wine to him and his guests, Gen. xl. 1. and xli. 9. His office was called *butlership*.

**BUTTER**. Calmet will have it to be the same with cream among the eastern nations; but it is plain from Proverbs xxx. 33. that it was brought forth by churning; whether in a skin, as is the custom at present among the Moors and Arabs, or otherwise, we know not. It was long before the Greeks knew any thing of butter. The Dutch were the introducers of it into the East-Indies. The ancient Romans, and modern Spaniards, use it as a medicine, not for food. It is far otherwise in the Dutch and British dominions. Butter and honey were so plentiful in Canaan as to be common provision, Isa. vii. 15, 22. To *wash one's steps with butter*, is to enjoy great prosperity, Job xxix. 6. Flattering speech is *smoother than butter*, is apparently very soft and agreeable, Psa. lv. 21.

**BUTTOCK**, to have it *uncovered*, imported the greatest shame and disgrace, 2 Sam. x. 4. Isa. xx. 4.

**BUY**, to *buy from men*, is to ob-

tain right to, and possession of, a thing, by giving a price for it, Gen. xlii. 2. To *buy from Christ*, is, under a sense of need, and a belief of their excellency and fitness for us, to receive himself and his blessings freely, as the eternal portion of our soul, and to forsake whatever stands in opposition thereto, Isa. lv. 1. Rev. iii. 18. Matt. xiii. 44. To *buy the truth*, and not sell it, imports the most diligent consideration and cordial embracing of it, and cleaving to it, whatever expense, hazard, or trouble, it cost us, Proverbs xxiii. 23.

To *buy the merchandise of Rome*, is, at the eternal hazard of our soul, to embrace her abominations; or, by money, intercession, or the like, to procure Antichristian dignities, offices, relics, pardons, Rev. xviii. 11. God *bought* his people, by giving his Son to the death, as an infinite ransom for them, 1 Cor. vi. 19. He *bought* the Hebrew nation, in exerting his power and goodness on their behalf, bringing them from Egypt, and loading them with mercies unnumbered, that they might be his peculiar people, Deut. xxxii. 6.

**BY**, is expressive of the cause, means, or instrument, of any thing, Rom. viii. 11. and v. 1. or it signifies *at*, or *near to*, Exod. xxx. 4. Dan. viii. 8. or denotes the object sworn by in an oath, Gen. xiii. 15, 16. A *by-way*, is one not commonly used, Judges v. 6. A *by-word*, a speech frequently used in derision of one. *By and by*, in a short time, Matt. xiii. 20. Deut. xxviii. 37.

**BUZ**, *despised*, the son of Naher by Milcah, an ancestor of Elihu, the companion of Job. His posterity dwelt in Arabia the Desert, and were terribly distressed and enslaved by Nebuchadnezzar, Gen. xxii. 21. Job xxxii. 1. Jer. xxv. 23.

## C

**CAB**, a Hebrew measure of capacity, both liquid and dry; the sixth part of a seah, and eighteenth of an ephah, containing about 96 solid inches: the liquid measure contained two English pints; but that of corn two pints and five-sixths of a pint, 2 Kings vi. 25.

**CABIN**, a small cell, a room in a prison, Jer. xxxvii. 16.

**CABUL**, *dirty*, (1.) A city on the frontier of the lot of Asher, Josh. xix. 27. (2.) The name that Hiram, king of Tyre, gave to the country which Solomon presented him with, to mark his displeasure with it, 1 Kings ix. 13.

**CÆSAR**, a title borne by all the emperors from Julius Cæsar down to the destruction of the Roman empire, and confirmed by a decree of the senate. It was also a title of distinction for the intended or presumptive heir to the empire. In scripture the reigning emperor is called Cæsar, without any other distinguishing name, as Tiberius, Matt. xxii. 21. Nero, Acts xxv. 10.

**CAGE**, for birds and wild beasts. Wicked men's houses are represented as filled with deceit, and what is obtained by it, as a cage is with birds, Jer. v. 27. The Antichristian state, chiefly Rome, is a *cage of every unclean and hateful bird*; is full of abominable persons, offices, officers, doctrines, and customs, Rev. xviii. 2.

**CAIAPHAS**; the high priest of the Jews, who succeeded Simon the son of Camith about *A. D.* 16, or 25, as Calmet thinks, and married the daughter of Annas. It is certain he was high priest that year in which our Saviour suffered. When the priests and Pharisees, heartily vexed at the raising of Lazarus from the dead, consulted whether they should apprehend Jesus or not, and put him to death, Caiaphas upbraided them with their stupidity, and told them, it was necessary Jesus should die for

the people, that the whole nation might not perish. Doubtless he meant that his death was necessary to prevent the Romans destroying their nation; but the Spirit of God, who directed his lips in this sentence, intended to signify, that Jesus's death was necessary for the salvation of souls, whether Jews or Gentiles, John xi. 49, 50.

When Jesus was apprehended by the servants of Caiaphas and others, he was first brought to, and examined by Annas; next he was brought to Caiaphas's hall, where the priests and elders were convened to judge him. When nothing could be proved to purpose by their suborned witnesses, Caiaphas, in order to find a charge against him, adjured him by the living God, to declare whether he was the Christ, the true Messiah, or not. Jesus acknowledging that he was, and would afterwards appear gloriously in the clouds, Caiaphas, as if shocked, rent his clothes; and taking the company to witness that they had heard his blasphemy, asked what they thought he deserved? They all agreed, that he deserved death. No doubt Caiaphas attended the council the next day, when they delivered up Jesus to Pilate, and begged he might be crucified, John xviii. 13—28. Mat. xxvi. 57—66. Luke xxii. 54—66—69. Mark xiv. 53—64. Soon after, he, at a meeting of the sanhedrim, expostulated with the apostles, why they durst, contrary to orders, preach up Jesus as the Messiah: they replied, they were obliged to obey God rather than men, Acts v. 27—32. In *A. D.* 35, Caiaphas and Pilate were both deposed by Vitellius, the Roman governor of Syria; and Jonathan, a son of Annas, was made high priest in his stead.

**CAIN**, *possession*, the eldest son of Adam. When his mother Eve bare him, she seems to have imagin-

ed him the Person promised, who should destroy the head, the power of the devil. When grown up, he applied himself to cultivate the ground, as his brother Abel did to the feeding of flocks. On the last day of the week, or at the end of the year, Cain offered his first-fruits, and Abel the best firstling of his flock. Cain having offered his oblation with an unbelieving and wicked heart, God did not show any respect to it by the descent of fire from heaven, or any such similar token as he did to Abel's. Cain was enraged to see his brother thus acknowledged, and evidenced the same by his sullen countenance, and surly temper. God expostulated with him, and told him, that his neglect of his offering was solely owing to his own wickedness; that if he speedily believed and repented, he should be accepted: but if not, his sin, that already lay on his conscience, would speedily bring ruin on his head; and hinted, that he had no reason to be enraged at Abel, as he still continued in his wonted subjection to him as a superior in age.

Contemning his Maker's admonition, Cain went with his brother into the field and murdered him. The Lord quickly called him to account; and interrogated him, what was become of Abel his brother? Cain angrily replied, that he knew not, and had no business to be his brother's keeper. God charged him with the murder, represented its horrid nature and consequence;—that Abel's blood, however hidden, cried for vengeance against him; that the earth which had covered it should never more yield him a plentiful crop, or a settled abode.

Almost all the versions have committed a mistake, in translating Gen. iv. 15. that God put a mark upon Cain, lest any finding him should kill him. The original says no such thing; and the Septuagint have very well rendered it thus, That God set a sign before Cain, to persuade him that whosoever should find him should

not kill him. This is almost the same with what is said in Exod. x. 1, that God did set signs before the Egyptians; and Isa. lxvi. 19. that he would set a sign before the heathen. Where it is evident, that God did not mean any particular mark which should be set on their bodies, but only those signs and wonders which he wrought in Egypt, to oblige Pharaoh to let his people go; and the miraculous manner wherein he delivered them from the Babylonish captivity. This explication is natural, and agreeable to the methods of divine providence, which is wont to convince the incredulous by signs and wonders.—Nor could any less thing assure Cain, in the fear he was under, that the first that did meet him should not kill him, after what God had said to him in upbraiding him with his crime.—See Patrick's Commentary, and Saurin's Dissertations.

Upon God's denouncing his judgments against Cain, our translators make Cain reply, My punishment is greater than I can bear, Gen. iv. 13. But as the Hebrew word AVEN denotes iniquity rather than punishment, and the verb NASHA signifies to be forgiven, as well as to bear, the words may be rendered, by way of interrogation, Is my sin too great to be forgiven? Can I find no mercy, no mitigation of the punishment I have brought upon myself? Behold, every one that findeth me shall slay me, ver. 14. Hereupon God was pleased so far to favour him, as to give orders that no one should kill him; and to this purpose (as our translators render it,) he set a mark upon him. But, as the word AOTH is a sign or token (for so the bow in the firmament is called,) the passage more properly signifies, that God gave or appointed to Cain a sign or token, i. e. he assured him that no one should kill him; which renders all the guesses and conjectures about the particular mark God set upon him absurd.

Driven from the east of Eden, where the symbols of the Divine Presence

were often visible, he retired to the country called Nod, from his unsettled condition, and there built a city called Enoch, after the name of his son. There his family increased and spread through a great part of the world. They continued till the flood, in seven generations, famous for invention of arts, and for their impiety. By intermarriages with them did the posterity of Seth corrupt themselves, and provoke God to bring on the general deluge. See LAMECH, Gen. iv. and vi.

CAINAN, *possessor*, or KENAN, the son of Enosh. He was born A. M. 325. Seventy years after he begat Mahalaleel; and died, aged 910, Gen. v. 9—14. 1 Chron. i. 2. Luke iii. 37.

CAKE. The cakes of the Jewish offerings were of fine flour, kneaded with oil, Exod. xii. 39. The ten tribes of Israel were *a cake not turned*; while on the one side they professed the true religion, and on the other they were practical idolaters; while on the one side they were scorched with judgments, and on the other they remained stupid and unteachable, Hos. vii. 1.

CALAH, *opportunity*, an ancient city of Assyria, built soon after the flood, by Ashur; from it the country about, on the north-east of the Tigris, and south of the Gordian mountains of Armenia, was called Callachene, or Calacine, Gen. x. 11.

CALAMITY, grievous outward affliction, Jer. xviii. 17. A foolish son is the *calamity* of his father, grieves his spirit, disturbs and discredits his family, and wastes his substance, Prov. xix. 13.

CALAMUS, or sweet cane, is an aromatic reed, found in pieces of 10 or 12 inches long, knotty in the manner of a common reed, but not so thick. Its hollow is filled with a spongy substance, somewhat similar to cobwebs, but of a most agreeable smell, when newly opened up. It grows in the East Indies, is often used for sauce, and is said to refresh and heal the heart, and to cleanse the

stomach; and when it is burnt with turpentine, the fume is thought to heal diseases of the breast. It was a part of the Tyrian trade with the Grecians and Danites, Ezek. xxvii. 19. and an ingredient of the Jewish sacred perfume, Exod. xxx. 23. Isa. xliii. 24. Some writers think that saints are likened to it: they are acceptable to God and his people, Song iv. 14.

CALDRON, a large vessel for boiling in, 1 Sam. ii. 14. The place where wicked men are tormented and ruined by God's judgments, is the caldron, and they are the flesh boiled in it, Ezek. xi. 3, 4. and xxiv. 1, 2. Jer. i. 13, 14.

CALEB, *as an heart* (1.) The son of Jephunneh, brother of Kenaz, and descendant of Judah. When the spies returned from the search of the promised land, Caleb and Joshua, endued by the Spirit of the Lord, opposed the rest, represented Canaan as a good land; and rending their clothes for grief, that the congregation, believing the rest, were on the point of returning to Egypt, earnestly endeavoured to persuade them, that, with the assistance of God, they could easily conquer it. To reward their piety, they alone, of all the twelve spies, survived that day; they only, of all the armed men that came out of Egypt entered into Canaan; and Moses promised Caleb the possession of the places about Hebron, where, without dismay, he had seen the monstrous giants. Forty-five years after, Caleb's strength and courage being no way abated, he requested, that Joshua, who was going to divide the land, might give him the country of the giants, as Moses had predicted; that, depending on the assistance of heaven, he might have the honour to expel them. Joshua blessed him, and granted him his request. Assisted by a part of his brethren of Judah, he marched against Hebron, and slew there the children of ANAK. Thence he marched to Debir; and, as the place was extremely strong, he of-

ferred his daughter Achsah to the hero that should take it. Othniel his nephew took it, and obtained Achsah, with a considerable portion of ground. When or how Caleb died we know not. By his three sons, Iru, Elah, and Naam, he had a numerous and honoured posterity, Numb. xiii. and xiv. Josh. xiv. 6—15. and xv. 13—19. Judg. i. 9—15. 1 Chron. iv. 15—20.

2. CALEB, or CHELUBAI, the son of Hebron, and brother of Jerahmeel; his wives, perhaps in succession, were Azubah-Jerioth, Ephrath; and Ephah and Maachah, concubines; his sons were, Jeshier, Shobab, Ardon, Hur, Mesha, Haran, Moza, Gasez, Sheber, Tirhanah, Shaaph, Shevah, and a daughter called Achsah; and perhaps others. His posterity was very numerous, 1 Chron. ii. 9, 18—20. 42—45.

3. CALEB, the son of Hur, and grandson of the former Caleb. His sons were, Shebal, Salma, Hareph. His posterity peopled the whole country about Beth-lehem, Kirjath-jearim, Beth-gader, &c. 1 Chron. ii. 50—55.

4. CALEB, which is thought to be the same as *Caleb-Ephrath*, a city where it seems Caleb the son of Hebron and Ephrath had dwelt. To the elders of Caleb, David sent part of the spoil he took from the Amalekites, 1 Sam. xxx. 14.

CALF. See BULL.

CALKERS, carpenters who stop the leaks of ships, Ezek. xxvii. 9, 27.

To CALL, (1.) To name a person or thing. To be called or named by one, is to derive a name from him. Jacob's name was *called* upon the sons of Joseph, when they were named Israelites, and each commenced parent of a tribe, Gen. xlviii. 16. Persons are *called* by the name of Christ, when called his people or followers, or called CHRISTIANS, from CHRIST, Jam. ii. 7. Acts xi. 26. (2.) To invite, require, request, Exod. ii. 7. (3.) To invite to, appoint, and furnish for an office, Exod.

xxxi. 2. (4.) To create, to produce things by a word, and act of the will, Rom. iv. 17. Ezek. xxxvi. 29. (5.) To invite and charge to duty, by the ministry of the word, dispensation of providence, or motions of the Holy Ghost, Isa. xxii. 12. Prov. i. 24. Matt. xxii. 14. (6.) To invite and draw sinners into a state of union with Jesus Christ, by the preaching of the word, and the operation of the Holy Spirit. The person is convinced of his sin and misery; hath his mind enlightened in the knowledge of Christ, as able and willing to save him; and is enabled to embrace Jesus Christ as offered to him in the gospel. This call is *high*, proceeds from the Most High God, and interests us in the highest glory and happiness, Phil. iii. 14. It is *holy* in its author, means, and end. As we are called by the glorious power and almighty virtue of God's grace, so we are called to *glory* and *virtue*, to holiness and happiness, 2 Pet. i. 3. It is *heavenly*, comes from above, interests us in, and prepares us for, heaven, Heb. iii. 1. (7.) To acknowledge, Heb. ii. 11. (8.) To esteem, value, Isa. lviii. 5, 13. Mal. iii. 15. (9.) To proclaim, Joel i. 4. and ii. 15. To *call God for a record on one's soul*, is solemnly to appeal to him, 2 Cor. i. 23. To *call on God*, is to worship him, particularly by prayer and praise, Psal. l. 15. and cv. 1. Perhaps *calling on the name of the Lord*, Gen. iv. 26. may denote worshipping him in public assemblies; though some render it, *to profane the name of the Lord*. Lawful employments are termed a *calling*; men are by Providence invited to and furnished for them, 1 Cor. vii. 20. The heavenly Glory is a *calling*; we are invited and drawn to it; and the enjoyment of its happiness should be our chief business to secure, 2 Thess. i. 11.

CALNEH, *all we*, CALNO, a city built by Nimrod in the land of Shinar, Gen. x. 9. Isa. x. 9. If it be the same with Canneh, the inhabitants traded with the Tyrians, Ezek. xxviii.



23. It is probably the same with Ctesiphon, on the river Tigris, about three miles from Selucia; and which was for some time the capital of the Parthians, and was exceedingly enlarged and beautified by Pacorus one of their kings.

CALVARY, or, as it is called in Hebrew, GOLFOTHA, which signifies the *place of a skull*: either from its resemblance to the skull of a man's head, or because it was the place where malefactors were beheaded, was a small hill to the west of Jerusalem. It is said Adam was *buried* here: but it is far more certain that Jesus was *crucified* here, and buried in an adjacent garden. Over his sepulchre, Helena, the mother of Constantine, about A. D. 330, built a magnificent church, which, to this day, is visited by superstitious pilgrims of the Christian name, with great ceremony, and pretence of devotion, Luke xxiii. 33.

To CALVE, to bring forth young; chiefly a calf or young deer, Psa. xix. 9.

CAMEL, a four-footed beast without horns. It has no fore-teeth in the upper jaw, and chews the cud. It has six or eight in the lower, broad, and standing outward. It has three tusks in its upper jaw, and two in the lower, situate at some distance one from another. Camels are covered with a fine fur, which they cast in the spring; and it is gathered up, and a kind of stuff made of it. Their neck and legs are long and slender. When they lift up their head, it is very high. Their ears are short, and their feet broad and exceedingly sure; their tail is about a foot long; some of them, notwithstanding excessive heat, can live without water four or five, nay, some say, nine or twelve, days. They are not only used as beasts of burden in the hot and dry countries, but the Turks eat the flesh of young ones, and their milk is much used by the Arabs to prevent the dropsy. Some think, that as the animal is revengeful, its milk may contribute to

give the Arabs that revengeful turn which they generally have. They kneel down to receive their burden, or to have it taken off. There are four kinds of camels: (1.) The camel with two hairy bunches on its back which is principally produced about the east of Persia, and will bear 1300 weight. This is by some falsely called the dromedary. (2.) The camel with one bunch, which is chiefly used in Arabia and the north of Africa. The most handsome of this kind is the dromedary, which is of rounder shape, and has a lesser bunch than the others; is able to carry a far less burden, but is of prodigious swiftness; said, by the Arabs, to run as far in one day as their best horses will do in nine, and so chiefly used for riding, 1 Kings iv. 28. Esth. viii. 10. (3.) The Peravian camel, whose back is even, and its breast bunchy. (4.) The Pacos, which has no bunch at all.

Though camels chewed the cud, yet, as the division of their feet was not complete, they are marked out by the law as unclean, and may represent wicked persons, haughty, and revengeful, Lev. xi. 4. Deut. xiv. 7. The Jews were like *swift dromedaries traversing their ways*, for their levity and inconstancy in God's service, Jer. ii. 23. Multitudes of *camels and dromedaries*, of Midian, Ephah, Sheba, and *flocks of Kedar*, and Nebaioth, covering the church, imports that all nations shall be converted to Christ, and use their power and wealth in his service, Isa. lx. 6—8.

CAMELION, or CHAMELEON, a kind of a lizard, with a long flat tail, and usually of a greenish yellow colour. On each of its four feet it has five toes, two or three of which adhere together. Its snout is long: it has two small openings for nostrils: its eyes move much and often with a contrary motion; it has no neck; its back is sharp, and its skin grained like shagreen. It can hang to the branches of trees by its feet or tail. To catch flies, it can dart its

tongue to the length of its whole body, and then contract it again. Some camelions in Egypt, the tail included, are a foot long: but those in Arabia are not much above the half. A camelion neither feeds on air nor changes colour in the manner some have asserted; yet it is more bluish, and less beautiful in the shade, than when exposed to the sun, where it appears a darker gray, and beautifully spotted. And if it be wrapped in fine linen cloth, it will sometimes become white. Nay it can make a number of variations in its appearance. It will appear plump and fat, and yet, in a few minutes, appear as lean as a very skin. It was unclean under the law, and might represent the seed of the old serpent, who are extremely unsubstantial and unsteadfast in every thing good, Lev. xi. 30.

**CAMP**, the order of tents, placed by armies when they keep the field, 1 Sam. iv. 7. Nothing could be more exactly regulated than the camp of the Hebrews in the desert. The tabernacle was placed in the midst of it. Moses, Aaron, and their families, had their tents on the east of it. On the south pitched the Kohathites; on the west, the Gershonites: on the north, the Merarites. Thus it was encompassed by the LEVITES, which did the service of it. Before the tabernacle on the east side of it, was the camp of Judah, Isaachar, and Zebulun, containing 186,400 men fit for war: on the south, the camp of Reuben, Simeon, and Gad containing 151,400: on the west, the camp of Ephraim, Manasseh and Benjamin, containing 108,100: on the north was the camp of Dan, Asher, and Naphtali, containing 157,600. The camps of the Greeks, but especially of the Romans, were pretty similar to that of the Hebrews. When the Israelites marched, they had a triple warning by the silver trumpets; one, to pack up their baggage; a second, to assemble to their standard; and a third, to begin their march. The

camp of Judah marched first; the tabernacle was then taken down; and the Gershonites and Merarites, laying the boards on waggons, followed. Upon a second alarm, the camp of Reuben marched, the Kohathites followed with the more sacred furniture of the tabernacle on their shoulders. Next followed the camp of Ephraim, Psa. lxxx. 1, 2. and that of Dan brought up the rear, Numb. i. ii. iv. and x.

As Jesus suffered without the gate, and the virtue of his death extends to the Gentiles, it becomes us to go *without the camp* of carnal societies, bearing his reproach, willingly exposing ourselves to shame and danger for his sake. Compare Deut. xxiii. 10. Numb. xix. 3. Exod. xxix. 14. Heb. xiii. 10. The *camp of the saints*, is the church regularly ranked and prepared to fight with principalities and powers, Rev. xx. 9.

To **CAMP**, **ENCAMP**, to set up tents to lodge in them, in the manner of an army, or to besiege a city, Numb. i. 50. 1 Sam. xi. 1. God and his angels *encamp about* his people, when they watch over, and give them remarkable protection, Zech. ix. 8. Psa. xxxiv. 7. God *camps against* a place, when he surrounds it with fearful judgments, or permits an enemy to lay siege to it, Isa. xxix. 3. God's *troops encamped about* Job's tabernacle, when numerous troubles beset him on every side, Job xix. 12. The grasshoppers' *camp is in the hedges* during the cold; they lodge there in vast numbers, Nah. iii. 17.

**CAMPHIRE**. The tree is a kind of bay or laurel; some of them are 300 feet high, and can scarcely be grasped by 20 men; every part of it abounds with the camphire drug, which is neither rosin, volatile salt, nor oily juice, nor bitumen, nor gum; but a mixed substance, dry, white, transparent, and brittle, of a strong, penetrating, fragrant, smell, but bitterish taste; which either distils from the tree, or may be extracted by a chemical process. It

is of use in fire-works, varnish, &c. it can burn even under water. It promotes sweating; and so is of considerable use in inflammatory, putrid, pestilential, and venereal disorders. The camphire of Japan is coarse; but that of Borneo, Sumatra, and Ceylon, all East India islands, and China, is fine. The former is what is brought into Europe.

CAN, to be able in respect of knowledge, authority, or strength, to do a thing, Gen. xli. 38. Jesus *could not* do many mighty works at Nazareth; it was not consistent with his will or commission to do many miracles there, where unbelief and contempt of him so prevailed: and where the faith of receiving miracles was wanting, Matt. xiii. 58. Mark vi. 5. Worldly men neither will, nor, by reason of their disposition, *can*, hate the wicked as such, John vii. 7. We spake and did evil things *as we could*, when we were as wicked as Providence permitted, Jer. iii. 5.

CANA. See KANAH.

CANAAN, *a merchant*, the youngest son of Ham. When Ham sported with his father's nakedness, Noah denounced a curse of the basest servitude, peculiarly against Canaan. Whether Canaan had joined in the crime, and informed his father of the shameful sight; or whether Noah could not pronounce a curse against Ham himself, who had been formerly blessed by God; or whether the word *father of*, ought to be supplied before Canaan, as *son* is, Matt. iv. 21. and *wife*, John xix. 25. and *father*, Acts vii. 16. or whether the curse is chiefly pointed against Ham's posterity in Canaan, as they were to be extirpated in part by the Hebrews, is not agreed by interpreters. It is certain the Lord is righteous in all his ways; it is also certain that parents are punished in the misery of their posterity; and from the subsequent history it will appear how the Canaanites were terribly enslaved by the posterity of Shem, and of Japheth, according to the tenor of that

curse. It is probable that Canaan lived and died in, as well as gave name to, the land of promise. His posterity was numerous: the Sidonians, Tyrians, Hittites, Jebusites, Amorites, Girgashites, Hivites, Arkites, Sinites, Arvadites, Zemarites, Hamathites, Perizzites, and another tribe that were called Canaanites, though how they had this name more than the rest, we know not, descended from him. Seven of these tribes, the Canaanites, Hittites, Jebusites, Amorites, Girgashites, Perizzites, and Hivites, peopled Canaan; their situation will be seen under their respective articles: the other tribes peopled Phenicia and part of Syria. According to the then custom, they were divided into a vast number of kingdoms: scarcely a town or city of note but had its sovereign. As Moses subdued two, Joshua thirty-one, and Adonibezek just before seventy, it is plain, that sometimes these Canaanites were formed into above an hundred kingdoms. They were generally very wicked, given to the vilest idolatry: but we hope Melchizedek's kingdom adhered to the true religion; it is certain he did so himself. Five of their kingdoms on the south-east, Sodom, Gomorrah, Admah, Zeboim, and Zoar, appear to have introduced the practice of the vilest unnatural lust, men abusing themselves with mankind. Chedorlaomer, king of Elam, rendered them his tributaries, about A. M. 2078. After 12 years servitude, they rebelled. In A. M. 2092, he and his allies invaded Canaan, reduced the revolted kingdoms, and brought them, and the places adjacent, to the brink of destruction. By ABRAHAM's means they recovered from this disaster. The people of Sodom, Gomorrah, Admah, and Zeboim, had scarcely lived sixteen years more in affluence and horrible guilt, when God, by fire and brimstone from heaven, consumed their country, and turned it into a standing lake. For the sake of Lot, Zoar was preserved from a similar ruin, Gen.

ix. 25. and x. 6, 15—19. and xiv. and xviii. and xix. Ezek. xvi. 49, 50. About *A. M.* 2270, Shechem, the son of Hamor, by his defilement of Dinah, provoked the sons of Jacob to destroy his inconsiderable state, Gen. xxxiv.

About *A. M.* 2514, the Canaanites on the south frontiers of Canaan, assisted by the Amalekites, gave the rebellious Hebrews a terrible defeat at Hormah. About 38 years after, Arad harassed them, but paid dear for his labour, the Hebrews utterly destroying his kingdom. The Canaanitish kingdoms of Sihon and Og, on the east of Jordan, were in a flourishing condition; but on their refusal to give Israel a passage, were utterly destroyed by Moses. On the west of Jordan, Joshua conquered 31 kingdoms, of Jericho, Jerusalem, Hebron, Jarmuth, Lachish, Eglon, Gezer, Debir, Gedir, Hormah, Arad, Libnah, Adullam, Makkedah, Bethel, Tappuah, Hephher, Aphek, Lasharon, Madon, Hazor, Shimron-meron, Achshaph, Taanach, Megiddo, Kedesh, Jokneam, Dor, Gilgal, Tirzah; and the state of the Gibeonites submitted. The territories of these kingdoms, and of others, were divided to the tribes of Israel. After Joshua's death, the tribes of Judah and Simeon entirely expelled or reduced the Canaanites that were left in their cantons. The tribes of Ephraim and Manasseh too, expelled part of them that were in their lot. In most of the cantons of the other tribes, the Canaanites kept possession of several principal cities, where they at once tempted the Hebrews to idolatry, and often harassed them. After hard struggling, several of the tribes reduced them to a state of subjection. But, on the north parts of the promised land, the residue of the Canaanites formed themselves into the very powerful kingdom of Hazor; and about *A. M.* 2720, under king Jabin, reduced the Hebrews to a 20 years servitude. Deborah and Barak gave such an overthrow to this state, that we hear no

more of it. About 240 years after, David almost finished the conquest of the Canaanites, and took from them Jebus, or Jerusalem, one of their strongest places. Pharaoh, king of Egypt, reduced the Canaanites of Gezer, and gave it to Solomon, his son-in-law. Above 153,300 Canaanites were employed in the servile work of building Solomon's temple; and on all of that race he laid a heavy tribute: nor ever after do that people seem to have had any freedom among the Israelites, though we find remains of them after the captivity, Numb. xiv. and xx. and xxi. Judg. i. and iii. and iv. 2 Sam. v. 6—9. 1 Kings v. 15, 16, and ix. 20, 21. Ezra ii. 55, 58. Neh. xi. 3.

The Canaanites, who escaped the servitude of Israel, were reduced to that of others. What was the terrible fate of those that originally resided in SYRIA or PHENICIA, or retired thither from the sword of Joshua, David, or others, shall be related under these articles. The Girgashites, and perhaps other Canaanites, fled from the sword of Joshua, and retired to the north of Africa, near Carthage. Vast numbers followed them from Tyre, &c. in after times. There they, for some ages, made a flourishing appearance; but for almost 2000 years past, the country has been made a scene of the most horrid slavery by the Romans, Vandals, Saracens, and Turks. Nor have the Canaanites of Tyre, Zidon, and other places in Phenicia, who planted themselves in the Mediterranean isles, escaped a similar fate. Such Canaanites, Hivites, or others, who escaped the sword of king David, and fled to Bæotia, on the south of Europe, were pursued by the curse of servitude. What a pitiful figure did that state generally make! What shocking murder Alexander made among its inhabitants, selling the survivors for slaves! A part of the Bæotians fled to Heraclea on the south of the Euxine sea; where, after having existed awhile in appa-

ed.

were the gulf of the Red Sea; and Rogelim, Tishbi, Sharon, Gophna  
that it comprehended the land of Armon, Magesh, Aroer, Beth-harar  
Goshen in Egypt. Whatever the Debir, Ashtaroth, Jazer, Heshbo



20 years service. He the [unclear] of the  
Barak gave such an over-south of the Euxine sea; where,  
his state, that we hear no after having existed awhile in appa-

rent prosperity, they were reduced to slavery by the Romans, above 1840 years ago; and have continued under these, and the Greeks, Saracens, and Turks, to this day. As we are strongly inclined to believe the Pelasgi of Greece, and the Etruscans of Italy, were of a Canaanitish original, it is easy to observe to what sordid subjection the one were, after a short time of prosperity, reduced by their neighbours in Greece, and the other by the conquering Romans. *O how dreadful then, to be under the curse of the broken law! how impossible to escape it without Christ!*

CANAAN was the name of the country where Canaan and his posterity dwelt. It is about 200, or rather 160, miles in length, from Dan on the north, to Beersheba on the south; and from east to west, about 80; and so comprehended, in all, about 9,231,000 acres of ground: of which each of the 601,730 Hebrew warriors, who conquered it, might have about 12 acres allotted him for his share. It lies in the 32d, 33d, and 34th degrees of north latitude, and in the 36th and 37th of east longitude, from London. It has the Mediterranean sea on the west; Lebanon and Syria on the north; Arabia the desert, and the land of the Ammonites, Moabites, and Midianites, on the east; the land of Edom, and wilderness of Paran, on the south; and Egypt on the south-west. No more than this was wont to be called Canaan; and this only was promised to the Hebrews in possession: but if we take in the whole extent of territory promised to them in dominion, from the river Euphrates on the north-east, to the river Nile on the south-west, Gen. xv. 18—21. Exodus xxiii. 31. it comprehended all those countries which David reduced, Syria, Ammon, Moab, Edom, &c. and in this sense, it may be readily granted to the learned Dr. Shaw, that its south borders were the gulfs of the Red Sea; and that it comprehended the land of Goshen in Egypt. Whatever the

land of Canaan, properly so called, be now, when it lies under a curse, and is almost wholly uncultivated, it was anciently a most beautiful and fertile country. The Jordan running southward through it, and forming the lakes of Merom and Tiberias; and a multitude of brooks and rivulets crossing the country on both sides of the Jordan; and a multitude of vallies and hills, pleasantly diversified the form thereof. The rich pastures produced prodigious quantities of milk and honey. The arable grounds, which, according to Hecateus, (but I suppose his account too low,) amounted to about 3,000,000 of acres, and produced the richest crops. The mines of the mountains produced plenty of iron and brass. When God, by seasonable warmth and rains, concurred with the laborious improvers of this soil, it is abundantly credible, how it supported the numerous millions that dwelt therein, Deut. xi. 11. and vi. 10. and viii. 7, 8, 9.

An account of the MOUNTAINS, RIVERS, BROOKS, and VALLIES, of Canaan, will be given under these articles. We shall at present take a view of it, as divided into the twelve portions of the Hebrew tribes. On the east of Jordan dwelt the Reubenites, Gadites, and Manassites. The Reubenites had their lot on the south part, to the north-east of the Dead Sea, and north of the river Arnon. It was partly very mountainous, including Peor, Nebo, and Pisgah hills; which, at present, have a very disagreeable aspect. Their principal towns were Jaasah, Bamoth-baal, Beth-peor, Medeba, Mephaath, Adam, Shittim, Beth-abara, Livias, Macheron, Beter, Lasha, Kedemoth, Beth-jesimoth: but the Moabites seized on part of these cities. On the north of Reuben lay the inheritance of the Gadites; their chief towns were Mahanaim, Penuel, Succoth, Mizpah, Rabbah, Ramoth-gilead, Rogelim, Tishbi, Sharon, Sophar, Armon, Magesh, Aroer, Beth-haran, Debir, Ashtaroth, Jazer, Heabbon,

Dibon, Enon. Here the ground was more plain, and the soil very fertile. Northward of Gad was seated the half-tribe of Manasseh, whose territory was called Upper Galilee, or Galilee of the Gentiles; and was almost as large as both the two former portions. It contained the countries of Bashan, Golan, Hauran, Machonites, Geshur, and Argob. The principal towns were Shalisha, Bosra, Maachah, Gershon, Ashtaroth-karnaim, Hadrach-keder, Gamala, Edrei, Gilead, Pella, Abel-beth-maachah, Jabesh-gilead, Chorazim, Julias, Bethsaida, Girgasha, Gadara, Hippos, Ephron.

On the west of Jordan, nine tribes and an half had their inheritance. On the north border, the tribe of Naphtali had theirs on the east side; and the tribe of Asher theirs on the west. The chief cities of Naphtali were Ir-shemesh, Ziddim, or Assodim, Zer, Kartan, Hammath, Rakath, Cinnereth, Admah, Raamah, Hazor, Kedesh, Edrei, En-hazor, Iron, Migdal-el, Horem, Beth-anath, Beth-shemesh. In the territory of Asher lay the country of Cabul, and the cities of Helkath, Kanah, Rehob, Hammon, Abdon, or Hebron, Hali, Beten, Achshaph, Alammelech, Amad, Mishaël, Shihar-libnath, Beth-dagon, Achzib, Ummah, Aphek, Rehob, Zidon, Ahlab, Accho; but the Phenicians kept part of it from them. On the south of both these tribes, the lot of Zebulun extended, from the Mediterranean Sea to Jordan. Their principal cities were Sarid, Maralah, Dabbasheth, Jokneam, Chisloth-tabor, Daberath, Japhia, Gittah-hepher, Itta-kazin, Remmon-methoar, Neah, Kattath, Nahalal, Shimron, Idalah, North Beth-lehem, Nazareth, Kanah, Zebulun, Jotapa, Kitron, Karta, Dimnah. Southward of Zebulun lay the inheritance of Issachar. In it were the mounts of North Carmel and Gilboa, and the valley of Jezreel. Its chief cities were Kishon, Dabareth, Jarmuth, En-gannim, Chesuloth, Shunem, Hapharaim, Shihon, Anabarath, Rab-

bith, Abez, Remeth, En-haddah, Beth-pazzez, Tabor, Shahazimah, Beth-shemesh, Nain, Jezreel, Aphek, Tarichea. Southward of Issachar dwelt the other half-tribe of Manasseh. Their chief cities were Bethshean, Ibleam, Dor, Endor, Taanach, Megiddo, Salim, Aner, Bezek, Abel-meholah, Tirzah, Thebez, Gath-rimmon, Makkoth, Gilgal-dor, Cesarea, and Antipatris. Southward of Manasseh was the inheritance of the Ephraimites. It abounded with a great many pleasant hills, Gerizim, Ebal, Ephraim, &c. Their chief cities were Saron, Lydda, Elon, Ramathaim, two Beth-horons, Gazer, Timnath-serah, Pirathon, Shechem, Arumah, Samaria, Najoth, Michmash, Shiloh, Beth-el, Ataroth, Ataroth-addar, Michmetha, Tannath-shiloh, Janohah, Naarath, Tappuah, Kibzaim. The territories of these four last-mentioned tribes extended from the Mediterranean Sea on the west, to Jordan on the east; but none other did. Southward of the east part of Ephraim's portion lay the inheritance of Benjamin. Their chief cities were Jericho, Beth-hoglah, Emek-keziz, Beth-arabah, Zemaraim, Beth-el, Avim, Parah, Ophrah, Chephar-haazmonai, Ophni, Gaba, Gibeon, Ramah, Beeroth, Mizpeh, Chephirah, Mozah, Rekem, Irpeel, Taralah, Zelah, Eleph, Gilgal, Ai, Alemeth, Anathoth, Kirjath, Gibeah, Bahurim, and part of Jerusalem. Westward of Benjamin's lot lay the inheritance of Dan. Their chief cities were Zorah, Eshtaol, Ir-shemesh, Shaalabbin, Ajalon, Jethlah, Elon, Thimnathah, Ekron, Eltekeh, Gibbethon, Baalath, Jehud, Bene-berak, Gath-rimmon, Mejar-kon, Rakkon, and perhaps Joppa; part of these were taken out of the lot of Judah; they had also Dan on the north point of the promised land. Southward of the Danites, the Simeonites had their lot entirely out of the tribe of Judah. Their cities were Beer-sheba, Moladah, Hazar-shual, Balah, Azem, Eltolad, Bethul, Hormah, Ziklag, Beth-markaboth.

Hazar-susah, Beth-lebaoth, Sharuhen, Ain, Remmon, Ether, Ashan, Baalath-beer, South Ramoth. The portion of Judah lay mostly to the eastward of Simeon, and south of Benjamin. It was exceedingly large, containing above 90, if not 100, fenced cities, after the deduction of about 24 for Simeon and Dan. The most noted were Libnah, Makkedah, Azekah, Beth-zur, South Bethlehem, Tekoah, Engaddi, Adullam, Keilah, Hebron, Joktheel, Kirjath-jearim, &c. The land of the Philistines, containing the six noted cities of Gath, Ekron, Ashdod, Ashkelon, Gaza, and Majuma, all on the west border of Canaan, and south-east coast of the Mediterranean Sea, also pertained to Judah; but though once partly conquered, it was generally kept in possession by the Philistines, Numb. xxxii. Josh. xiv.—xxi. Judges 1 Sam. xxx. 27—31. 1 Chron. ii. and vi.

From this brief sketch, it is plain, that the face of ancient Canaan must have been covered with cities. In the numerous wars mentioned in scripture; in the war between the Greeks of Egypt and Syria, Dan. xi. in the wars of the Romans under Pompey, Vespasian, Trajan, and others; in the wars between the eastern emperors and Persians; and in fine, in those between the Franks and Turks; it has often been deluged with blood. For many ages past, it has had every where obvious marks of the curse. It is almost a desolate wilderness. Of most of its cities, we cannot trace the smallest remains. It wants not, however, vestiges of its ancient fertility.

CANDACE, a queen of Ethiopia, probably that southward of Egypt. It is said the name denotes *royal authority*, and was commonly given to the queens of Meroe. It is certain *Kanidak*, in the Abyssinian language, signifies a *governor of children*. Pliny says, the government of Ethiopia subsisted, for several generations, in the hands of queens named *Candace*. It is said, that by the preaching of

her *xunuch*, she was converted to the Christian faith, Acts viii. 27.

CANDLE. God's searching Jerusalem *with candles*, imports his perfect knowledge of their conduct; his punishing their secret sins; and his searching their conscience by convictions, and awakening providences, Zeph. i. 12. God's favour and blessing are termed *his candle*; as they direct, honour, and comfort us, Job xxix. 3. The rational understanding and conscience are termed *a candle*; they search, observe, judge, inform, and direct us, Prov. xx. 27. Outward prosperity is called *a candle*: it is pleasant and agreeable; it manifests us to the world, renders us conspicuous, and enables us to act more abundantly for the honour of God, and welfare of men, Job xviii. 6. and xxi. 17. Psa. xviii. 28. Gifts and graces, and teaching offices, bestowed by God on persons, are termed *a candle*: they ought to be discovered and used for the direction and comfort of others, Matt. v. 15. Luke viii. 16. and ix. 23. Instituted ordinances, and earthly comforts, are called *a candle*; they are directive and comforting, but are short-lived, and quite unnecessary in the noon-tide of perfect glory, Rev. xxii. 5.

CANDLESTICK. That of the Mosaic sanctuary consisted of a talent of hammered gold, beaten out into seven branches, adorned with knobs and flowers. It stood on the south side of the golden altar of incense; and being daily supplied with sacred oil, and its lamps lighted and trimmed by the priests, was the sole illuminator of the sanctuary. Solomon's temple being much larger, ten candlesticks were made for the illumination of it. On Vespasian's triumphal arch is still to be seen the candlestick, with the other vessels of the second temple. The *seven golden candlesticks* in John's vision, denoted the seven churches of Asia. The placing of the *candle* of gifts, graces, and office, *not under a bushel, but on a candlestick*, imports the use

of them, to the instruction, comfort, and edification, of men, Mark iv. 21.

CANE. See CALAMUS.

CANKER, or rather GANGRENE, a terrible disease, which inflames and mortifies the flesh upon which it seizes, spreads swiftly, endangers the whole body, and can scarcely be healed without cutting off the infected part. By the microscope, it appears, that swarms of small worms, preying on the flesh, constitute this disease; and that new swarms produced by these, overrun the neighbouring parts. Errors and heresies are likened to a *gangrene*; they overspread, corrupt, and prey, on the souls of men: they eat out the vitals of religion, and afterwards the forms of godliness, and bring spiritual ruin and death on persons and churches: and afterwards ruin upon nations, wherever they are allowed, 2 Tim. ii. 17. The *silver and gold* of covetous men *are cankered*; the rust of these bears witness against them, and *eats up their flesh* as fire; the covetous hoarding it up from use, is attended with painful anxiety, and brings on a fearful curse, and endless torment, Jam. v. 3.

CANKER-WORM: we generally understand by it a creeping insect, which terribly devours the fruits of the earth; but it is plain, from Nah. iii. 16. that the YELEK is a flying insect, and so must be a kind of locust, probably the same with the cockchafer. Prodigious swarms of these, not very long ago, so wasted the county of Galway in Ireland, that, in summer, trees and fields appeared equally bare as in winter. The poor people ate multitudes of them. They, by licking, consume and waste the fruits of the earth, Joel i. 4. The Assyrians were numerous as swarms of *canker-worms*; but the Medes and Chaldeans, like *canker-worms*, or cockchasers, quickly ate up, and destroyed them; and after they had spoiled all their wealthy merchants, went off with their booty, Nah. iii. 15, 16.

CANNEH. See CALNEH.

CAPERNAUM, the *field of repentance*, or *city of consolation*, a principal city of Galilee. It was probably not built till after the Babylonish captivity; it stood on the western shore of the sea of Tiberias, in the border of Zebulun and Naphthali. It received its name from a clear fountain hard by. Here Christ much resided and taught. By the enjoyment of his miracles and ministrations, it was *exalted to heaven* in privilege; and, for neglecting to improve them aright, was *thrust down to hell*, in the condemnation of many of its inhabitants; in its fearful sufferings from the Romans; and in its subsequent forlorn condition, Matt. iv. 15. and ix. 23.

CAPHTOR, *those who seek and inquire*, an island or country. I am almost surprised to find the great Bochart follow a number of others, in taking this for Cappadocia, on the frontiers of Colchis, and south shore of the Euxine Sea. What possible whim could have determined the Caphtorim, or Philistines, the descendants of Mizraim in Egypt, to go from so fertile a country to the coasts of the Euxine Sea; and upon little more than a sight of the place, haste back to the south-west corner of Canaan, and settle there, before the birth of Abraham, at least not long after? With far more appearance of argument, Calmet contends, that Caphtor was the isle of Crete. It is certain, Caphtor is called an island, Jer. xlvii. 4. The seventy interpreters, and Apocryphal writers, always represent the Philistines as come from another place. It is certain, the Cherethites, or Crethim, were a tribe of the Philistines, if it was not once the proper name of the whole nation, Ezek. xxv. 16. Zeph. ii. 5. 1 Sam. xxx. 14. And, who sees not, that Crethim is the very same with Cretes or Cretans, one of the most ancient nations in the isles of the Mediterranean Sea? Crete was very anciently stocked, if not overstocked, with inhabitants; and had an hundred cities, as early as the



Trojan war, which could not be later than the days of Jehoshaphat, if it was not near 300 years sooner. The language, manners, arms, and idols, of the ancient Cretans, were the same as those of the Philistines. Gaza, a chief city of the Philistines, was called Minoa, after Mino, a celebrated king of Crete. The whole of this reasoning, however, can only convince me, that the Cretans and Philistines sprung from the same root and maintained an intercourse with one another. And it appears more reasonable to believe the Cretans a colony of the Philistines, than to believe that the offspring of Mizraim, without any reason, left Egypt, and sailed into Crete, and so stocked that island, that in, or before, the days of Abraham, they found it necessary to send back their supernumeraries to Canaan.

The Jewish writers interpret Caph-tor of Caphutkia, by which they understand a part of Lower Egypt, chiefly Damietta, between the streams of the Nile. This opinion is every way probable. Here is Caphtor, properly enough called an island; here is a place where one might expect to find the Caphtorim, descended from Mizraim: here was the city of Coptus, probably enough framed from Caphtor, the son of Oasluhim, and father of the Caphtorim, which were either the same as, or the brethren of the Philistines, Gen. x. 14. Amos ix. 7. Jer. xlvii. 4. How do generations pass away!

CAPPADOCIA, signifies the same as Caphtor, a country having the Euxine Sea on the north, Armenia the Greater on the south, Galatia and Pamphylia on the west, and Cilicia on the east. Probably this country was peopled by the descendants of Togarmah. It was famous for horses and flocks; and traded with the Tyrians in horses and mules, Ezek. xxvii. 14. It was likely Cappadocia was a province of the kingdom of Lydia. According to Herodotus, it next passed to the Medes,

and then to the Persians, whose worship the inhabitants embraced, and afterwards added to it part of the idolatry of the Greeks. How some ancient authors came to call them Assyrians, or White Syrians, I know not. The Cappadocians had kings of their own, from the time of Cyrus, to a little after the birth of our Saviour, when the country was reduced to a Roman province. From the Roman emperors of the east, it passed unto the Turks. While Heathenism prevailed, the Cappadocians were famous for their wickedness, chiefly their lewdness; but Christianity was early planted among them, probably by means of some who were converted by Peter's sermon at Pentecost, Acts ii. 9. Peter wrote his first epistle, partly to the Christian Jews of this place, 1 Pet. i. 1. Christianity flourished considerably here, and a number of famous bishops laboured in the work of the Lord. We can trace the history of Christianity in this country till the ninth century, nor is it yet altogether abolished.

CAPTAIN, an officer of a troop or army, Deut. i. 15. A king, prince, or head of a family or tribe, is called a *captain*. In due order his inferiors are marshalled under him, and may be led forth to war by him, 1 Sam. ix. 19. Numb. ii. 3. Christ is the *Captain of our salvation*. To purchase our salvation, with what wisdom and courage he attacked and conquered sin, Satan, and the world! How graciously he subdues our hearts to himself, leads us to glory through much opposition, and directs and enables us to vanquish our spiritual foes! Heb. ii. 10. And he was the *Captain of the Lord's host* of Israel, who directed, encouraged, and protected them in their war with the Canaanites, &c. Josh. v. 14. The Chaldean *captains opened their mouths in the slaughter*, when they gave orders for the murderous attacks; or the word may denote the destructive battering-rams, Ezek. xxi. 22. The Antichristian *captains*.

are their chief rulers in church or state, who command, direct, or excite others to oppose the Redeemer, Rev. xix. 18.

**CAPTIVE**; one taken prisoner in war. There is a threefold captivity: (1.) Natural, when men are apprehended by the enemy, and are carried out of their own land, and held in slavery, Deut. xxviii. 27, 48. (2.) Evangelical, when one is apprehended and drawn by Christ's almighty love, and hath his whole heart and affections subdued to the obedience of faith, 2 Cor. x. 5. (3.) Sinful, when one is carried away, and oppressed or enslaved under the power of Satan, and his own inward corruption, Rom. vii. 23. 2. Tim. ii. 26. Captivity also signifies a multitude of captives, who had made others captive. Jesus leads *captivity captive*, when he makes devils and wicked men to serve as his slaves in promoting his work; and when he apprehends and subdues people by the word of his grace; and places them in a new covenant state, Psal. lxxviii. 18. Barak led *captivity captive*, when he took prisoners the Canaanites, who just before had terribly enslaved Israel, Judg. v. 12.—The various turns of servitude and captivity that happened to the Hebrews will be seen under the articles **ISRAEL**, and **JUDAH**.

**CARBUNCLE**, a very elegant jewel, of a deep red, mingled with scarlet, second in value to the diamond, and of equal hardness with the sapphire. It is generally of an angular form. It is ordinarily about a quarter of an inch in length, and a sixth part of one in breadth. But the king of Ceylon, in the East-Indies, where the finest carbuncles are found, hath one about four inches broad, and three thick, of the brightness of fire. Carbuncles bear the fire, without the least alteration; but when they are held up against the sun, they lose their beautiful tinge, and become like a burning charcoal. They are very rare, found only in the East Indies, that I know of; but it seems

the Tyrian king had his robes set thick with these sparkling stones of fire, Ezek. xxviii. 13. Some think the carbuncle in the high-priest's breastplate, might be emblematic of the saints, as having their faith tried in the furnace of affliction; and their hearts flaming with love and holy zeal for the honour of God, Exod. xxvii. 17. The carbuncle gates of the church may denote Jesus in his flaming love, and fiery suffering, as the means of our access to God: or holy, compassionate, and zealous ministers, who, with due trial, admit persons into the visible church; or that bright and burning love which flows from that faith by which we enter into our new covenant state, Isa. liv. 12.

**CARCASS**, the dead body of a man or beast, Numb. xiv. 25. Idols are called *carcasses*, because lifeless and abominable, Jer. xvi. 18. The *carcasses* of Jewish kings, that defiled God's house, are either the idolatrous images of their kings, or human bodies sacrificed to Moloch, Ezek. xliii. 7, 9. Christ's witnesses are like unburied *carcasses*, when they are in a very weak and languishing condition, inhumanly used by the Papists, and yet not permitted by Providence to be utterly undone, Rev. xi. 8, 9. The *carcasses of transgressors*, whose worm dieth not, and their fire is not quenched, are the Jews and Antichristians fearfully distressed by divine judgments, and the finally impenitent for ever tormented in hell, Isa. lxvi. 24. *Where-soever the carcass is, thither shall the eagles be gathered together*. Some have interpreted these words, Wheresoever a crucified Redeemer is preached, thither shall hungry sinners, and affectionate saints, gather to him. But the context shows, that the real meaning is, That wheresoever the corrupt Jews, who had lost the true religion and zeal for God, and wallowed in the most abominable wickedness, should hide or secure themselves, whether in cities or fields, thither should the eagle-bannered

and ravaging Roman armies come, and find them out, Matt. xxiv. 28. Luke xvii. 37.

**CARCHEMISH**, a *lamb*, a city on the bank of the Euphrates, and probably the same with Circesium, on the east side of that river. About the downfall of the Assyrian empire, the Egyptians seized on it; but Nebuchadnezzar, after giving Pharaoh-necho a terrible defeat hard by it, took it, and cut the garrison to pieces, Isa. x. 9. 2 Chron. xxxv. 20. Jer. xli. 1—12.

**CARE**, solicitude, anxiety, caution, charge, thought, and concern. God's providence towards his creatures, especially his people, is called his *care* for them. He considers their case, preserves their existence and powers, governs their acts, and promotes their welfare, Matt. vi. 26, 30. 1 Cor. ix. 9. 1 Pet. v. 7. Men's care is either, (1.) *Lawful*, consisting in a serious thought, and earnest endeavour to please God, embracing his Son, obeying his law, turning from sin; and to promote their neighbour's temporal or spiritual advantage; and in a moderate endeavour to gain a competent portion of the good things of this life, 2 Cor. vii. 11, 12. Phil. ii. 20. 1 Pet. v. 7. or, (2.) *Sinful*, in endeavouring to fulfil sinful lusts and pleasures; and in immoderate concern and endeavour to obtain temporal advantages; such care is forbidden, Matt. vi. 34. and Phil. iv. 6. This may be generally known by the following marks, (1.) An anxious concern about the *event*, rather than the act or *path of duty*. (2.) Its indisposing the mind for devotional exercises. (3.) Its producing unhappiness in the soul. Lawful care is opposed to all these. The *cares of this world*, that choke the word of God, and render it unfruitful, are immoderate and anxious concerns for earthly enjoyments, which prevent the word from having a proper effect on our heart, Matt. xiii. 22. To eat bread *with care* or *carefulness*, is to do it under pinching straits, and under apprehension of terrible judg-

ments, Ezek. iv. 16. and xii. 18, 19. *We are not careful to answer thee in this matter*; we need give no answer in words, being ready to manifest our fixed resolution by enduring the most severe suffering, Dan. iii. 16.

**CARMEL**, *knowledge of circumcision*, or a *circumcised lamb*, (1.) A city, situate in a mountain of the same name, in the south part of the inheritance of Judah, about ten miles south-east of Hebron. Here Saul erected a triumphal monument, as he returned from the slaughter of the Amalekites. Here Nabal the Carmelite dwelt; and here, it is said, the Romans, many ages after, had a garrison, 1 Sam. xv. 12. and xxv. 2. (2.) A pleasant hill on the coast of the Mediterranean Sea, about sixteen miles north-west from Jezreel, in the border between Issachar and Manasseh. It abounded with vines and olives, and at the west foot of it was a fishing of the Carmel or purple fish. Here Elijah offered his famed sacrifice, and was answered by fire from heaven, and ordered the 450 prophets of Baal to be slain, 1 Kings xviii. 19—40. Here the Heathens, in after ages, revered a noted deity, without image or temple, but merely an altar. To this deity the Roman emperor Vespasian sacrificed; and consulted it, whether he should obtain the empire. About A. D. 1180, an order was instituted of Carmelite friars, who erected a monastery here, and pretend to be the successors of the children of the prophets left here by Elijah. Any fertile place is called *Carmel* or *Sharon*, Isa. xxix. 17. and xxxiii. 15, and xxxiii. 9.

**CARNAL**, *fleshly, sensual, sinful*. Worldly enjoyments are *carnal*; they only please and support the body, Rom. xv. 27. 1 Cor. ix. 11. Ministers' weapons are not *carnal*, are not merely human and natural, 2 Cor. x. 4. The ceremonial ordinances were *carnal*; they related chiefly to the bodies of men and beasts, Heb. vii. 16. and ix. 10.

Wicked men are *carnal*, and *carnally minded*; they are under the dominion of their sinful lusts, and habitually think of, desire after, and delight in, sinful and fleshly enjoyments, Rom. viii. 6, 7.

CARPENTER, an artificer in wood, 2 Kings xii. 11. Reforming magistrates and ministers, like *carpenters*, rectify the frame of church and state, and duly join and polish the various members thereof. Zerubbabel, Joshua, Ezra, Nehemiah, or Mattathias, with his sons Judas, Jonathan, and Simeon, were the *four carpenters* that frayed away the *four horns*, the harassing Samaritans, Arabians, Philistines, and Syrians, Zech. i. 20.

CARPUS, *fruit*, a disciple of Paul, who dwelt at Troas, 2 Tim. iv. 13. This person is said by some to have been one of the 70 disciples, and to have propagated the truth in several places.

CARRIAGE, a load of a man, or beast; baggage, Acts xxi. 15. Isa. x. 28. Or that on which a thing is carried, Isa. xlvi. 1.

To CARRY, (1.) To bear, remove, 2 Sam. xv. 29. (2.) To support, protect, and keep safe, Isa. xlvi. 3, 4. (3.) To lead or drive, Gen. xxxi. 18. (4.) To cause to ride, 1 Chron. xiii. 7. The Gentiles *carry* the Jews, when they promote their conversion to Christ; and they *carry* the members of the church, when they join themselves to her, and promote her welfare, Isa. xi. 14. and xlix. 22. To be *carried about* by false doctrines or tempests, is to be unfixed in our belief of divine truth, and easily seduced into errors, the most stupid and self-inconsistent, Eph. iv. 14. Heb. xiii. 9. 2 Pet. ii. 17. To be *carried away* by Satan's *flood*, is to be seduced into error, or utterly destroyed, Rev. xii. 15. To be *carried away in the Spirit*, is to be affected by an extraordinary impression of the Holy Ghost, and brought as it were to a particular place, Rev. xvii. 3.

CART, a machine used in Pales-

tine, to force the corn out of the ear, and bruise the straw, Isa. xxviii. 27, 28. These carts were fixed on very low and thick wheels, bound with iron, which were rolled up and down upon the sheaves and straw, to break them, and force out the corn.

To CARVE, to cut figures or images in wood, stone, metal, 1 Kings vi. 18.

CASEMENT, a window, or the grate of it, Prov. vii. 6.

CASIPHIA, *money*, or *covetousness*. To this place Ezra, when he came from Babylon to Judea, sent for some priest to attend him. The coast of the Caspian Sea appears too distant to have been this place. It seems rather to have been near Babylon, Ezra viii. 17.

CASSIA, a kind of the decandria monogynia class of plants. Its flower is composed of five petals, arranged in a circular form. The pistil which arises from the midst of these is a pod, sometimes roundish, and sometimes flatted, and having a variety of cells, wherein are lodged a vast many seeds. Tournefort mentions ten kinds of cassia, five of them of a stinking smell. It grows in various places of the east, as well as in America. The fragrant cassia, which is said to have been the bark of the tree, was one of the sweet spices from which the anointing oil was extracted; and was sometimes used to perfume garments. A type of the graces of the Holy Ghost, Exod. xxx. 24. Psa. xlv. 8.

To CAST. To *cast young*, is to miscarry, or bring them forth before the time, Gen. xxxi. 38. Exod. xxiii. 26. To *cast metal*, is to melt and mould it into a particular shape, Exod. xxv. 12. To *cast off*, *cast away*, is to give up, to reject, Judg. xv. 17. Ezek. xviii. 31. Rom. xi. 11. God *casts on men*, and spares not, when he terribly punishes them, Job xxvii. 22. God's *casting sin* behind his back, or into the depths of the sea, imports his complete forgiveness of it, Isa. xxxviii. 17. Mic. vii. 19. To *cast out*, is to reject and cast into hell, Matt. viii. 12. John

xxv. 8. to excommunicate from the church, John ix. 35. The Jewish children of the kingdom were *cast out*, when excluded from a visible church-state, Matt. viii. 12. Jesus Christ will not cast out any that come to him; however guilty, polluted, rebellious, and infamous, they have been, he will kindly receive and save them, John vi. 37. The *casting of Satan to the earth*, may import his loss of his worship in the Heathen idols; and his restraint from hurting the true church, Rev. xii. 9. Men cast God's words behind them, when they forget, reject, and condemn them, Psa. 1. 17. They *cast away* their transgressions when they repent of, turn from, and abhor them, Ezek. xviii. 31. with Hos. ii. 2.

**CASTAWAY**, a people lost or abandoned by Providence, Rom. xi. 1. (2.) A person finally disapproved, and rejected by the Lord, for his unfaithfulness, 1 Cor. ix. 27. To *cast away*, is (1.) To throw off divine restraints, Psa. ii. 3. (2.) To put away sin as an abomination, Ezek. xviii. 31. and xx. 27. (3.) To give up what is valuable, Heb. x. 35.

**CASTLE**, a strong house or fort, fit to withstand the attacks of an enemy, Gen. xxv. 16. 2 Chron. xiii. 12.

**CASTOR** and **POLLUX**, were reckoned the sons of Jupiter; they were heroes who cleared the sea of pirates; and hence were worshipped by sailors and others, after their death. The fiery exhalations which sometimes appear at sea, they took for them; and if but one appeared at once, they thought the voyage was to be unlucky. Their images were the sign of the ship in which Paul sailed to Rome, Acts xxviii. 11.

To **CATCH**, to lay hold on, to carry or draw quickly, to entangle and make a prey of, Exod. xxii. 6. Mark xii. 13. Ministers *catch men*, when they are instrumental in converting them to Christ by the gospel, Luke v. 10. with Acts ii. 14—41. The false apostles pretended that Paul *caught his hearers by guile*, in using

indirect methods of procuring their money, 2 Cor. xii. 16. Satan and his agents *catch away* the good seed, or word of God, when, through them, men quickly lose the remembrance and impression of what they heard, and do not put it in practice, Matt. xiii. 9. False teachers *catch and scatter* Christ's sheep by entangling them in their error, or raising persecution against them, John x. 12.

To **CATECHISE**, to instruct by question and answer. It is thought to be the duty of ministers, masters, and parents, so to instruct those under their charge, Gal. vi. 6. Deut. iv. 10.

**CATERPILLAR**, the name of the butterfly class of insects, in their reptile or worm state. They are very prejudicial to the young branches of fruit-trees, and many of the vegetable productions. As soon as the buds open, these insects come from their webs, where they have been concealed all the winter, and devour them in such a manner, that frequently whole trees, and sometimes hedges, even in England, for a great way together, are made bare by them. They are sometimes sent as a scourge for sin, 1 Kings viii. 37. Psa. cv. 34. Joel i. 4.

**CATTLE**. This word often comprehends all four-footed beasts; but sometimes only those which are more tame, as horses, camels, asses, oxen, sheep, goats, deer, Gen. i. 25. and xxx. 43. The substance of the ancients consisted chiefly in cattle; which is still the case with some eastern people, and others; nor did the children of great men think it below them to attend their flocks, Job i. Gen. xxix. Exod. ii. By the impression of the air, cattle know the approach of storms, Job xxxvi. 33. Men are likened to cattle: how naturally stupid are all of them! how mischievous some of them! how useful others! how necessary for all to be watched over and provided for, by the providence of God! Ezek. xxxiv. 17.

**CAVE**, a hole in the earth,



chiefly in rocks, for men to lodge in. Caves were very common in Canaan, and the countries round about. Strabo says there were caves in Arabia, sufficient to hold 4000 men. Vansleb mentions one in Egypt sufficient to draw up 1000 horsemen in. In a cave at Makkedah, the five Canaanitish kings thought to hide themselves from Joshua, chap. x. 16. In caves the Israelites hid themselves from the Midianites and Philistines, Judg. vi. 2. 1 Sam. xiii. 6. In caves at Adullam, Engedi, &c. David often lodged in his exile, 1 Sam. xxii. 10. and xxiv. 10. In two caves Obadiah hid and nourished an hundred prophets of the Lord, 1 Kings xviii. 2. In a cave Elijah lodged when he fled from Jezebel, and probably also when he was by the brook Cherith, 1 Kings xix. 9. and xvii. 3. In caves the Jews hid themselves from the persecution of Antiochus, Heb. xi. 38. In the cave of Machpelah were Abraham, Sarah, Jacob, and Leah, buried. In one near Bethany was Lazarus interred. A great many of the Jewish sepulchres were caves digged into the earth, Gen. l. 34. John. xi. 38.

**CAUL**, (1.) The integument in which the bowels are inclosed, Ex. xxix. 13. (2.) A covering of network for women's heads, Isa. iii. 18. *To rend the caul* of one's heart, is violently to bereave him of life, and as it were, tear him asunder quickly in the manner of wild beasts, Hos. xiii. 8.

**CAUSE**, (1.) Suit, controversy, Psa. xliii. 1. (2.) A ground or reason, 1 Sam. xvii. 29. (3.) Sake, account, 2 Cor. vii. 12. *Without cause*, or *causeless*, (1.) Without any reason, 1 Sam. xxv. 31. (2.) Without a sufficient reason, or distinguished offence, Prov. xxvi. 2. Job ii. 3. and ix. 17.

**CAUSEY**, a way paved with stones or gravel. It probably means the raised way, between the palace of the kings of Judah and the south-west entrance of the temple, 1 Chr. xxvi. 16.

**CEASE**, (1.) To give over, 1 Sam. vii. 8. (2.) To be forgotten, Deut. xxxii. 16. (3.) To rest and become quiet, Judg. xv. 7. (4.) To be altogether wanting, Deut. xv. 11.—(5.) To be removed by death, captivity, or the like, Lam. v. 14. (6.) To forbear trusting, or depending on, Prov. xxiii. 4. Isa. ii. 24. To avoid, abstain from, Isa. i. 16. Psa. xxxvii. 8. *To cease from our own works*, is no longer to make our will our rule of action; to forbear resting on our own works as our righteousness before God; to depend on Jesus for acceptance; and obey the law as a rule in the strength of his grace, Heb. iv. 10. *He that hath suffered in the flesh, hath ceased from sin*; that hath so suffered as to be thereby made inwardly and truly conformable to the sufferings of Christ, *hath ceased from sin*, is happily delivered from it, 1 Pet. iv. 1. *Without ceasing*, frequently, earnestly, constantly, 2 Timothy i. 3. 1 Thess. v. 17.

**CEDAR-TREE**. Linneus classes it among the junipers. Cedars spread their roots and branches exceedingly; they grow very high, and have a large and delightful shade; their leaves are like those of rosemary, and continue always green; their top is about 120 feet round; but in time of snow, is contracted into the form of a cone, that it may receive no more load than it is able to bear. The stump or stock is sometimes about 35 or 40 feet round. Its wood is of a beautiful brownish colour, hath a fragrant smell, and fine grain; and being bitter and distasteful to worms, is so incorruptible, that part of it was found fresh in the temple of Utica, in Barbary, about 2000 years old. It distils an useful gum; and its juice is said to preserve dead bodies from corruption. Lebanon once abounded with cedars; a great many of them were cut down to build the temple, and a variety of other structures in Canaan, Phenicia, and Syria. The Chaldeans cut down a vast many more, to be employed in

their sieges, 1 Kings vi. 36. Isaiah xiv. 8. Cedar-wood was also used in the cleansing of lepers, and in the water of purification, Lev. xiv. 4. Num. xvi. 6.

Jesus Christ is thought to be likened to a *cedar*, for his strength, excellency, glorious height, refreshing shadow, constant comeliness, and duration; and for his preserving influence, Ezek. xvii. 23. The saints are likened to *cedars*. Rooted and grounded in Christ, the Rock of ages; they grow up to the stature of perfect men in him; and are the delightful protection and strength of nations and churches, Psal. xcii. 12. Judg. ix. 15. Song i. 27. xli. 19. Song viii. 9. The Assyrians, Amorites, and other nations, are likened to *cedars*, to denote their great strength, pride, and prosperity, Ezek. xxxi. 3, 8. Amos ii. 9. Kings are likened to *cedars*, because of their high station, glorious excellency, and their protection of others, 2 Kings xiv. 9. Ezek. xvii. 3—22. Proud and great men are likened to *cedars*; they seem, at least to themselves, firmly founded, rise in superiority above others, and, for a while, make a flourishing appearance, Isa. ii. 13. and x. 33, 34. and perhaps Zech. xi. 2.

**OEDRON.** See **KIDRON**.

To **CELEBRATE**, (1.) To praise, render famous, Isa. xxxviii. 18. (2.) To keep holy, Lev. xxiii. 32, 41.

**CELESTIAL**, heavenly, 1 Cor. xv. 40.

**CELLAR**, a storehouse for wine and other liquors, 1 Chron. xxvii. 28.

**CENOHREA.** See **CORINTH**.

**CENSER**, a sacred instrument made use of in the religious rites of the Israelites, being a vase which contained incense, to be used in sacrifice. Nadab and Abihu were punished with immediate death because they took either of them his censer, (Lev. x. 1.) and put fire therein, and put incense thereon, and offered strange fire before the Lord. When Aaron was to make an

atonement for himself and his house, he was to take a censer full of burning coals of fire from off the altar of the Lord, id. xvi. 12. And Solomon when he provided furniture for the temple of the Lord, made, among other things, censers of pure gold, 1 Kings vii. 50. A type of Christ in his intercession for us, Rev. viii. 3, 5.

**CENTURION**, a Roman officer who commanded an hundred soldiers. One of them, with great faith and humility, applied to Jesus for the miraculous cure of his servant; and another was converted by means of the earthquake, and similar events which attended the Saviour's death, Matt. viii. 5. and xxvii. 54.

**CEPHAS.** See **PETER**.

**CEREMONIES**, rites used in the Jewish worship. See **TYRES**.

**CERTAIN**, (1.) Sure, fixed, Deut. xiii. 14. (2.) Some one, Numb. xvi. 2.

To **CERTIFY**, to give sure information, Ezra iv. 14.

**CESAREA**, a *bush of hair*, anciently called Strato's Tower, was built by Herod the Great, in honour of Augustus, and called by his name. This city stood on the shore of the Mediterranean Sea, about seventy-five miles north-west of Jerusalem. It was peopled partly with Heathens, and partly with Jews, which sometimes occasioned terrible contentions between them. Here Cornelius lived: here Herod was eaten up of worms: here Philip the deacon lived with his daughters: here Agabus foretold Paul's imprisonment at Jerusalem: here Paul was tried before Felix and Festus, and continued two years a prisoner, Acts x. 1. and xii. 23. and viii. 40: and xxi. 11. and xxiii. and xxiv. chap. A respectable church continued here till the seventh century. But in Acts ix. 30. perhaps this word means Cesarea-Philippi.

**CESAREA-PHILIPPI.** See **DAN**.

**CHAFED**, highly provoked, 2 Sam. xvii. 8.

**CHAFF**, the husk of corn that are separated by threshing and winnow-

ing. Hypocritical, and formal professors are compared to chaff: they may be very closely united in church fellowship with real Christians; may in profession, office, and influence, be frequently uppermost; but like these husks are inconstant, worthless, and easily driven away, Psal. l. 4. Matt. iii. 12. Hos. xiii. 3. Isa. lxi. 16. False doctrines are called *chaff*, they are vile, useless, and unsubstantial; and cannot abide the trial of God's word or Spirit, Jer. xxiii. 28. Fruitless projects are like *chaff* and *stubble*: they are unsubstantial, and easily overturned by the blasts of opposition, Isa. xxxiii. 11. The Assyrians were like the *chaff of the mountains*, when the angel destroyed most of their army, and the rest fled home with great precipitation, Isa. xvii. 13. and xxxvii. 7, 36, 37.

CHAIN. With chains idols were fixed in their shrines, Isa. xl. 19. criminals in their prison, or servitude, Jer. lii. 11. Chains of gold were worn as ornaments of the neck, Gen. xli. 42. God's law is a *chain*; it restrains from sinful liberty; is uneasy to corrupt men; and is a great ornament to the saints who obey it, Prov. x. 9. The great *chain* wherewith Satan is bound for a thousand years, is the powerful restraints of divine providence, and the just laws against crimes, faithfully executed, Rev. xx. 1. The *chains* of darkness wherewith fallen angels are bound till the day of judgment, are the horror and misery of their condition, a metaphor taken from criminals kept for execution, 2 Pet. ii. 4. Jude 6. Bondage and trouble are *chains*: they restrain our liberty, render us uneasy, and are shameful badges of our guilt; and yet, if borne for Christ, are an honorary ornament, Lam. iii. 7. 2 Tim. i. 16. *Make a chain*, prepare for captivity and slavery, Ezek. vii. 23. Pride is a *chain* that keeps men under its power; and by a fond discovery of it in their conduct, they use it as if ornamental to them, Psal. lxxii. 6.

CHAIN-WORK, is what is wrought

in resemblance of a chain, 1 Kings vii. 17.

CHALCEDONY, a precious stone of a misty gray colour, clouded with blue, yellow, or purple. It much resembles the common agate. The best sort is that which hath a pale cast in blue. It was the third foundation in the new Jerusalem, and might represent, with other precious stones, the perfect happiness of its inhabitants, Rev. xxi. 17.

CHALDEA, *as demons* or *robbers*, a country in Asia, between the 30th and 35th degree of north latitude, and mostly between the 45th and 49th degree of east longitude from London; and so can only be called north of Judea, because the Chaldean armies had to march by Syria, to invade that country. When largely taken, it comprehended also Babylonia, and had the river Tigris on the east side, Mesopotamia on the north, and Arabia the Desert on the west, the Persian Gulf, and part of Arabia Felix, on the south. The soil was very fertile, but had little rain, sometimes scarcely any for eight months together; nor is there much need for it, as the Tigris and Euphrates yearly water it: and the inhabitants, by painful toil, supply what is wanting. Its ancient name was SHINAR, because the Lord, by the confusion of tongues, did, as it were, *shake* the inhabitants out of it, to people the rest of the world. What cities were in Chaldea, properly so called, which lay south of Babylonia is not to our purpose: but when taken to include Mesopotamia, Ur, Carchemish, and others, belonging to it.

The Chaldeans, or *Chasdim*, seem to have been partly descended from Arphaxad the son of Shem, and partly from Chased the son of Nabor. It appears, both from Herodotus and from scripture, that the Chaldeans were for some ages given to robbery, in the manner of the Arabs. Three bands of them carried off Job's camels, Job i. 17. The Assyrians under Pul, seem to have it-

duced them to order, and formed them into the kingdom of Babylon, for Nabonasser his younger son, Isa. xxiii. 13. The Chaldeans, so called, in a strict sense, were a society of pretenders to learning, priests, philosophers, astronomers, astrologers, soothsayers, who, it is said, dwelt in a region by themselves; and the rest of the people were called Babylonians, Dan. ii. 2, 4.

**CHALK**, or lime-stones. To make the stones of altars like these, is to pull them down, break them to pieces, and entirely abolish the idolatrous worship, Isa. xxvii. 9.

**CHAMBER**, an apartment of a house. Some were *inner chambers*, to which one had to go through part of the house, and were more secret, 1 Kings xx. 30. and xxii. 25. Some were *upper chambers*, or garrets, where it seems they laid their dead; and where the Jews sometimes had idolatrous altars; and where the Christians, in the apostolic age, had often their meetings for worship, Acts ix. 37. and xx. 8. and i. 13. 2 Kings xxiii. 12. Some were for beds, others for entertaining guests, at the three solemn feasts, or other occasions, Matt. ix. 15. 2 Kings vi. 12. Mark ix. 14.

God's *chambers*, are the clouds, where he lays up his treasures of rain, snow, hail, wind; and where he mysteriously displays his wisdom and power, Psa. civ. 3, 13. To apply to God in earnest prayer and supplication, and depend on his promises, perfection, and providence for special protection, is to *enter into our chambers*, that we may be safe, as the Hebrews were in their houses, from the destroying angel, Exod. xii. 22. Isa. xxvi. 20. *Chambers were built for lodging the serving priests* at the temple, for their greater convenience, and for any of the sacred utensils, 1 Kings vi. 5. The *bride-chamber*, denotes the most immediate fellowship with Christ, while he continued the bridegroom of his church on earth. The *chambers of the south*; are the constellations or clusters of stars be-

longing to the southern part of the firmament, which are often hid from us, and whose appearance is ordinarily attended with storms, Job ix. 9.

**CHAMBERING**, immodest or unclean behaviour, Rom. xiii. 13.

**CHAMBERLAIN**, (1.) A keeper of the king's bed-chamber, or a steward, Esth. i. 10. (2.) City-treasurer, Rom. xvi. 23.

**CHAMOIS**, a kind of goat, at least its erected and hooked horns, of the length of six or seven inches, refer it to that class, though the rest of its figure comes nearer to the deer kind. Its whole body is covered with a deep fur, waved, and somewhat curled about the ears. Of this animal's skin, the true chamoy leather is made. But whether this be the *zomer*, declared clean by the Hebrew law, we cannot determine. Dr. Shaw thinks it is rather the *Yerassa*, or *Camelopardalis*, which, in figure, has a mixed resemblance of the goat, ox, and deer, chiefly the last, but its neck is long as that of a camel, generally about seven feet; when erected, its head is about sixteen feet high; the whole length of its body is about eighteen feet. Its fore-legs are very long, and the hinder ones considerably short. It is beautifully spotted as the leopard, and almost as tame as a sheep, Deut. xiv. 5.

**CHAMPAIGN**, a plain open country, Deut. xi. 30.

**CHAMPION**, a strong and noted fighter, 1 Sam. xvi. 4.

**CHANCE**, (1.) Unforeseen event, 1 Sam. vi. 9. (2.) To happen, fall out, Deut. xxii. 6.

**CHANCELLOR**, the president of the council for the king's affairs, Ezra iv. 8, 9, 17.

To **CHANGE**, (1.) To alter either for the better or the worse, Psa. cii. 26. Acts vi. 14. Eccl. viii. 1. (2.) To put, or give one thing for another. Lev. xxvii. 10. (3.) To disannul, Dan. vi. 8. (4.) To give one's right to another, Ruth iv. 7. Antichrist *changes times and laws*, when he al-

ters the constitution and laws of Christ's church, and pretends to make things holy or profane, as he pleaseth, Dan. vii. 15. The living at the last day will be changed, when their bodies shall be rendered immortal, 1 Cor. xv. 51. Night is *changed* into day, when men can obtain no rest or sleep therein, Job xvii. 12. *Changes and war against men*, denote afflictive alterations of their case for the worse, Job x. 17. Psa. lv. 19. Joshua the high priest's *change of raiment*, did not chiefly mean the putting on a suit of fine clothes instead of his filthy ones, but the removal of sin, through the Saviour's suffering, and the qualifying him to be a faithful high priest, Zech. iii. 4.

CHANNEL, the bed in which a river runs, Isa. viii. 7. The hollow of the shoulder-bone is called a *channel*, because somewhat in form as the bed of a river, Job xxx. 22.

To CHANT, to sing merrily, Amos vi. 5.

CHAPTERS, ornaments on the top of pillars, walls, and the like, somewhat resembling a human head. Some think the many chapters in the tabernacle and temple, might signify Jesus, as the ornamenting head of his body the church, Exod. xxxvi. 38. 1 Kings vii. 16.

CHAPEL, a house for public worship. Bethel is called the king's *chapel*, because there the kings of Israel worshipped the golden calf, Amos vii. 13.

CHAPT, rent with drought, Jer. xiv. 4.

To CHARGE, (1.) To command solemnly, Exod. i. 22. Gen. xxviii. 1. (2.) To exhort earnestly, 1 Thess. ii. 11. (3.) To put an office or business on one, and so to have the charge of any thing, is to have the care and management of it committed to him, Deut. xxiv. 5. 1 Tim. v. 16. Acts viii. 27. (4.) To bind, or adjure by a solemn oath, 1 Sam. xiv. 27. (5.) To accuse, or lay a thing as a crime to a person's charge, Job i. 22. Psa. xxxv. 11.

CHARGER, a vessel for holding

provisions at table, Numb. vii. 17.

CHARGEABLE, costly, expensive, 2 Sam. xiii. 25.

CHARIOT, (1.) a light carriage for pleasure or state, Gen. xvi. 29. (2.) A car for warriors to fight from, and to break the ranks of the enemy, 1 Kings xxii. 31. *Chariots of iron*, were such as had iron scythes fixed to their sides, that, when furiously driven, they might mow down whoever stood in the way. A vast number of the Egyptian war-chariots had their wheels miraculously taken off, and were buried in the Red Sea, Exod. xiv. 7. The Canaanites, defeated by Joshua near Merom, lost a multitude of chariots, Josh. xi. 5. Nine hundred *chariots of iron* were in the army of Jabin, commanded by Sisera, Judg. iv. 3. In the beginning of Saul's reign, the Philistines brought to the field 30,000 chariots; but these comprehended the whole of their waggons, and other carriages; or perhaps, rather meant such as fought in chariots, as the word seems to be taken, 2 Sam. x. 18. 1 Kings xx. 21. 1 Chron. xix. 18. As the Hebrews were divinely cautioned not to trust in chariots and horses, or even to multiply them, it was long ere they used them in their wars; nor indeed was their hilly country very fit for them. When David took a thousand chariots from Hadadexer, he burnt 900 of them, and houghed the horses, reserving only 100 to himself, 2 Sam. viii. 4. Solomon had 1400 chariots, 1 Kings x. 26. Nor, even afterwards, do any but kings and chief captains seem to have used them in battle: their kings had often two, that if one broke, they might ride in the second, 2 Chron. xxxv. 14. The *binding of the chariot to the swift beast*, imports fleeing off from the enemy with the utmost speed, Mic. i. 13. In imitation of the Persians and other Heathen kings, Manasseh and Amon consecrated chariots to the sun; but Josiah destroyed them, 2 Kings xxiii. 11.

God's chariots are angels, provi-



dences, and clouds, in the agency and motion of which he displays his greatness and power, opposes and conquers his foes, and supports and protects his people, Psa. lxxviii. 17. Hab. iii. 8. Isa. lxvi. 15.

The *four chariots*, proceeding from between *mountains of brass*, may denote the four noted monarchies; which have from small beginnings, and amidst great opposition, appeared in the world, and in their turn conquered the nations. The *chariot with red horses*, is thought to denote bloody times: that with *black horses*, times terribly distressing: that with *white horses*, joyful and prosperous affairs: that with *grizzled and bay horses*, a mixt state of affairs, Zech. vi. 1—8. Ministers and eminent saints are the *chariots and horsemen* of a country; such is the regard which God shows them, such the power of their prayers and holy conversation, that they are noted means of the victories and preservation of their countries, 2 Kings ii. 12. and xiii. 14.

CHARITY. See LOVE.

CHARM. See DIVINATION. To *be charmed*, is to be affected with charms or spells, Jer. viii. 17. *Charmers charming never so wisely*, may be rendered the *eloquent putting things together never so wisely*. No human method of delivering gospel-truth can, of itself, make any impression on the heart of an obstinate sinner, Psa. lviii. 4.

To CHASE, to follow hard after one with an intent to destroy him, Deut. i. 44. To *chase out*, *chase from*, *chase away*, is angrily to drive, Job xviii. 18. Prov. xix. 26.

CHASTE, (1.) Pure from fleshly lust, Tit. ii. 5. (2.) Freed from the reigning power of worldly love and sinful corruptions, 2 Cor. xi. 2.

CHASTEN, CHASTISE, CORRECT, (1.) To strike or afflict a man for his advantage and instruction. And to refuse or despise *chastisement* or correction, is to undervalue it, and be no way reformed by it, Jer. ii. 30. and v. 3. and vii. 28. Heb. xii. 5. The overthrow of the Jewish nation

by the Chaldeans was the *chastisement of a cruel one*, was very severe, and inflicted by cruel instruments, Jer. xxx. 14. (2.) To punish. Thus the *chastisement of our peace* was laid on Christ: that punishment, by the bearing of which our reconciliation with God is effected was laid on him, Isa. liii. 5. To *chasten one's self*, is to be exercised before God, in self-debasement, fasting, and prayer, Dan. x. 12. The scriptures, are for the correction of mistakes, and amendment of whatever is amiss, 2 Tim. iii. 16.

CHAWS, jaws, Ezek. xxix. 4. and xxxviii. 4.

CHEBAR, *strength, power*, a river in Chaldea, where Ezekiel saw sundry of his visions, chap. i. iii. x. It is thought to have been cut between the Euphrates and the Tigris, or rather it is that river which had its rise near the head of the Tigris, and ran through Mesopotamia to the south-west and fell into the Euphrates a little south from Carchemish.

CHECK, hindrance, I have heard the *check of my reproach*: I have heard enough of reproach, to discourage me from saying more, Job xx. 3.

CHECKER-WORK, that in which the images of flowers, sprigs, leaves, and fruits, are curiously wrought together, 1 Kings vii. 17.

CHEDORLAOMER, *generation of bondage*, king of Elam, about A. M. 2078, subdued the kingdoms of Sodom, Gomorrah, Admah, Zeboim, and Zoar. After they had served him twelve years, they rebelled. In the fourteenth, he resolved to reduce them. Assisted by Amraphel king of Shinar, Arioch king of Ellassar, and Tidal king of Gojim or nations, he marched against them. To deprive them of all possible aid, he first attacked the neighbouring powers; marching southward on the east of them, he smote the Rephaims, near the source of the river Arnon, and pillaged Ashtaroth-karnaim; he routed the Zuzims at Ham, the Emims in Shaveh-kirjathaim, and the Horites in mount Seir. Having

proceeded on the south side till he came to Elparan, he returned, and directed his course to the north-east. In his way, he ravaged the country of the Amalekites, and smote the Amorites who dwelt about Hazazon-tamar. At last, he attacked the allied troops of the revolted kingdoms. The field of battle was full of slime-pits: the army of the revolvers was routed: such as escaped the slaughter fled to the mountains, possibly those on the north-east, which afterwards fell to the lot of the Reubenites. Chedorlaomer and his allies, after ravaging the country, and carrying off a number of captives, and a great booty, directed their march northward, intending to return home by the south-east of Syria. But informed that Lot his nephew, and family, were among the captives, Abraham with a handful of servants, and a few Canaanitish allies, pursued the conquerors, overtook them at Dan, and routed them; then pursued them to Hobah, a little to the north of Damascus, and retook their captives and booty. Shuckford would have Chedorlaomer to be the Assyrian Ninyas; and Bedford would have him a deputy of Zameis, king of Assyria; but to me their reasoning does not appear conclusive, Gen xiv.

The CHEEK, in the human face, is the special residence of comeliness and blushing. And to *smite on the cheek*, or *pull off its hair*, implied at once cruelty and contempt, 1 Kings xxii. 24. Mic. v. 1. Isa. l. 6. Wicked men being likened to ravenous beasts, the *smiting them on the cheek-bone*, and *breaking their teeth*, imports the depriving them, by awful judgments, of their power to hurt others, Psa. iii. 7.

To CHEER, to make joyful, Deut. xxiv. 5. *Good cheer* signifies, (1.) Great joy, Matt. xiv. 27. (2.) Feast made of the remainder of sacrifices, or of other slain beasts, Prov. xvii. 1.

CHEMARIM, *the black ones*, are by some thought the images of Chamar, Isis, or the moon; perhaps rather the priests that were worship-

pers of the fire, are meant, whose clothes, and often their faces, were black. Or, why might not the *Chemarim* be the agents that officiated as priests in the burning of children to Moloch? Our version, Zeph. i. 4, distinguishes them from the priests; but the priests there mentioned, might be apostate ones of the seed of Aaron, or the priests of some other idol. It is certain that in 2 Kings xxiii. 5. and Hos. x. 5. the word plainly means idolatrous priests.

CHEMOSH. See BAAL-PEOR.

CHERETHIM, CHERETHITES, *warlike people*, (1.) The Philistines, or a particular tribe of them. See CAPHTOR, Zeph. ii. 5. Ezek. xxv. 16. (2.) David's life-guard were called *Cherethites* and *Pelethites*; either because they were partly composed of such Philistines as had joined him, or rather, because they had, for a time, dwelt among that people, and might have their arms and order copied from such particular bands of their troops, 1 Chron. xviii. 17.

To CHERISH, to give one cordials, warmth, ease, and comfort, 1 Thess. ii. 7. Christ *cherisheth* his church; he quiets their conscience with the application of his blood; he warms their hearts with the shedding abroad of his love, and encourages them by his power and promise, Eph. v. 29.

CHERITH, *slaying*, the river of which Elijah drank, while he was nourished by ravens, 1 Kings xvii. 3, 4. It is thought to have run from the east into Jordan, a little to the southward of Bethshan; but Bochart will have it to be the same as the river Kaanah; and Bunting will have it to run eastward to the Jordan between Bethel and Ai.

CHERUB, *as a master or child*, or in the plural CHERUBIM. Angels are so called, because they often appeared as young men, mighty in power and knowledge, Psa. xviii. 10. Cherubim or angels, with an appearance of a flaming sword, were placed at the east, or entrance of the garden of Eden, after Adam's expulsion, to hinder his return: or God

dwelt in the cherubim with a flaming sword, Gen. iii. 24. The cherubim or winged figures that covered the sacred ark in the holy of holies, and those painted on the walls or hangings of the sanctuary, who seem each to have had the four faces of a man, a lion, an ox, and an eagle, might represent angels and ministers, who with great activity, wisdom, boldness, patience, and knowledge, view and admire the work of our redemption, and are employed in ministering to the church and people of God, Exod. xxv. 18. and xxvi. 1. The cherubim that attended the wheels, or mingled with the palm-trees, in Ezekiel's visions, may denote either angels or ministers as subservient to the operations of Providence, and joined with, and ministering to, the saints, Ezek. i. 10. and xli. 18. God's *riding on cherubim*, imports his majestic use of angels in the dispensations of providence, Psal. xviii. 10. His *dwelling between the cherubim* imports his peculiar presence in the Jewish holy of holies; his peculiar satisfaction and pleasure in our Mediator; and his readiness to be found of such as seek his favour in him, Psalm lxxx. 1. The king of Tyre is called a *covering cherub*: he afforded his subjects an agreeable protection; while his fine apparel made him shine as an angel, or glitter as the golden cherubim over the ark, Ezek. xxviii. 14.

**CHESALON**, *truth*, is thought to be the same as Jearim, Josh. xv. 10.

**CHESNUT-TREE**, is by Linneus made a species of the fagus or beech-tree, which not being mentioned in the scripture, we will give the general characters of it here. The fagus is a genus of the monoecia-polyandria class of plants, the calyx of the male-flower whereof is of a campanulated figure, and divided into five segments; there is no corolla; the stamina are 12 in number. The calyx of the female-flower is indented in four places at the rim: the styles are three; the fruit is a mucated

capsule, formed of what was the calyx; it is composed of four valves, and contains two seeds.

There are four sorts of it: that which is most regarded, is a beautiful and tall tree, with a thick shade. Its leaves are formed in shape of a spear head, and their points like the teeth of a saw, and are good for medicine. Its fruit is a kind of nut useful for food. Jacob's peeled rods for marking the embryos of the cattle, were partly of chesnut, Gen. xxx. 37, 39. The Assyrian king and his empire, are likened to a chesnut-tree, for their glory, power, and influence, Ezek. xxxi. 8.

**CHEZIB**. See **ACHZIB**.

To **CHIDE**, to find fault with, rebuke sharply, Exod. xvii. 2. 7.

**CHIDON** and **NACHON** signify *destruction*, but whether they are the name of a threshing-floor, near Jerusalem, so called, because Uzza was there struck dead for touching the ark; or whether they are the name of its owner, we know not, 2 Sam. vi. 6. 1 Chron. xlii. 9.

**CHIEF**, (1.) The principal person of a family, congregation, or tribe, &c. Numb. iii. 30. Deut. i. 15. 1 Sam. xiv. 38. 2 Sam. v. 8. 2 Cor. xi. 5. (2.) The best or most valuable, 1 Sam. xv. 21. (3.) The highest, most honourable, Matt. xxiii. 6. (4.) Most dear and familiar, Prov. xvi. 28. (5.) Greatest and most esteemed, Psal. cxxxvii. 6. Luke xiv. 1. 2 Cor. xii. 11. (6.) Most forward and active, Ezra ix. 2. (7.) Most noted and wonderful, Job xl. 19.

**CHILD**, SON, DAUGHTER. Child denotes, (1.) A son or daughter, young in age, 1 Sam. i. 22. (2.) One weak as a child in knowledge and prudence, Isa. x. 19. and iii. 4. 12. 1 Cor. xiii. 11. (3.) One young for weak in grace, 1 John ii. 13.—(4.) Persons unfixed in their principles, Eph. iv. 14. (5.) It is sometimes used to express our affection to persons. Reuben calls Joseph a *child*, when about 17 years of age, Gen. xxxvii. 30. Judah calls Benjamin a *little child* when about 30.

Gen. xlv. 20. To become as a *little child*, or be as a *weaned child*, is to be humble, teachable, void of malice and envy, and weaned in affection from the sinful enjoyments of this world, Matt. xviii. 3, 4. Psal. cxxxi. 1, 2. The *man-child* brought forth by the church, and caught up to God and his throne, to rule the nations with a rod of iron, may denote Jesus, not in his person, but his kingdom, Rev. xii. 5. *The child shall die an hundred years old*. In the happy Millennium, few shall die of untimely deaths; and children that die in youth, shall have as much knowledge and experience of divine things as many who, at other times, lived till they were very old, Isa. lxxv. 20.

CHILDREN, or SONS, (1.) Not only signify a man's immediate seed, but his remotest descendants, Isa. xix. 11. So the Jews are called children of Israel: the Edomites, of Esau; the Ammonites and Moabites, of Lot, &c. 2 Kings xvii. 8. Psal. lxxxiii. 8. Mephibosheth is called the son of Saul, though but his grandson, 2 Sam. xix. 21. And often descendants are called by the name of their progenitors; so perhaps Jacob is called Abraham, Acts vii. 16. Rehoboam is called David, 1 Kings xii. 16. Abijah, Rehoboam, 1 Kings xv. 6. (2.) Inferiors are called *children*, to note the affectionate kindness which superiors owe to them: and the dutiful regard they owe to these superiors. Eli called Samuel his son; Obed is called Naomi's, Timothy, Paul's; Benhadad, Elisha's, the apostles, Christ's; and those to whom the apostles wrote, their children, 1 Sam. iii. 6. Ruth iv. 17. 1 Tim. i. 18. 2 Kings viii. 9. John xxi. 5. Gal. iv. 19, &c. (3.) Such as are adopted, or married into a family, are denominated *children* of it; so Moses was the son of Pharaoh's daughter, Exod. ii. 10. Salathiel is called the son of Neri, because his son-in-law, Luke iii. 27. and Zerubbabel, the son of Pedaiiah, and of Salathiel, because descended from the

one, and adopted by the other, 2 Chron. iii. 19. Matt. i. 12. (4.) The inhabitants of a country or city, are called the *children, sons, or daughters* of it. The Edomites are called *children* of Seir, 2 Chron. xxv. 11. The inhabitants of Gibbar, Bethlehem, and many other places, are called the *children* thereof, Ezra ii. 20—35. The *children of the east* are such as dwelt on the east of Canaan, Judg. vi. 3. Jesus Christ is the Son, the ONLY BEGOTTEN Son of God. In respect of his *Sonship*, he was equal with God, Psal. ii. 7. Acts iv. 27. John v. 17, 19. It was not founded in, but manifested by, his miraculous birth, in our nature, his resurrection, his high office, and glorious heirship of all things, Luke i. 35. Acts xiii. 33. John x. 35, 36. Heb. i. 4, 5. Holy angels are the *sons of God*: created, supported, and governed, by him; and who cheerfully serve him, and sung his praise at the creation, Job xxxviii. 6. But whether they, or men professing the true religion, be the *sons of God*, into whose assembly Satan intruded himself in the days of Job, is not absolutely certain, Job i. and ii.—Magistrates, chiefly the Jewish, who represented the Messiah, are called *sons of God*: from him they received their office, power, and dignity, Psal. lxxxii. 6. but magistrates, foolish and weak, are likened to *children* or *babes*, Isa. iii. 4. Eccl. x. 16.—The posterity of Seth, the nation of the Jews, or other professors of the true religion, are the *children of God*: they were brought into the visible church, called by his name, specially protected and favoured by him; they professed to worship and serve him; and many of them appeared to be spiritually begotten again to a lively hope, Gen. vi. 2, 4. Deut. xiv. 1. Exod. iv. 22. The Jews were like an exposed child, or *infant lying in its blood*; their original was base, their condition in Egypt was extremely mean, and exposed to the most bloody cruelty, but God exalted them into a glorious kingdom,

**Ezek. xvi. 1—14.** They are the ejected *children of the kingdom*: while the Gentiles are admitted into the church, and a state of fellowship with God, they are cast out to ignorance, apostasy, and trouble, **Matt. viii. 12.**

The Jewish law looked upon children as the proper goods of their parents, who had power to sell them for seven years, as their creditors had to compel them to do it, in order to pay their debts. Thus the poor widow, whose oil Elisha multiplied to such a quantity as enabled her to pay her husband's debts, we find, **2 Kings iv. 1.** complaining to the prophet, that her husband being dead, the creditor was come to take away her two sons to be bondmen; and that this was a custom among the Jews is evident, because the prophet does not attempt to reprove the creditor, but only puts the woman in a way to satisfy his demand. This practice, Calmet observes, was from the Jews propagated to the Athenians, and from them to the Romans, who had the most absolute control over their children. By the decree of Romulus, the Romans could imprison, beat, kill, or sell them for slaves; but Numa Pompilius moderated this law: and Dioclesian enacted, that no free person should be sold on account of his debts. The ancient Athenians had a similar jurisdiction over their children, but Solon reformed this painful custom.

The saints are called the *sons* or *children* of God; they are graciously adopted into his family, endued with his Spirit, and entitled to privileges unnumbered, and an inheritance that fadeth not away: are heirs of righteousness, salvation, promises, nay, of God himself, **John i. 12.** **Rom. viii. 14—17.** They are the *children* of Wisdom, or Christ; by his bloody travail and suffering, and by the influence of his regenerating Spirit, he begat them again; and with the view of them, he is mightily delighted; he bequeaths to them all the blessings of his purchase: and

they love him, and are careful to promote his honour and interest, **Matt. xi. 19.** **Isa. liii. 10.** They are *children of light*; they have the knowledge of divine things, walk in the light of God's countenance and law; the light of their good works shines before men; and they are heirs and expectants of the inheritance of the saints in light, **Luke xvi. 8.** They are *children of promise*; by the promises of the gospel, they are quickened, supported, and comforted, **Gal. iv. 29.** They are *children of the resurrection*; they, if faithful, shall be raised from the dead, and enter on the complete possession of their glorious inheritance in heaven, **Luke xx. 36.** They are *children of Zion*; of *Jerusalem*; of *the kingdom*; and of *the free woman*: they are spiritually born, instructed, and nourished in the church; they are under the covenant of grace; have a spirit of liberty; are freed from the slavery of sin and Satan; and, now under the gospel, are free from burdensome ceremonies, and serve God with cheerfulness of heart, **Psa. cxlix. 2.** **Matt. xiii. 38.** **Gal. iv. 31.** **Isa. lx. 4.** Christ's disciples were *children of the bride-chamber*; they had early and peculiar intimacy with him, the glorious Bridegroom of souls, **Matt. ix. 15.** The title *son of man* is given to Ezekiel, Daniel, and Jesus Christ; but whether it was a title of dignity, importing their peculiar excellency; or if it rather marked our Saviour's debasement, and his delight in our nature; and denoted the low original and frailty of those prophets, to be remembered by them amidst their visions; is not agreed, **Ezek. ii. 1.** **Dan. viii. 17.** and **vii. 13.** *Son of man*, and *Son of David*, among the Jews, were names of the Messiah; and Christ rarely called himself by any other, **Matt. xvi. 13.** and **xv. 22.** and **xx. 30, 31.**

The wicked are *children of this world*; are not born from above; have no portion of felicity, but in this world; nor do they study to fulfil any thing but the lusts of the eye, &c. **Luke xvi.**



2. They are represented as *sons of men*, or Adam : in him they were corrupted ; his transgression they imitate ; they have no spiritual birth, but continue as the common herd of men, Psa. iv. 2. and xii. 1. and lvii. 4. They are *children of the devil* ; they cheerfully imitate, obey, and serve him, John viii. 44. 1 John iii. 10. They are *children of darkness* ; they are in a state of darkness and condemnation ; their heart is full of ignorance, and their practice of things shameful and wicked, 1 Thess. v. 5. They are *children of disobedience, iniquity, whoredoms* ; their carnal mind is enmity against God : their whole practice is a continued rebellion against his law, and a treacherous departure from him, Eph. ii. 2. Isa. lvii. 4. Hos. x. 9. and ii. 4. They are *children of wrath* : they are naturally full of enmity against God, and heirs of his just wrath and vengeance, Eph. ii. 3. They are *cursed children* ; they are a plague to others, and are themselves condemned of God, 1 Pet. ii. 14. Persons eminently wicked are called *children of Belial* ; they are lawless, useless, abominable, and abandoned to the most horrid crimes, Deut. xxi. 13. The *children of Abraham*, are such as descended from him by natural generation, as the Ishmaelites, Israelites, Edomites, &c. or such as resemble him in faith and holiness, Luke xiii. 16. John viii. 39. Gal. iii. 7. Matt. iii. 9. The *children of the desolate* are more than of the married wife ; the converts of the long desolate Gentile world are more numerous than those of the Jewish nation, long espoused to Christ : the converts of the church, after Christ's departure to heaven, are more numerous than when she enjoyed his presence on earth, Isa. liv. 1.—*Strange children*, are heathens or wicked persons, or children begotten of heathenish women, Psa. cxliv. 7. Neh. ix. Hos. v. 7.

DAUGHTER, (1.) A female child or descendant, Gen. xxxiv. 1. Luke i. 5. (2.) A sister, Gen. xxxiv. 17.

called a daughter, because their father was present. (2.) A son's wife, or daughter-in-law, Ruth iii. 18. (4.) It is a name of kindness given to any woman, especially if young, Matt. xi. 22. Ruth iii. 10. (5.) The women of a country, and even the whole inhabitants of it, Gen. xxxiv. 1. Isa. xvi. 2. Psa. xlv. 9. The *daughters of a city*, chiefly a capital one, signify not only its inhabitants, but also lesser cities or villages, Numb. xxi. 25. The *daughters of God's people, of Judah, of Zion, of Jerusalem*, often signify the Jews. The saints are represented as *daughters* ; they are dear to God, and to their elder brother Christ ; they receive their all from him, and are affectionate and beautiful, Psa. xlv. 10—14. The *daughters of the horse-leech*, are her young ones, that are never satisfied with blood, Prov. xxx. 15. The *daughters of music are brought low* : in old age, the lungs, and other organs of singing, are weakened ; and the ears that attended to it become dull, Eccl. xii. 4. The *daughters of trees*, are their branches and sprouts, Gen. xlix. 22.

CHIMHAM, *like to them*, the son of Barzillai the Gileadite. To reward his father's kindness, David, on his return to Jerusalem, after the death of Absalom, took Chimham along with him ; and, it seems, gave him a portion of land near Bethlehem, where a town called Chimham was afterwards built, 2 Sam. xix. 37, 38. Jer. xli. 17.

CHIOS, *open*, an island in the Archipelago, or north-east part of the Mediterranean sea, next to Lesbos, and about twelve miles from the shore, over against Smyrna. Paul passed this way as he sailed southward from Mitylene to Samos, Acts xx. 15. It does not appear that any church was planted here for a long time after : even in the fourth century, human sacrifices were in use in this place ; but in the following ages we find Christians here, and a bishop of it, attending the general councils. Nor is the religion of Jesus entirely

rooted out to this day. It is now called Scio, and is chiefly inhabited by Genoese.

**CHISLEU**, the ninth month of the sacred year of the Jews, and third of their civil. It consists of thirty days, and answers to part of November and December. On the sixth day of this month, the Jews fast for the burning of Jeremiah's roll by king Jehoiakim: on the seventh, they observe a feast of joy for the death of Herod the Great: on the fifteenth, they fast for Antiochus's profanation of the temple: on the twenty-first, they have a festival, pretended to be for Alexander's delivering up the Samaritans into their power: on the twenty-fifth, they observe the feast of dedication, to commemorate the purging of the temple by Judas Maccabeus.

**CHITTIM**, *consumer, gold*, **KITTIM**, the son of Javan, and grandson of Japheth, Gen. x. 4. Probably part of the Cilicians were his offspring. Here Homer mentions the Ketii, and Ptolemy the provinces Ketis and Kitis. It is likely some of these removed into the isle of Cyprus, where they founded the city Kitium. Possibly part of them founded the kingdom of the Latins in Italy. Here we find a city called Ketia, or Cetia: and it is observable, that both Latium and Chittim are thought to have nearly the same signification. But the chief residence of the posterity of Kittim appears to have been Macedonia, which was called Chittim, after his name. When Nebuchadnezzar intended to invade Phenicia, perhaps the Tyrians had information of his designs, by some Macedonian sailors; or some Tyrians, after the ruin of their city by him, fled off into Macedonia. It is more certain, that Alexander, and his Macedonian troops, almost entirely ruined the Tyrian state, and carried off a number of slaves; wasted Assyria, and overturned the Persian empire, Isa. xxiii. 1, 12. Numb. xxiv. 23. The ships wherein the Roman ambassadors sailed to Egypt, were

ships of Chittim; were of a Macedonian form, and sailed from a Macedonian harbour, Dan. xi. 30.

**CHIUN**, either, (1.) An idol, the same with Remphan, if not also with Moloch; or Moloch represented the sun, and Chiun the moon. Or, (2.) A pedestal whereon images were placed, to render them more conspicuous, Amos v. 26.

**CHLOE**, *green herb*, a noted Christian woman at Corinth; probably a widow, as she is represented as head of her family, and from some of them Paul received his information of the divisions at Corinth, 1 Cor. i. 11.

**CHOICE**, (1.) Most excellent, best, Gen. xxiii. 6. (2.) Most strong, valiant, and skilful in war, 2 Sam. x. 9. To *make choice*, is to choose; set apart to a particular work, Acts xv. 7.

To **CHOKER**. To *choke an animal*, is to stop its breath, by pouring water down the throat, or the like, Mark v. 13. To *choke corn* and plants, is to retard or stop their growth. Matt. xiii. 7. To *choke* the product of God's word, is, by carnal cares and corrupt affections and practices, to hinder its efficacy on our heart and life, Luke viii. 14. Matt. xiii. 22.

**CHOLER**, great anger, Daniel viii. 7.

To **CHOOSE**, **ELECT**, (1.) To set apart a person or thing from among others, to some particular use, office, or privilege, Exod. xvii. 9. Psa. xxv. 12. (2.) To renew or manifest a choice, Isa. xiv. 1. and xlviii. 10. (3.) To follow, imitate, delight in, and practise, Prov. iii. 31. and i. 29. God *chooses men's delusions, and brings their fears upon them*, when he gives them up to their delusions, as the just punishment of their sin. Thus God gave up the Jews to their vain fancies, and brought on them the destruction from the Romans, which they, by the murder of our Saviour, thought to have shunned, Isa. lxvi. 4. John xii. 50.

**CHOSEN**, **ELECT**, **ELECTED**, taken out from among others, and put to some honourable use. Christ is the

*elect* or *chosen* of God: he was set apart, as the only fit Person to be our Mediator, Isa. xlii. 1. 1 Pet. ii. 4. Holy angels are *elect*; God set them apart to be established in holiness and happiness, when the rest kept not their first estate, Jude 6. 1 Tim. v. 21. Believers in Christ are *elect* or *chosen*; are severed from the rest of mankind, and set apart to receive salvation by Christ, to the praise of his glory, 1 Pet. v. 13. 2 John i. Rev. xvii. 14. For the sake of these, are the days of vengeance on wicked nations shortened, Matt. xxiv. 22. The Hebrew nation was an *elect* or *chosen* people; God set them apart from the rest of the nations, to be his peculiar church and people, Isaiah xlv. 4. Psa. cv. 43. Jerusalem was *chosen*, to enjoy the peculiar symbols of God's presence, the temple, sacrifices, &c. 1 Kings xi. 13. Apostles and ministers are *chosen*, by Jesus Christ himself, and separated from others, to bear and execute their sacred office, Acts x. 41. *Chosen* warriors, are such as are picked out as the most valiant and skilful in an army, Exod. xv. 4. Judg. xx. 16.

CHRIST JESUS, the Lord and Saviour of mankind. He is called CHRIST or MESSIAH, because he is *anointed*, to execute his mediatory office; and called JESUS, because he is qualified to *save*, to the uttermost, them that come unto God through him: he is appointed by God to that end, and freely given in the offer of the gospel, Isa. lxi. 1, 2, 3. Matt. i. 21. He is the eternal Son of God, equal with his adored Father, in every unbounded perfection. No man that doubts of his being the only true and most high God, can, in consistency with common sense, allow himself to be a Christian. If Jesus be not the supreme God, he was a setter up of idolatry, encouraging men to worship himself; and Mahomet, who zealously opposed such worship, must be a valuable reformer! If Christ be not God, the Jews did well to crucify him as a

noted blasphemer, that made himself equal with God: and they did well to persecute his apostles, who represented him as the object of worship. If Christ be not God, the whole mystery of our redemption is erroneous or trifling. Where is the Divine love in sending a nominal God to redeem us? or what can his death avail us, who are not nominal, but real, transgressors against infinite Majesty? If Christ be not the supreme God, how obscure, false, absurd, and impious, must be the language of the Holy Ghost, particularly in the oracles relative to him! If Christ be not God, what is the whole Christian religion, but a mere comedy or farce, in which one appears in the character of God, who is not really so? What are its miracles, predictions, and mysteries, but a system of magic, invented or effected by Satan, to promote the blasphemous adoration of a creature?

Nor is the Sonship less clearly marked in scripture. What a number of texts represent him as God's proper and only begotten Son, prior to all donation of him! Rom. viii. 3, 32. John i. 14. and iii. 16. How often things proper to God are ascribed to him, when marked with the character of Son! Luke i. 32, 35. with 16, 17, 46, 47. John iii. 31, 35, 36. and i. 18. and vi. 46. and ix. 35—38. Matt. xi. 27. and xiv. 33. and xxvii. 54. How often is his character of SON plainly distinguished from his official character of CHRIST! John i. 49. and vi. 66, 67. and vii. 29. Matt. xvi. 15, 16. How often, by his silence, he plainly granted to his enemies, that his claim to be *Son of God*, imported his asserting himself equal with God! John v. 17, 18, 19. and x. 31—39. and xix. 7. To pretend that he is called the *proper, the only begotten*, Son of God, because God sent him as our Mediator, or because of his miraculous conception by the Virgin, is not only groundless and absurd, but even blasphemous; for, if the personal properties of Father, Son, and Holy

**Ghost, be given up, there must either be three distinct Gods, or but one Person, manifested in three different characters.**

**It was impossible for any, but a divine person, to be a Mediator, Redeemer, Surety, Priest, Prophet, or King, to suit the revolted, lost, guilty, ignorant, and rebellious condition of man. Nor was it less necessary this divine Person should assume the nature of the transgressors, and therein execute the work of their redemption, Rom. viii. 3, 4. Gal. iv. 4, 5. Nothing can be more delightful, than to observe, in what respects the personal conjunction of a nature divine and a human is necessary to the execution of every office, the sustaining of every relation, and the standing in every state, proper for our blessed Redeemer.**

**It did not seem proper that the Son of God should assume our nature, and suffer immediately after the fall. The absolute insufficiency of other means for reforming the world, was not fully manifested: the stupendous power of sin was not yet clearly discovered: men were not sufficiently warned of his appearance; nor was there a sufficiency of persons to witness the facts, or be agents in them. Preparation, however, was daily made for that astonishing event. By a multitude of typical and verbal predictions, every circumstance of his future life was marked out, that the world might be qualified to give his character a thorough examination whenever he should appear. To note his readiness to invest himself with our nature, he often appeared in the form of a man: and almost every metaphoric representation of God was taken from things pertaining to men. When the government was just departing from the tribe of Judah; when the 490 years mentioned by the angel to Daniel, drew to an end; when the nations had been sufficiently shaken by the overthrow of the Persian and Grecian empires, and the erection of the Roman; while the second temple remained in its**

**glory; when an alarming rumour of the sudden rise of a Jew to govern the world had spread through a great part of it, and just six months after the conception of the blessed Baptist, our Saviour's forerunner, the angel Gabriel intimated to the Virgin Mary, that by the influence of the Holy Ghost, she should conceive, and bear the promised Messiah, Gen. xlix 10. Ezek. xxi. 27. Dan. ix. 24, 25. Hag. ii. 6—9, 21, 22, 23. Mal. iii. 1. Gen. iii. 15. Luke i. 32—35. This virgin was espoused to one Joseph, a carpenter. Both were sufficiently mean; but of the now debased royal family of David. According to the genealogy of Matthew, adding the three there omitted, Joseph was the 32d in descent from David, in the royal line of Solomon. According to Luke, Mary, by whose marriage Joseph, who was the son-in-law of Heli, was the 41st from David by Nathan, and the 74th from Adam. The two lines of Solomon and Nathan, sons of David, appear to have met in the persons of Salathiel and Zorobabel; but Joseph sprung from Abihud, an elder son of Zorobabel; and Mary from Rhesa, a younger. Before Joseph had approached her bed, he, with great uneasiness, observed her to be with child. He might have insisted on putting her to death, according to law; but being a good man, and, perhaps, having heard her relate the declaration of the angel Gabriel, he resolved to conceal the matter, and give her a private bill of divorce. But while he thought on these things, an angel warned him to take her home to him as his wife, as she was undefiled; and by the power of the Holy Ghost had conceived, and should bear the Messiah and Saviour of the world. Joseph then cheerfully accepted her, but knew her not till she brought forth her illustrious Child. By this marriage the Virgin's honour was protected; she had one to assist and provide for her in her straits; and her divine Son had ready access to the congregation**

and every ordinance of the Jewish church, Matt. i. Luke iii. 23—38.

Joseph and Mary dwelt at Nazareth: but this not being the place appointed for the birth of the Messiah, an enrolment of the Roman subjects, on which a taxation was afterwards founded, while Cyrenius was governor of Syria, obliged the Jews, at this very time, to repair to the places and families to which they originally belonged. Joseph, and Mary, now great with child, were obliged to travel about 82 miles southward, to Bethlehem; and were there registered in the public records of the empire, as descendants of David. Every inn at Bethlehem was so crowded with strangers, that Joseph and Mary were obliged to lodge in a stable. There she brought forth her Son, and laid him to rest in the manger. That very night, an angel solemnly informed the shepherds, who watched their flocks in an adjacent field, of Jesus's birth; and a multitude of other angels sung an anthem of praise for God's grace and mercy to men. The shepherds hastened to Bethlehem, and found the Babe in the debased condition the angel had said. He was circumcised on the 8th day of his life, and called JESUS, or the SAVIOUR, as the angel had directed before his birth. When about 33 days after, his mother presented herself and her Child at the temple, Simeon, a noted saint, took the Child in his arms, blessed God for his appearance, and wished to die immediately, as he had seen the incarnate Saviour. He warned Mary, that her Son was set for the fall and rise of many of the Jews; and would, by the treatment he should suffer, occasion much grief to herself. At that very instant, Anna, an aged prophetess, discerned him to be the Messiah, and told her pious friends of his greatness.

After going to Nazareth, and settling their affairs, it seems Joseph and Mary returned to Bethlehem to reside; intending, no doubt, a com-

pliance with the ancient prediction of the place of the Messiah's appearance. But warned by the ancient oracle of Balaam, and other predictions of scripture; warned by the wide-spread rumour of the Messiah's immediate appearance; alarmed by the sight of an uncommon star; certain Magi, or wise men, came from Persia, Chaldea, or Eastern Arabia, to see and worship the new-born King of the Jews. At Jerusalem, they inquired for him. Herod and his subjects were terribly troubled at the news of the Messiah's birth. A council was called, who agreed that Bethlehem was to be the place of it. After a private inquiry when the star had appeared, and giving them orders to return and inform him who the Babe was, Herod dismissed them to go to Bethlehem. They had scarcely left Jerusalem, when the star appeared to them in the lower region of the air, and conducted them to the very lodging of Joseph and Mary. With joy they proceeded in their journey; and having found the Babe, worshipped him, and gave him presents of gold, frankincense, and myrrh. As Herod intended to murder the Child, an angel warned the wise men to return home without revisiting him; and warned Joseph, now prepared for his journey, by the late presents, to carry the Child and his mother to Egypt, and continue there till further orders. Joseph immediately obeyed. Herod, enraged that the wise men had not returned to inform him of the Child, sent forth his troops, and murdered all the children in Bethlehem, and the places about, under two years old, that he might make sure of the murder of Jesus among them. After Herod's death, an angel warned Joseph and his family to return to Canaan. They did so. Archelaus's cruelty made them afraid of settling in Judea. By the direction of God, they went northward, and settled at Nazareth; which, unknown to them, fulfilled the ancient predictions of Christ's being the NORZER,



**Preserver** ; or the **NETZER, Branch** ; Matt. ii. Job vii. 20. Isa. xi. 1.

At twelve years of age, Jesus came, with his mother and supposed father, to celebrate the passover. After the festival was over, they returned : but he tarried behind, and conferred with the Jewish rabbins, to the surprise of all that heard him. His parents at last missing him returned to seek him. On the third day they found him. His mother asked him, why he had caused her and her husband to seek him so long with sorrowful hearts ? He replied, They might have known he would be employed in his Father's business. He in the most submissive manner returned with them to Nazareth, Luke ii.

John Baptist, his forerunner, had now begun his public ministrations. When Jesus was about 30 years of age, he repaired to him at Bethabara, and, that he might fulfil all righteousness, desired baptism. On this occasion the heavens were opened, the Holy Ghost descended on him in the form of a dove, and the Father proclaimed, that he was his *beloved Son, in whom he was well pleased*.—The Holy Ghost conducted him to the wilderness; perhaps that of mount Pisgah, on the east of Jordan. There he spent 40 days in fasting and prayer, to fit himself for his public ministry. Here, too, he was terribly tempted by Satan, especially at the end of these days. When he was hungry, Satan tempted him to doubt of his Sonship, and work a miracle for his own preservation. He then carried him to Jerusalem, and placed him on a pinnacle of the temple, and tempted him to throw himself thence, in hopes of divine preservation. He next carried him to a high mountain, where he represented to him all the kingdoms of the world, and their glory, and offered to give him them all, if he would but fall down and worship him. With detestation, and with scripture arguments, Jesus baffled these horrid enticements. Satan left him for a time, and holy angels came and minister-

ed to him, Matt. iii. iv. Luke iv.—Jesus left the wilderness, and went to the place where John was baptizing. John pointed him out to his hearers, as the *Lamb of God*, that came to make atonement for the sins of the world, Gentiles as well as Jews. Next day he pointed him out in the same manner to Andrew, and perhaps John, two of his disciples. They went after him, and inquired where he lodged. He took them along with him, and they abode with him all that day. Informed by Andrew that they had found the Messiah, Peter accompanied his brother to see him. It was then Jesus gave him the name of *Cephas* or *Peter*, to signify, that he ought and would be constant and fixed as a *rock* in his religious profession and work. Next day, Jesus returning to Galilee found Philip, and desired him to go with him. Philip finding Nathaniel, informed him they had found that Jesus of Nazareth was the promised Messiah. Nathaniel thought it impossible such a blessing could proceed from Nazareth ; but on Jesus's reminding him of some very secret devotions, he acknowledged him to be the Son of God, and the expected Redeemer, John i. 28—51.

Three days after, he, his mother, and disciples, attended a marriage at Cana of Galilee. When the wine ran short, Jesus's mother hinted to him the necessity of his working a miracle for their supply. He respectfully replied, that it was improper for her to direct his miraculous operations ; but ordered the servants to fill with water some pots that stood by for washing in : this water he turned into the most excellent wine ; and thus began to display his divine power, that his disciples might believe in him. Quickly after, he went up to Jerusalem to keep the passover ; and finding the outward court polluted with markets of sheep, oxen, and doves, for sacrifice, and tables for exchange of money, he, with a scourge of small cords, drove out the animals, and overturned the

tables of the money-changers; telling them, that the place ought to be used for prayer, not for robbery and falsehood. Some of the Jewish rulers present, asked his warrant for what he did. He replied, that the resurrection of his body, on the third day after their murder of him, would exhibit it. He performed a great many miracles at this feast, and many believed he was the Messiah; but as he knew their deceit and inconstancy, he did not trust himself to them. Nicodemus was one of those believers, who came to him by night for instruction. Jesus finding him grossly ignorant of spiritual things, informed him of the necessity of regeneration; and of the cause, nature, and end, of his coming into the world, John ii. and iii. 1—21. Jesus departed from Jerusalem, probably to the country about Jericho. Here he began to baptize, not personally, but by his disciples. Multitudes resorted to him. Some Jews contended with John's disciples, that the baptism of Jesus was more effectual to purify the soul, than that of their master. Whereupon they complained to John, that every body was like to desert him, and prefer Jesus and his baptism. John replied, that it was meet in itself, and a great pleasure to him that Jesus's fame should grow, and his own decrease. After John was imprisoned, and the Pharisees had taken the alarm at the multitude of Jesus's followers, he left Judea, and retired northward to Galilee. Ardent concern for the salvation of lost sinners determined him to take Samaria in his way. Fatigued with his journey, he rested himself at Jacob's well, hard by Sychar, while his disciples went to the town to buy some provision. Here he conversed with a Samaritan woman; and notwithstanding her manifold shifts, convinced her of her wickedness, informed her of the spiritual nature of divine worship, and assured her he was the Messiah. Excited by her commendation of him, her neighbours came and received

his instruction; many of them believed on him. This, he informed his disciples, was a near presage of the conversion of the Gentiles, John iii. 22—36. and iv. 1—42.

When he was returned to Galilee, numbers who had seen his miracles at Jerusalem, with wonder attended his instructions. When he was at Cana, a nobleman of Capernaum, hearing of his fame, came and entreated he would come and cure his son, who lay at the point of death. Jesus replied, it was unreasonable that they would not believe his heavenly doctrines without miraculous signs. He bid the nobleman go, and he would find his son recovered. By the way, the nobleman's servants met him, and informed him, that the child's fever had left him, just at the very time Jesus had intimated his recovery. The nobleman, and his whole family, believed in Jesus, as the promised Messiah. In his course through Galilee, Jesus came to Nazareth, his chief place of abode. As usual, he on the Sabbath stood up, and read, and expounded the scripture, in the synagogue. The passage he insisted on, was the 61st of Isaiah, respecting his mission and qualification for his work. His discourse astonished the audience; but his mean birth, and want of liberal education, prepossessed them against him. He told them, it was common for prophets to be contemned in their own country; he showed them, from the case of Elijah and Elisha, that they had small reason to expect to be much blessed with his miracles. In a rage they dragged him to the top of the hill whereon their city was built, and intended to throw him down headlong. By his divine power, he rescued himself, and left the place, John iv. 43—53. Luke iv. 14—30.

Next we find him at Capernaum, on the borders of the lot of Zebulun and Naphtali. There, as was anciently foretold, he instructed the inhabitants, called them to change their erroneous sentiments and evil courses, since the New Testament

dispensation of the gospel was at hand. Here he called Peter and Andrew, James and John, to leave their employment of fishing, and go with him to preach the gospel. As he one day taught in a synagogue, an evil spirit cried out of a possessed person, Why dost thou disturb us? art thou come to torment us before the time? Jesus commanded him to leave the person, which, after hideous roaring, and terrible distortion of the man, he was obliged to do. Soon after, by a touch, and a word of command, he healed Peter's mother-in-law of her fever: she arose directly, and ministered to him. That evening he healed a number of possessed and diseased persons with the touch of his hand. Next morning he employed himself in solemn prayer; and, notwithstanding the entreaties of his disciples and others, he departed thence, to preach in the other synagogues of Galilee. The fame of his miracles spread through Canaan, and part of Syria: they brought multitudes of distressed persons, chiefly such as were incurable by physicians, and he healed them all, Matt. iv. 12—25. Mark i. 15—40. Luke v. 1—11. and iv. 34—44. —Great multitudes attending him, he went up to a mountain, and instructed them concerning the blessedness of persons truly religious. He showed the excellency and usefulness of good works: he explained the purity of the divine law, in its moral precepts, and prohibition of malice, angry words, lascivious looks, toleration of beloved lusts, and profane swearing of every kind: he inculcated the most humble and peaceful behaviour towards others: the love of enemies, and the universal imitation of a gracious God in all that we do: he taught them the matter and manner of prayer, the manner of almsgiving and fasting: he showed them the duty of heavenly thoughts and affections, and of confident trusting in God with respect to outward concerns, and of chiefly seeking a saving interest in

his kingdom and righteousness: he prohibited rash judging of others, or doing to them what we would not wish to be done to ourselves: he inculcated earnest prayer, and diligent endeavours to receive the Lord Jesus, and to walk in him: he warned them to avoid false teachers, and to beware of resting on outward shadows of godliness. The important matter, and affectionate and solemn manner of his discourse, astonished his audience, Matt. v. vi. vii.

Leaving that mountain, he went towards Capernaum. In a village near that city, he healed a suppliant leper, ordered him to conceal the miracle of his cure, but go and offer for his cleansing. The leper blazed the matter abroad; and multitudes hearing of it, applied for cures. Jesus retired, and spent some time in solemn and secret prayer. He had scarcely entered Capernaum, when a centurion, very friendly to their nation, and who had built them a synagogue, sent some respectable Jews to beg he would come and heal his servant, who lay at the point of death. Upon their earnest invitation, Jesus went with them. By the way, other messengers met him, and represented, that the centurion thought himself unworthy of his presence, and requested he would command a cure at a distance, and it would be effected. Jesus signified his great pleasure in the strong faith of this Gentile soldier; and observed, it was a presage that many of the Heathen nations should be quickly converted to the church, and brought to the heavenly mansions, when the body of the Jewish nation should be excluded, and plunged into temporal or eternal misery. He commanded the disease to leave the servant, according to the faith of his master, Mark i. 40—46. Matt. viii. 1—18. Luke vii. 1—10.

To shun the crowds, Jesus intended to cross the sea of Tiberias to the eastward. As he travelled to the shore, a scribe, expecting outward advancement, offered to become his

**disciple.** Jesus knowing his heart, told him, he needed expect no worldly profits or honour in following him, as himself had not so much as any settled abode. About the same time, one of his disciples begged leave to go and bury his father; Jesus admonished him to leave worldly cares to worldly men, who were dead in sin, and attend to the preaching of the gospel. Another begged permission to go and take farewell of his relations; Jesus told him, that if he was weary of his work, he was unfit to be a chief founder of the New Testament church. While Jesus and his disciples crossed the sea, there happened a terrible storm. By reason of fatigue, he fell asleep. They awoke him, and prayed he would rescue them from ruin. After reproving the weakness of their faith, he commanded the storm to cease. A calm ensued. The mariners were astonished, and the ship quickly reached the eastern shore. They had scarcely landed in the territory of the Gadarenes, or Gergasenes, when two possessed persons, the one so uncommonly furious, that he could not be confined, nor kept from tearing his own flesh, among tombs and rocks, met him. From these Jesus ejected some thousands of devils; which, by his permission, entering an herd of swine, hurried them furiously into the lake, and drowned them.

Thus, at once, he discovered the reality of the possession, and the terrible tendency thereof; he manifested his own power, and punished the Jews for breeding of swine contrary to their law. The owners besought him instantly to leave their country. The person, who had been most furious, requested that he and his companion might attend him; but being ordered to go home and tell their friends what deliverance had been granted them, they readily obeyed, Matt. viii. 18. Luke ix. 57—62. viii. 22—40. Mark v. 1—20. Jesus returned to Capernaum: multitudes of people, Pharisees and doctors of the law, assembled about him, and were

instructed. Miracles anew confirmed his doctrine. One, afflicted with the palsy, was let down through the roof before Jesus, as the crowd hindered his friends from bringing him by the door. He healed him; and, to the enagement of the Pharisees, declared his sins forgiven. Matthew, a publican, he called to be one of his apostles. At a feast in his house, he vindicated his eating with publicans and sinners; and signified it was such persons, not righteous ones, who had no sin, that he came to call to repentance: he vindicated his not yet imposing fasting, or other austere duties of religion, on his disciples, since they were no more able to bear them than old bottles were to preserve new wine; or new cloth was proper to mend an old garment; or that an appetite used to old wine was desirous of new. Meanwhile, Jairus, a ruler of the synagogue, came, and prayed he would come and cure his daughter, who appeared in a dangerous state. As he went, a woman, distressed for 12 years with a bloody issue, and who had spent all she had on physicians without being a whit bettered, depending on his miraculous power, by touching the hem of his garment, was made perfectly whole. Finding she could not conceal the matter, she confessed the whole to his honour, and was dismissed with a blessing. Meanwhile, the ruler's daughter died. Jesus restored her to life. In his return from the ruler's house, he cured two blind men, and dislodged the devil from one that was dumb. Though the Pharisees ascribed these miracles to magic, and collusion with Satan, he went on preaching, and healing the distressed, Matt. ix. Mark ii. 1—21. Luke v. 18—39. and viii. 41—56.

Moved with compassion to the multitudes who crowded to hear his instructions, he required his disciples to pray that the Holy Ghost, the Lord of the spiritual harvest, would speedily provide a competent number of preachers. After spending a

whole night in prayer, he set apart Peter and Andrew, James and John, Philip, and Bartholomew, Thomas and Matthew, James and Jude, Simon the Zealot, and Judas Iscariot, to his work. He ordered them to go two and two, into all the cities of Israel, preach the gospel, and work miracles, for the relief of the distressed : he directed them to rely on the care of heaven for their subsistence ; to lodge with persons of probity ; to give a solemn testimony against the rejectors of their message ; to behave themselves with meekness, innocence, and prudence ; and to persevere in their work, notwithstanding the most fiery persecutions. After descending from the mountain, he gave the multitude present a summary rehearsal of his former sermon on the mount. As he travelled along from that place, he raised the only son of a widow of Nain to life, as he was carried out to his grave, Matt. ix. 36, 37, 38. and x. Mark iii. 13—19. Luke vi. 13—49. vii. 11—16. and ix. 1—6.

To confirm his own or his disciples' faith, John Baptist, from his prison, sent two of them to ask Jesus himself, whether he was the true Messiah ? Jesus ordered them to inform John of the miracles which they had seen performed, and the gospel they had heard preached to the poor, and let him judge for himself. He commended John to the multitude present ; and remarked, that neither the austere behaviour of John, nor his own more social deportment, had been able to gain that hardened generation to the faith and obedience of the truth. About this time the twelve returned, and informed him of their success. He rejoiced in spirit, and thankfully adored his Father's sovereignty, in revealing his truth to persons poor and weak, while he concealed it from the wise and prudent. He upbraided Chorazin, Bethsaida, and Capernaum, for their inattention to his instructions and miracles, and threatened their ruin ; but invited sinners, wea-

ry and heavy-laden with sin or distress, to come to him for spiritual rest, Matt. xi. Luke vii. 16—35. Returning to Capernaum, he was entertained by Simon, a wealthy Pharisee. A woman, who had been notoriously wicked, probably Mary Magdalene, washing his feet with her tears, and wiping them with her hair, occasioned an excellent discourse concerning the pardon of sin as the cause of evangelic love. Soon after, he went up to Jerusalem to keep the passover with his disciples, and with Mary Magdalene, Joanna the wife of Chuza, Herod's steward, and Susanna and others, who ministered to him for his subsistence. At Jerusalem, he cured the impotent man, who had long waited to no purpose at the pool of Bethesda, and ordered him to evidence the perfection of his cure, by the carrying of his bed. As it was the Sabbath-day, the Jews, being informed that Jesus was his adviser, resolved to have him punished. In his own defence, he remarked, that as his Father continued his work of providence every day, it was proper he should follow his pattern, in doing good on the Sabbath. His challenging God for his Father, occasioned their charging him with blasphemy ; in reply to which, he largely vindicated his divine Sonship and mission, Luke vii. 36—50. and viii. 1, 2, 3. John v. Next Sabbath, being the second after the first day of unleavened bread, he and his disciples walked through some corn-fields. In their hunger, the disciples plucked, and ate some ears of the corn. The Pharisees were offended. Jesus excused his disciples, from their hunger and necessity ; remarking, that, in a like case, David and his servants had eaten the hallowed show-bread ; and that on the Sabbath, the priests, in offering their oblations, did things otherwise unlawful on the Sabbath-day ; and that himself was Lord of the Sabbath, and had made it for the real welfare of mankind. Next Sabbath he healed a man who had a



withered hand. To vindicate himself, he remarked, that it was usual to draw a sheep or ox out of a ditch on that day, and hence, certainly lawful to cure a man. The Pharisees were mad with rage; and along with the Herodians, plotted how they might put him to death.

The omniscient Saviour, knowing their designs, retired to Capernaum. Here vast multitudes from Jerusalem, Idumea, Perea, or the country eastward of Jordan, and from Tyre, Sidon, and Galilee, attended him; a multitude of diseases he healed, and cast out many evil spirits. In his return from the sea-side to his lodging, such numbers attended him for cures of instruction, that his friends almost forcibly carried him away, to take some food, saying he was *beside himself*, or *would certainly faint, though he seemed insensible of it*. Not long after, he cured one whom a Satanic possession had rendered both deaf and dumb. The multitude were amazed; but the Pharisees ascribed his cures to infernal influence. Knowing their thoughts, Jesus remarked their absurdity, in imagining that Satan would cast out Satan; and their self-contradiction, in attributing that in his case to Satan, which, in the case of their own children, they ascribed to the Spirit of God. He assured them, that the ascription of his or his apostles' miracles to Satan, contrary to the clearest evidence, should never be forgiven them. Unaffected by this awakening discourse, they demanded that he would confirm his mission by a visible sign from heaven. Alluding to the typical situation of Jonah, he told them that no new kind of sign should be allowed them, but his resurrection from the dead on the third day. He assured them that the Ninevites, who repented at the preaching of Jonah, and the queen of Sheba, who so admired the wisdom of Solomon, would, in the last judgment, bear witness against the impenitence and unbelief of the Jewish nation; and by the parable

of an evil spirit going out of a man, and then afterwards returning with seven others, suggested that the means used to reform them, were likely to occasion their reduction to the most wretched condition. A woman present, who was affected with his discourse, cried out, that she was blessed who had borne such a son. Jesus replied, that it was not natural relation to him or any other, but faith and obedience to God's word, that showed a man to be truly blessed. Meanwhile, his mother and other friends desired to speak with him; he suggested to the multitude, that he esteemed his disciples and others, who obeyed his heavenly Father, his most near and beloved relatives among men, Matt. xii. Mark ii. 23—28. and vii. Luke vi. 6—12. and xi. 14—32.

A great multitude assembling to hear him, Jesus retired from the city to the shore, and taught the people from a ship. By the parable of *the seed falling on the way-side, and on the stony, thorny, and good soil*, he represented the different effects of the gospel, on careless, hard-hearted, carnal, and serious souls. By that of *the tares among the wheat*, he showed, that hypocrites and wicked men will continue among the saints till the end of the world, and then be fully separated and cast into hell-fire. By the gradual *growth of corn*, he represented the gradual growth of his church, and of the graces of his people. By the parable of a *grain of mustard-seed*, he showed, that, from the smallest beginnings, and by the weakest means, his church should gradually become large, fill the whole earth, and afford spiritual rest and refuge to the Heathen world. By that of the *leaven*, he suggested, that the gospel dispensation, in its doctrines and influence, should gradually affect multitudes, and bring them to the obedience of faith. By that of the *treasure hid in the field*, he signified, that himself and his truth, found in the field of his word, will, with every wise man, far overtake

lance every other consideration. By that of the *pearl of great price*, he suggested, that men ought to possess themselves of the blessings of the gospel whatever it may cost them. By that of the *net cast into the sea*, he represented, that by means of the gospel dispensation, many, of different kinds and nations, should be brought into the church; and that at the last day, the good should be separated from the bad; these go into everlasting punishment, but the righteous into life eternal. Returning to his lodging, he privately explained these parables to his disciples, and required them to ponder his instructions; that, as lights in the world, they might be qualified to teach others, Matt. xiii. Mark. iv. Luke viii. 4, 19. Leaving Capernaum, he repaired to Nazareth: the inhabitants still imagined that his mean pedigree and education were sufficient to prove that he was an impostor. Their unbelief rendering it improper to favour them with many instructions or miracles, he only healed a few diseased persons; and retiring from them, taught in the neighbouring villages; and sent out the twelve apostles, with the same orders and powers as before: or perhaps, it was now they were first sent forth, though they had been formerly called to that work.

Hearing of his fame, Herod mightily suspected he might be John Baptist, whom he had murdered, risen from the dead. To prevent every murderous attempt, Jesus retired from his territories. The twelve returned, and gave him an account of their success. He thanked his Father; and, with them, retired from the multitude. They crossed the lake of Tiberias, to the eastward, and went to the desert of Bethsaida. Multitudes quickly assembled there; he taught them, and healed their sick. With five loaves and two small fishes, he feasted five thousand men, besides women and children; and twelve baskets full of the fragments remained over and above.

This miraculous multiplication of their victuals, having convinced the multitude he was the promised Messiah, they resolved to declare him their king. To prevent this, he sent off his disciples to Bethsaida, on the other side of a creek, and himself retired to an hill for his secret devotion. A violent storm almost drowned the disciples, though they sailed according to their Master's orders. When morning was come, they had advanced but about three or four miles: and Jesus came to them, walking on the tempestuous sea. Fearing that it was an evil spirit coming to destroy them, they cried out for fear. Jesus comforted them, by informing them who he was. On this occasion, Peter through his rashness and unbelief, had been drowned, had not Jesus supported him. Upon our Saviour's entrance into the boat, the storm ceased, and they quickly reached the land in the country of Gennesaret, a little to the south of Capernaum. Here he instructed the multitudes who assembled, and healed their sick. The people whom he had left on the east side of the lake, came over in boats to Capernaum in quest of him. Jesus earnestly called them to labour for spiritual and eternal blessings, rather than for outward provision: he represented himself as the true bread, which satisfies and for ever renders happy the receivers. Offended with the spiritual nature of his discourse, many of these followers entirely forsook him. He asked the twelve if they intended to leave him also? Peter replied, they could safely go no whither else, as he alone had the words of eternal life, and power to confer it. Jesus replied, that even one of them, meaning Judas, was a devil, Matt. xiii. 53—58. and xiv. Mark vi. Luke ix. 1—17. John vi.

Jesus had attended the passover at Jerusalem; but repeated attempts against his life determined him to leave Judea, and return to Galilee. A number of scribes and Pharisees fol-

lowed him to Capernaum, to find matter of accusation against him. They and other Jews were mightily offended that he and his disciples did not observe their superstitious custom of washing of hands, nay, of cups, pots, and even the couches whereon they sat, before they took meat. He replied, that their superstitious traditions rendered their religious worship unprofitable, and contradicted the indispensable laws of heaven; particularly, in pretending to consecrate to the Lord what ought to be given for the relief of aged parents. He told them, it was not the meat which a man took that defiled him in God's sight, but the manifold evils of his wicked heart and life. To shun the effects of their rage, he then retired to the coasts of Tyre and Sidon. Here after a severe trial of a Syro-Phœnician woman, who importunately begged relief for her possessed daughter, he graciously healed the maid, and extolled the faith of the mother. Returning from this Heathen country, he crossed the Jordan to the eastward; and continued some time in Decapolis. Here after curing a deaf man, and a number of others diseased, he spent a night in solemn prayer. He then proceeded to instruct the assembling crowds. After they had attended him three days, he fed four thousand men, besides women and children, with seven loaves and a few small fishes; and seven baskets full of fragments remained. To prevent an insurrection in his favour, he crossed the sea of Galilee to the westward; and, landing near Dalmanutha, he passed through it and Magdala, in his way to Capernaum. Here the Pharisees tempted him with ensnaring questions; and insisted that he should confirm his pretences to Messiahship by signs from heaven. He rebuked their hypocrisy, and assured them, that no new sign should be given them, but that of his resurrection, which had been so long ago typified by the deliverance of Jonah from the

belly of the whale. Finding that the truths which he spake made no impression on the Pharisees, he and his disciples again crossed the sea of Galilee to the eastward; and in their passage, he exhorted them to beware of *the leaven*, the corrupting doctrines of the Pharisees, Sadducees, and Herodians.

Upon their landing at Bethsaida, he cured a blind man privately, because of the wickedness of the people. After a short stay in Decapolis, he went northward to Cesarea-Philippi, and taught there, and the places adjacent. His disciples told him, that some took him for John Baptist, others for Elias, others for Jeremiah, or some ancient prophet raised from the dead. He asked them their own sentiments. Peter replied, that they were fully persuaded he was the *Christ, or Messiah, the Son of the living God*. Jesus, after signifying that he knew this, not by human instruction, but by the special teaching of God, assured him, that upon his own immoveable person and office and the truth just confessed concerning it, he would build his New Testament church, and make him, and his fellow-apostles, the honoured preachers in and governors of it. He had scarcely proceeded to inform them of his approaching death, when Peter begged him to spare himself, and wished such things might never happen to him. Jesus sharply rebuked him, as one that acted the part of Satan, in tempting him to lay aside his work; and was influenced by carnal views, not by a due regard to the honour of God. He exhorted all present to study self-denial, and a cheerful compliance with trouble, as a necessary preparation for eternal life. He assured them, that no worldly gain could balance the eternal ruin of their souls; and that if they were ashamed to own him and his truths amidst wicked men, he would disdain to own them at his glorious appearance. He added, that it would not be long before he entered his glory; and that some of them

present should live to see it displayed, in the erection of his gospel church, and the terrible ruin of his Jewish opposers, Matt. xv. and xvi. Mark vii. and viii. Luke ix. 18—27.

—On the eighth day from the time of the above discourse, as he and his disciples were by themselves at the foot of a mountain, probably not Tabor, as has been commonly supposed, but one near Cesarea-Philippi, he took Peter, James, and John, with him, to the top of the mount. While he there prayed, his external appearance was changed and marked with inconceivable brightness and lustre. To represent him as the scope and substance of the law and the prophets, Moses and Elias descended from heaven to converse with him on the grand topic of his sufferings and death. The disciples beheld the vision. Peter rashly begged leave to build three tabernacles; one for his Master, and one for each of the prophets; imagining they were to tarry a considerable time. He had scarcely uttered this inconsiderate request, when a bright cloud received the prophets to heaven, and the voice of God proclaimed, *This is my beloved Son, in whom I am well pleased; hear him*; instead of, above, and in, every prophet. The three disciples were affrighted; but Jesus encouraged them, and charged them to tell nobody what they had seen till after his resurrection. He also informed them, that *John Baptist* was the New Testament *Elias*, and had suffered already. When he came down from the mount next morning, he found the scribes upbraiding his disciples, because they could not cast out a stubborn devil from a tortured child. The child's father related the case to Jesus himself, and prayed, if possible, he would relieve his son. After hinting the necessity of faith, and rebuking the father, and others present, for their want of it, he ordered the devil to go out of the child. After terribly distorting the youth, he came out, and the child was healed. Soon after,

Jesus privately represented to his disciples, that strong faith, and much fervent prayer and fasting, were necessary to dislodge such stubborn fiends.

In his way to Capernaum, Jesus reminded his disciples of his future sufferings. In his entrance to the city, the Roman tax-gatherers, or, as others think, the collectors of the annual tax for the temple, asked Peter whether his Master consented to pay the common tribute? To prevent all suspicion of his being of the Galilean party, who refused to acknowledge the Roman authority, or of his being a despiser of the temple, he ordered Peter to cast his hook into the sea, and open the mouth of the fish he first apprehended, and he would there find a shekel of silver, to pay tribute for them two. By the way, his disciples had contended which of them should have the highest offices in the temporal kingdom, which they imagined he would quickly erect. To rebuke them, Jesus presented a little child before them, and told them, that it was absolutely necessary they should be as such an one in humility and docility of mind. John replied, that they had been so zealous for his honour, that seeing one, not of his society, casting out devils, they forbade him. Jesus told him it was wrong; that it was extremely sinful and dangerous to discourage the very weakest of his sincere followers. He showed the danger of giving or taking offence, and the sin of despising the least saints, since not only his angels attended them, but he thought it worthy of himself, to seek out the lost sheep of sinful men. He directed them how to deal with offending brethren, and how to secure the maintenance of their own grace. By the parable of a master forgiving 10,000 talents, which is about 3,481,875*l.* and that very debtor refusing to forgive his fellow-servant an hundred pence, which is about three pounds four shillings and seven pence, he represented the absurdity and danger of

neglecting or refusing to forgive injuries, Matt. xvii. and xviii. Mark ix. Luke ix. 28-48.

When the feast of tabernacles drew nigh, Jesus's kinsmen, who believed not in him, urged him to go up to Jerusalem, and there render his character illustrious. He reproved their carnal views; declined going up with them, or so much as informing them whether he intended to go at all. After a few days, he went up privately. About the middle of the festival he taught publicly in the temple, cleared himself of selfish intentions; vindicated his performance of a miracle on the Sabbath-day; and foretold, that he would quickly be beyond the reach of his enemies. On the last day, while people drew water to pour out in the sacred court, he solemnly invited the multitude to believe in him, that they might abundantly receive the influences of his Spirit. The Jewish rulers sent their officers to apprehend him; but these, affected with his discourse, returned and told their superiors, that never man spake like him. That evening Jesus, after his manner, returned to mount Olivet, and spent the night in meditation and prayer. Next morning he returned to the court of the temple, and taught the multitude. The scribes and Pharisees presented to him a woman taken in the very act of adultery; and, to ensnare him, asked what should be done with her? After appearing for a time as if quite regardless, he advised the accuser, who was innocent of the like crime, to cast the first stone at her. Conscious of their guilt, and apprehensive that he might discover them, they all hastily slipped off, beginning at the eldest. Jesus then dismissed her, with a solemn charge to avoid the like sin for the future.

To his numerous audience, he represented himself as the light of the world: he vindicated the truth and efficacy of his doctrine: he showed, that unless they were freed from the bondage of sin, and brought from the

family of their father the devil, their descent from Abraham could never avail them. He assured them, that he existed before Abraham, and that his foreseen appearance in the flesh was the joy of that patriarch's heart. Enraged at this, the Jews, who had just before reproached him as wicked and devilish, took up stones to murder him; but he slipped out of their company. In his going off, or perhaps some time after, he cured a man born blind, by anointing his eyes with clay, and ordering him to wash them in the pool of Siloam. The Jewish rulers apprehended the poor man, severely examined him concerning his cure and physician; and because he avowed, that certainly he who could perform such a miracle, was a good man, and a prophet, they excommunicated him from their synagogues, John vii. and viii. and ix. 1-34.

Leaving Jerusalem, Jesus retired to Galilee, and there taught about six weeks, till the feast of dedication was at hand. Notwithstanding he knew they had plotted against his life, he resolved to take the opportunity of this festival, for the instruction of the people. In his way through the country of the Samaritans, he sent James and John before him, to ask accommodation for him and his disciples. When that malicious people knew that he was going to the feast at Jerusalem, they refused him a lodging. The two disciples were eager to command fire from heaven, to burn them up quick. Jesus rebuked their furious zeal; and told them, that his errand to the earth was not to destroy men, but to save them. In his way to Jerusalem, he sent forth seventy of his disciples, with much the same powers and instructions as he had twice before given to the twelve. After executing their orders, they returned to him, probably after he was at Jerusalem, with great joy, because of their success. He told them, that it was but a prelude of the fall of Satan's kingdom; and advised them



not to make their success, but their saving interest in the redeeming kindness of God, the chief ground of their joy. When he was within a few miles of Jerusalem, a lawyer asked him what he must do to inherit eternal life? Jesus hinted, that the fulfilment of the whole law, of love to God and our neighbour, was necessary. The lawyer, willing to justify himself, asked, who was his neighbour, whom he ought to love as himself? whether it was any but Jews? By the parable of the tender-hearted Samaritan, Jesus made him confess, that no national prejudices should hinder our love to any man. At Bethany, he was entertained by two sisters, Martha and Mary; the former he reprov'd for her anxious care in making ready their victuals: and the latter he commended for chiefly minding her eternal concerns, Luke x.

At Jerusalem, in the court of the temple, he found the man who had lately been cured of his blindness, and asked him, if he believed on the Son of God? and assured him that HIMSELF was he: whereon the man immediately worshipp'd him. Jesus then remarked to the audience, that, by his coming, such as were sensible of blindness should see; and such as were insensible of their spiritual blindness, should have it increased and made known. Some Pharisees present asked, if he took them to be blind and ignorant? He told them, that they improved what knowledge they had, chiefly to aggravate their sin. He entertained his audience with a delightful discourse concerning himself, as the true Shepherd of his people, who would give his life for their redemption, and would preserve them safe to eternal life. On his avowing himself EQUAL to, and ONE with, his Father, and averring that his miracles testified so much, the Jews thought to apprehend him; but he escaped their hands, and went to Bethabara, beyond Jordan, John ix. 35—42. and x.

While he continued in these parts,

he, at the request of his disciples, prescribed them a pattern of prayer, much the same as he had formerly done in the mount. He recommended the utmost importunity in our addresses to God, as a proper way to succeed. He showed, that his casting out of devils was no effect of collusion with Satan. He foretold, that the punishment of such as mis-improved his instructions and miracles, should be heavier than that of the Heathen world. A Pharisee, who had invited him to dinner, taking offence at his sitting down without washing his hands, he sharply rebuked him and his sect, for their superstitious care to avoid external impurity, while they were so unconcerned for that of their heart: and that, while they scrupulously paid tithes of their anise, mint, and rue, they neglected justice, mercy, and faith. He compared them to graves, whose putrefaction is concealed. He reprehended the lawyers, for loading others with their imposed ceremonies, and for their pretence of regard to the ancient prophets, while they hated the messengers of God who lived in their own times. He assured them, that that generation had, or would, by their conduct, sanction all the murder of righteous men, from Abel to Zacharias, and be punished accordingly, Luke xi. From Perea, he went northward to Galilee. Great numbers attended his instructions. He directed his disciples to be always candid and open in their conduct; to stand in due awe of their God, trust themselves to his care, and depend on his immediate direction, what they should answer to their persecutors. After refusing to act the part of a civil judge, in the division of an inheritance between two brothers, he warned his hearers to beware of covetousness and earthly-mindedness. By the parable of a rich man cut off by death, just after his plentiful crop, and while he comforted his soul with the hope of a luxurious life for many years, he enforced his

injunctions. He warned them to make it their chief concern to secure the happiness above, and to be ever ready for an entrance into a state of glory. He told them, that himself was shortly to be baptized with painful sufferings, and a bloody death; and that, as they might expect their share of trouble in adhering to the gospel, it would be their wisdom speedily to make sure their saving interest in and peace with God, Luke xii.

About this time, he was informed of Pilate's murdering some Galileans while they were offering their sacrifices at the temple. He assured his audience, that they were not to think these men, or the eighteen Jews on whom the tower of Siloam had lately fallen, were sinners above others; but that God, by their death, warned the nation to repent, otherwise they should also perish in like manner. By the parable of a *barren fig-tree*, he represented, that unless the present dispensation of the gospel to the Jewish nation speedily brought them to repentance and holiness, they should soon be terribly punished, and their church and state altogether ruined. Upon a Sabbath-day, he cured a woman, who, for 18 years, had laboured under her disease; and vindicated his conduct, by remarking, that even oxen and asses were led forth to be watered on the Sabbath; and much more might a Jewess, and a good woman, be healed on it. In his way southward, as he taught, one asked him, if only few were saved? He earnestly admonished those present, to secure their own entrance into a new-covenant state; as many, who had a form of religion, should be eternally ruined; and the Gentiles, though last invited, would come from every part, and sit down with Abraham, Isaac, and Jacob, while the Jews, who had the first invitation, and were a kind of *heirs of the kingdom of heaven*, should be cast out. Some Pharisees informing him, that it was necessary for him to leave Galilee,

as Herod intended to kill him; he bid his informer go tell that fox, that cruel and crafty tetrarch, that it was beyond his power to touch him, till his work should be perfected, and that he would go up and die at Jerusalem. On this occasion, he brake forth into a mournful lamentation over the wickedness and ruin of that city, Luke xiii.

While he dined in the house of a Pharisee on the Sabbath, a man applied to him for the cure of an inveterate dropsy. He asked those present, whether he might heal him on the Sabbath? None offering to reply, he, by a touch, restored the man to perfect health; and, to vindicate his conduct, observed, that an ox or ass was drawn out of a pit on the Sabbath-day. Observing how the guests chose the best seats for themselves, he advised them to be humble, if they had a mind to be truly honoured; and to bestow their liberality rather on the poor, than in feasting their rich friends. By the parable of a *great supper*, he intimated, that the Jews, and afterwards the Gentiles, should, by the gospel-dispensation, be solemnly invited and urged to come and enjoy the fulness of God.—In his after-travel, he advised the attending crowd to ponder seriously what trouble and expense it might cost them to follow him faithfully. From his familiarly eating with publicans and some noted transgressors, the Pharisees inferred, that he was certainly a wicked person. To vindicate himself, he, by the parable of the *lost sheep*, the *lost piece of money*, and the *prodigal son*, represented, with what infinite pains, mercy, and pleasure, God recovers and saves self-destroyed, polluted, lost, and prodigal sinners, chiefly of the Gentiles. To excite his audience to the wise improvement of their spiritual advantages, he pronounced the parable of the *unjust steward*. He reproved the Pharisees' pride, and their ill-grounded divorces. To warn them against trusting in riches, and indulging them-

selves in sensual pleasures, he, by the history of *Lazarus* and the *rich man*, showed them, that these often corrupt men, and ripen them for eternal misery. He warned them to avoid offences, readily forgive injuries, and to entertain a just awe of the divine authority, and sense of the unworthiness of their most perfect obedience.—About this time he healed ten lepers, one of whom, being a Samaritan, returned to render him thanks, Luke xiv. xv. xvi. and xvii. 1—19. Probably, after crossing the Jordan south of Tiberias, Jesus went southward, along the east side of the river, till he was over against Judea. He assured his Pharisaical audience, that his kingdom should not come in the observable manner which they expected; and that many fearful plagues should quickly fall on the Jewish nation. By the parable of the *importunate widow*, he represented the advantage of earnestness and perseverance in prayer. To reprove the pride of the Pharisees, and mark the hurt of a self-righteous temper, he uttered the parable of the *Pharisee and publican* praying at the temple.—He pointed out the true causes of divorce. He blessed the little children that were brought to him for that end.—He directed the young ruler how to attain eternal happiness; and showed the difficulty of rich men's being truly religious; and the happiness of those, who, at any age or period, forsake all to follow him and his truths. This last point he illustrated by the parable of *labourers hired*, at different hours, to work in a vineyard; and yet, through the liberality of the master, receiving an equal reward. He again foretold his sufferings: he checked James and John, who, by their mother's instigation, ambitiously desired the highest civil offices in the temporal kingdom, which they expected him soon to erect; and solemnly discouraged all lordly dominion or rule in his church, Luke xvii. 20. and xviii. Matt. xix. and xx. Mark x.

Lazarus, the brother of Martha and Mary, falling dangerously sick, they sent for Jesus to recover him. After continuing where he was two days longer, till he knew Lazarus was dead, Jesus and his disciples set off for Bethany. When he reached that place, Lazarus had been four days dead, and was buried; nevertheless, after some conversation with his sisters, Jesus restored him to life. This noted and public miracle convinced a number of Jews, who were there from Jerusalem, that he was the Messiah. Others, being hardened in their unbelief, went and informed the sanhedrim, who resolved to murder him: and issued orders, that whoever knew where he was, should discover him. To lessen the evidence of the miracle, they also agreed to put Lazarus to death. Great inquiry and talk concerning him ensued; but he retired to a village called Ephraim, near the wilderness, between Bethel and Jericho. To the last of these places he soon after went, and healed probably three blind beggars; one, as he entered the city, and two, as he left it. Here he converted Zaccheus the publican. At a feast in his house, Jesus by the parable of the *pounds*, distributed by a great man to his servants, to trade with till he should return from a far country, represented, that himself would quickly ascend into heaven, to receive his glorious kingdom, and would return to judge the world at the last day; and that it was only such as improved their gifts and endowments, that might expect a happy reward; while the Jewish nation, for rejecting him, should be destroyed by the Roman troops, John xi. Matt. xx. 29—34. Mark x. 46—50. Luke xviii. 35—43. Luke xix. 1—29. On the sixth day before the passover, Jesus, amidst a great crowd of attendants, returned to Bethany, and was kindly entertained by Lazarus and his sisters. The day after, he caused his disciples to fetch him an ass, and rode thereon to Jerusalem; while a prodigious multitude

strewed branches, and even their clothes, by the way, and echoed loud acclamations of praise, importing, that he was the ROYAL MESSIAH. Enraged at this, some Pharisees desired him to forbid the noise. He replied, that God had determined to honour him; and if these, and others, were now silent, the very stones would praise him. As he passed the mount of Olives, and had a full view of Jerusalem below, he with tears lamented and foretold its approaching siege and ruin by the Romans. The inhabitants were mightily moved at his entrance, and asked what this concourse, and these acclamations, meant? When he entered the court of the temple, he, for the second time, cleared it of the money-changers, and merchants of animals for sacrifice, and enjoined the people to make it a place of prayer, not of fraud and deceit. The rest of that day he taught in the temple; while the youth and others, imagining he was just going to erect his temporal kingdom, made the whole court resound with loud acclamations of his praise. At even he retired to Bethany; and returning next morning, he observed a fig-tree covered with leaves. Though the chief time of gathering figs was not come, possibly this forward tree might have some ripe ones; but finding it had none, he doomed it to future barrenness; as an emblem of what should befall the Jewish nation, who, notwithstanding they generally ran after John Baptist, or himself, continued in their barrenness, and want of good works. Hearing that some Greeks desired to see him, and whom, doubtless, he admitted, he discoursed of his death and resurrection, and of the blessed fruits thereof among the Gentiles, while the Jews should continue hardened in their unbelief: and exhorted his audience to improve the gospel while they had it, as it would quickly be taken from them, John xii. Matt. xxi. 1—23. Mark xi. 1—27. Luke xix. 29—46.

As he taught in the temple, some priests, elders, and scribes, asked his

warrant? By offering to inform them, if they would first tell him whether the baptism of John was of human or divine authority, he checked their impudence. By the parable of *two sons* appointed to labour in their father's vineyard, he suggested, that, notwithstanding the Jew's professed readiness in the service of God, the long rebellious Gentiles would sooner yield to the obedience of faith. By the parable of *husbandmen farming a vineyard*, and abusing the owner's servants and son, he hinted, that for the Jews' abuse of God's prophets, and murder of his Son, their church state should be taken from them, and they be miserably destroyed by the Romans. By the parable of a *marriage-feast for a king's son*, he represented God's earnestness in calling sinners, both Jews and Gentiles; and the fearful vengeance that should overtake the despisers of the gospel, and the hypocritical embracers of it, Matt. xxi. 23. and xxii. 1—14. Mark xi. and xii. Luke xx. 1—19.

He had lodged all night in Bethany. In his return to Jerusalem next morning, Peter remarked, that the fig-tree was already withered. Jesus took occasion to point out the efficacy of faith and prayer, and the necessity of forgiving injuries. In the night the Pharisees had resolved to effect his murder; and if possible, to interest the Roman governor therein. To render him obnoxious, they, under pretence of friendship, and scruple of conscience, asked him, if it was lawful to pay tribute to Cæsar? From their use of money bearing Cæsar's superscription and image, he inferred that they were Cæsar's subjects, and owed him his tax, but in such a way as God should not be wronged.—Next, the Sadducees attempted to puzzle him with a question touching the resurrection of the dead. He showed them, that their error sprung from their ignorance of the scripture, and of the power of God: and that the truth of the resurrection was plain-

ly implied in God's calling himself the God of Abraham, Isaac, and Jacob, after they were dead. Next, the Pharisees attempted to puzzle him, by asking, which was the greatest commandment? He replied, that our whole duty lay in loving God with all our heart, soul, mind, and strength, and in loving our neighbour as ourselves. As they acquiesced in the justness of his answer, he, in his turn, asked them, how the Messiah could at once be David's Son and Lord? To which they could make no reply. While the people stood astonished at his wisdom, he warned them to avoid imitating of the scribes and Pharisees, in their professing much, and doing little; in hiding the vilest practices under a religious disguise; and in a proud affectation of honorary titles. Turning himself to the scribes and Pharisees he denounced a number of woes against them for their wickedness and dissimulation; and assured them of the approaching ruin of their city and temple, for their contempt and murder of God's messengers and Son.—Observing the people casting their offerings into the sacred treasury, he remarked, that a poor widow's two mites were the most noted donation, as they were all she had, Matt. xxii. 15—46. and xxiii. Mark xii. 14—44. Luke xx. 20—40. As he was retiring from the temple, one of his disciples observed what a fine structure it was: he told him, that in a little while not one stone of it should be left upon another. When he had passed the valley of Jehoshaphat, and had sat down on the mount of Olives, Peter and Andrew, James and John, asked him, when the destruction of the Jewish temple, and the end of the world should happen: and what should be the presages thereof? In his reply, he connected both together, and told them, that false Christs and prophets should arise; terrible wars, famines, pestilences, and persecutions, happen; Jerusalem be besieged; the Jewish church

and nation overturned; their capital and other cities razed; and themselves, for many ages, be wretched exiles in almost every nation of the world. He warned them to make ready for it, as they knew not how suddenly it might happen, and as God, on that occasion, would show singular favour to the godly, and execute terrible vengeance on the wicked, particularly on such as knew their duty, and did it not. This point he illustrated by the parables of an *householder* coming unawares to his servants, of a *bridegroom* coming at midnight, to *virgins, foolish and wise*; and of a *nobleman* calling his servants to account for the *talents* he had delivered to them at his setting off on a far journey; and concluded with a plain prediction of his own awful procedure in the last judgment of the world, Matt. xxiv. and xxv. Mark xiii. Luke xxi.

Next day he continued at Bethany; and told his friends, that, after two days more, his sufferings and death should take place: and even then, the Jewish rulers consulted how to put him to death, though they feared to do it on the feast-day, lest the people should espouse his cause. At even he supped in the house of one Simon, whom he had healed of a leprosy. Lazarus and his sisters were present: and Martha superintended the treat. Mary, to the no small grief of Judas Iscariot, and, it seems, of other disciples, poured a box of precious ointment, worth about nine pounds thirteen shillings and nine pence, on Jesus's head, as he sat at meat. He gently vindicated her conduct, alleging, that they would have opportunities afterwards to show benevolence to the poor, when they should not have his bodily presence to honour. Fired with indignation at this, Judas posted to the sanhedrim, and agreed to betray his divine Master into their hands for the price of a slave; the sorry rate of about three pounds eight shillings and five pence. This treachery Jesus perceived, but seemed to take no notice of it. It



was after this entertainment, or after the passover-supper next night, that Jesus washed his disciples' feet to teach them humility and brotherly affection, Matt. xxvi. 1—16. Mark xiv. 1—11. Luke xxii. 1—6. John xiii.

Next day, being the first of unleavened bread, Jesus directed Peter and John to go into Jerusalem, where they would meet a man bearing a pitcher of water, who, upon demand, would accommodate them with a furnished upper-room, to prepare in for eating the passover. At even, he and they, on the very day observed by other Jews, kept the passover. As they were eating the supper of bitter herbs, Jesus told them, that one of them would betray him. Filled with perplexity, they asked him one by one, Lord, is it I? Jesus replied, it would be one of them, and his fate should be terrible. Instigated by Peter, John, who was reclining on the bed next to Jesus, secretly asked, who should be the person? by giving a sop dipped in the sauce to Judas, Jesus hinted that it should be HE. Judas suspecting the design, said, Lord, am I the traitor? Jesus intimated, that he had guessed the person; and added, *What thou doest, do quickly.* Confounded with this discovery, Judas immediately went out. Jesus hereon observed, that now God would glorify his Son in making him an atoning sacrifice, and should be glorified in him. While they continued their supper, Jesus, consecrating the bread and wine, instituted and dispensed the sacrament of his body and blood. This being finished, he told them, he would quickly leave them, as to his bodily presence; and charged them to manifest themselves his disciples, by loving one another. He warned them that they would all desert him that very night; and Peter thrice deny him, though his faith should not utterly fail. He admonished them to prepare themselves with spiritual fortitude for their approaching trials. This they foolishly imagined to mean, their providing

themselves with weapons of war. After he had entertained them with a long consolatory discourse concerning the heavenly mansions which he went to prepare for them; concerning the Father's love to them, and the coming of the Holy Ghost to instruct and comfort them; and concerning their union with himself; he concluded with a solemn prayer, chiefly in behalf of his disciples and people; and, after singing an hymn, left the house when it was near midnight, Matt. xxvi. 15—38. Mark xiv. Luke xxii. 6—38. John xiii.—xvii. chapters.

Crossing the brook Kidron, they came to the mount of Olives, to a garden of Gethsemane; Jesus, with Peter, James, and John, retired to a corner of it. Going a little from them, he prayed thrice with the utmost fervour, that if it was possible, and consistent with his Father's will, his sufferings might be prevented. At every turn his disciples fell asleep. Meanwhile he fell into such an agony of soul-trouble, that he sweat great drops of blood, though the night was cold, and he lay on the ground. At length Judas, coming with a band of ruffians from the high priest, did, by a kiss, point out to them which was HE, that they might apprehend him. To show his power to withstand them, he with a word made them fall backward; and after they had recovered themselves, desired them to let his disciples go, if they wanted him. Peter drew his sword, and cut off the ear of Malchus, one of the high priest's servants. Jesus rebuked him, and told him, it was proper for him to endure what suffering his Father had appointed him; and that, if it were not so, he could easily obtain multitudes of angels to protect him; and with a touch he healed Malchus's ear. Meanwhile the disciples fled; and Judas, with his band, carried Jesus to Annas, the late high priest. Annas interrogated him concerning his disciples and doctrine. Jesus replied, that as he had taught

nothing privately, the Jews could bear witness to his doctrine. Enraged with this mild and just reply, one of the high priest's servants struck him on the face. Jesus meekly asked him, if it was proper to smite him without a reason?

Jesus being brought to the palace of Caiaphas the high priest, was arraigned before a convention of priests and elders. Great pains were used to find false witnesses; but none sufficient could be had. Such as they suborned, did not agree in their depositions. At last two presented themselves, who deposed they heard him say, that he would destroy the temple, and build another in three days. This testimony was neither true of itself, nor was the thing deposed worthy of punishment; nor did they swear to the very same words. Jesus, meanwhile, continued altogether silent. Caiaphas, therefore, adjured him by God, to tell whether he was the true Messiah or not. Jesus acknowledged he was; and would hereafter, with great power and glory, judge the world. Caiaphas immediately rent his clothes, and cried, they had no need of further witnesses; themselves had heard him blaspheme. The whole court declared him worthy of death.

They delivered Jesus to a band of soldiers, who, during the night, offered him a thousand insults. Peter, having followed into the judgment-hall to see the end, upon very slight temptations, thrice wickedly, and at last with horrid oaths, denied, in his presence, that ever he had known him. At the second crowing of the cock, Jesus graciously looked on him; which being attended with powerful conviction in his conscience, he went out and wept bitterly, Matt. xxvi. 35—75. Mark xiv. 30—72. Luke xxii. 38—71. John xviii. 1—27. Next morning the council early assembled in their ordinary place at the temple, and Jesus was again brought to their bar. They interrogated him, if he was the Messiah and

Son of God? He replied, that it was needless to tell them, as they were determined not to believe what he said; but they should afterwards be obliged to acknowledge his power, when they should see him at the right hand of God, inflicting punishment on his enemies. They again demanded, if he was the Son of God? He replied, he was. The judges cried out, that he deserved death for his blasphemy. They then carried him bound to Pontius Pilate, the Roman governor, that he might ratify their sentence, and give orders for its execution. Judas, the traitor, stung with his guilt, came and asserted his Master's innocence, and threw down the reward of his treachery. Unmoved at this, they proceeded to Pilate's judgment-hall; but would not enter it, for fear of defiling themselves by a Heathen's house during the feast of unleavened bread. Pilate therefore came forth to a balcony, and asked their charge against Jesus. They told him, that he was certainly an evil-doer, who deserved death, which they had not power to inflict. Pilate demanded a particular charge and proof. They affirmed he had perverted the nation, forbidden to pay tribute to Cæsar, and called himself the Messiah.—After Pilate had examined Jesus concerning his royalty, he told the Jews that he could find no fault in him. The priests and elders the more vehemently accused him; alleging, he had begun at Galilee, and stirred up the people to rebellion against the emperor. To these accusations Jesus, to the governor's surprise, never answered a word. Hearing that he had been in Galilee, Pilate sent him to Herod, the tetrarch of that country, who was then at Jerusalem, and glad to have such respect shown to his authority, and to have an opportunity of seeing Jesus. To the interrogations of Herod, and the continued charges of the scribes and elders, Jesus answered nothing. To express his contempt of him, and of the charges laid against him, Herod

after mocking him awhile, sent him back to Pilate, dressed as a mocking. Once and again Pilate remonstrated to the Jews, that in his view Jesus was innocent; and, warned by his wife's dream, he washed his hands in water, protesting that he had no hand in his death. The Jewish multitude cried for his crucifixion, and wished his blood might be on them and their children. Pilate, after permitting the soldiers to array him in purple, and crown him with thorns, as a mock sovereign, caused him to be scourged, in order to move their pity; and used some further means to obtain his rescue. Finding the mob were mad on the release of Barabbas, and the crucifixion of Jesus, and fearing they might raise an uproar in the city, and accuse him as unfaithful to Cæsar, he, contrary to his conscience, released Barabbas, a noted murderer, and condemned Jesus to be crucified.

The Jews and the Roman guard rudely hurried him to Golgotha, the place of execution. All the way they insulted and abused him, and forced him to bear his own cross. When he had almost fainted under its pressure, they compelled one Simon, a Cyrenian, to assist him in bearing it. Some pious women attended Jesus, weeping for his treatment. He bid them weep for themselves and children; for if he, though innocent, suffered in this manner, what terrible vengeance should overtake their guilty nation, so ripe for the judgments of heaven! After offering him vinegar and myrrh, mingled with gall, and stripping off his clothes, the soldiers nailed him to the cross, with a thief on each hand, and then parted his raiment. On the top of his cross, Pilate had caused an inscription to be written, in Hebrew, Greek, and Latin, *This is Jesus of Nazareth, king of the Jews*; nor would he alter the inscription, to make it bear the least charge against him. The Jewish rulers and others

cross; and he begged that his Father would forgive these outrageous murderers. At first, it seems, both the thieves that were crucified with him, upbraided him. At last, one of them rebuked his fellow, asserted the innocence of Jesus, and begged him to save him from ruin. Jesus told him, that very day he should be with him in paradise. Jesus next recommended his sorrowful mother to the care of John, the son of Zebedee. About noon, when he had perhaps hung three hours on the cross, the sun was supernaturally darkened, and continued so till three in the afternoon. Jesus cried out in the Hebrew or Syriac, *My God, my God, why hast thou forsaken me?* Some derided him, and cried, that he was calling for Elias. Jesus, quickly after, cried, *I thirst*. Some held to him a sponge full of vinegar, which, when he had tasted, he cried out, that his suffering work was finished; and, recommending his soul to his Father, he bowed down his head, and gave up the ghost, Matt. xxvii. 1—50. Mark xv. 1—38. Luke xxii. 68. and xxiii. 1—46. John xviii. 28. and xix. 1—30.

While Jesus expired, the vail of the temple, between the sanctuary and most holy place, was rent asunder from the top to the bottom, to mark, that the ceremonial distinction between Jews and Gentiles was now abolished, and our access to the heavenly mansions obtained. The earth shook, the rocks split, and graves were opened; and now, or rather at his resurrection, a number of saints arose, and appeared to many in Jerusalem. The spectators were struck with awe. The centurion, who commanded the guard of soldiers, cried out, that certainly Jesus was the *Son of God*. The soldiers beat their breasts for terror, and in grief for their hand in his death. The pious women, who had attended Jesus from Galilee, were extremely afflicted.—That the body of Jesus, and his fellow-sufferers, might not remain on the cross, during the pas-

over Sabbath, the Jewish rulers begged Pilate's permission to have their death hastened, by the breaking of their legs. The legs of the thieves were broken; but Jesus being dead, not a bone of him was broken; only a soldier thrust his spear into his side, and there issued from his heart blood and water. Joseph of Arimathea, having the disposal of Christ's body allowed him by Pilate, he and Nicodemus, after perfuming and wrapping it in fine linen, laid it in Joseph's new grave, which he had cut out of a rock in his garden. Under pretence of fear that his cowardly disciples might steal away the corpse, and say he had risen, the Jews got the sepulchre sealed, and a guard of soldiers to watch it, till the third day (in which he had said he would rise) should be over, Matt. xxvii. 51—56. Mark xv. 38—47. Luke xxiii. 47—54. John xix. 31—40.

Their precautions to detain him in his grave, contributed to render his resurrection more illustrious and manifest. Early on the third day, and first day of the week, a terrible earthquake happened; an angel appearing in a glorious form, affrighted the soldiers, and rolled away the stone from the door of the grave. Jesus came forth, leaving his grave-clothes behind him; a token that he should visit the grave no more. Mary Magdalene, and other holy women, who on the Friday had prepared spices for the farther perfuming of his body, came early to his sepulchre. They were astonished to find it open, and the body gone; especially as they saw two angels in the glorious appearance of men, the one at the head, the other at the foot; one of them kindly addressed the women, and told them their Saviour was risen, as he had foretold. They ran to inform his disciples. However ill-grounded they judged the report, Peter and John ran to the grave to make trial. They saw the grave-clothes, were persuaded he was risen, and hastened to inform their

brothers. Mary Magdalene ran back a second time, and wept at the grave. One of the angels comforted her, and asked the cause of her tears. She had scarcely turned about to go home, when Jesus himself appeared to her. As soon as she knew it was him, she was going to embrace him; but he desired her to forbear it for the present, and go, run, and tell his disciples, particularly Peter, who had so lately denied him, that he was risen from the dead, and would shortly ascend into heaven. By the way she met with the other women; and Jesus gave them a visit. Meanwhile the guard of soldiers had informed the Jewish rulers of what they had witnessed; but were bribed to say, that his disciples had come and stolen him away while they slept. What a farce was this! how deeply marked with the most glaring falsehood! That very night Jesus appeared to two of his disciples, as they went to Emmaus: largely conversed with them on his sufferings and glory; and made himself known in the breaking of bread. By this time also he had graciously appeared to Peter, who had so shamefully denied him. At night he visited ten of his disciples, while they were met in a chamber; and, for their conviction, desired them to handle him; that it was he himself and no spirit; and, eating a part of their meal with them, he breathed on them, as a presage of their receiving the Holy Ghost. Thomas being absent, averred he would not believe his Master's resurrection, except he felt the wounds that had been made in his body. That day week Jesus appeared to the eleven, and offered Thomas the proof which he had mentioned. Soon after, when Peter, James and John, Thomas and Nathaniel, were fishing on the sea of Tiberias, Jesus appeared to them: and, by his direction, they caught a multitude of fishes, as a presage of the multitudes which should speedily be converted to Christ. Here he shared an entertainment with them; interrogated Peter

concerning his love to him ; and predicted his future afflictions. Soon after, on a mountain of Galilee, he appeared to James, to the eleven, and in fine to above 500 of his followers. Forty days after his resurrection, he appeared to his apostles at Jerusalem, ordered them to wait there, till they should be endued with the miraculous powers of the Holy Ghost, and then go preach the gospel to every person and nation, baptizing men in the name of the Father, the Son, and the Holy Ghost. He assured them of his extensive power, and of his gracious presence with them and their successors, to protect their persons and succeed their labours. Thus talking to them, he led them out to the mount of Olives, near Bethany ; perhaps to the very spot in which he had his bitter agony ; and while he blessed them, he, amidst multitudes of angels, was conveyed up into heaven, and sat down on the right hand of God ; where, amid inconceivable happiness and honour, he employs himself ruling his church, interceding and preparing heavenly mansions for his people, who, by his word and Spirit, and providence on earth, are prepared for them. About 37 or 40 years after his death, his terrible vengeance ruined the Jewish church and nation. At the last day, he will in a glorious manner, judge the world of devils and men ; put an end to every earthly form of government ; and present all his saints before his Father. Through eternity, he will continue, in our nature, the everlasting means of fellowship between God and saved men, Matt. xxviii. Mark xiv. Luke xxiv. John xx. and xxi. Acts i. 12. and iii. 20, 21. Matthew xxv. 31—46. 1 Corinthians xv. 24—28. Isaiah lx. 19. Revelation xxi. 23. Psalm cx. 4. Isaiah ix. 7. As the order in which some of the events mentioned in our Saviour's life is not altogether certain, a view of them, somewhat different from the preceding, and perhaps more accurately arranged, shall

be given in the Chronological Index at the end.

Whatever astonishing mysteries are implied in the incarnation, obedience, and death of the Son of God, it is still more inconceivable, how any deceiver, unlearned or learned, could, with such an air of candour, forge a character so grand and amiable. When the birth, life, death, resurrection, and glory of Jesus of Nazareth, and the various circumstances thereof, are compared with the ancient types and predictions, the agreement is so plain and full, that it is surprising how any can doubt of his Messiahship. His doctrines, miracles, and resurrection, attested by friends and foes ; the success of his gospel ; nay, the unbelief of the Jews ; the terrible ruin of their church and nation ; their miraculous preservation in a distinct body, amidst their dispersion and distress ; all the false Christs or Messiahs that have appeared among them ; at once fulfil his predictions, and demonstrate his Messiahship. Nothing therefore but ignorance of the ancient prophecies and ceremonies, pride, and a mad desire of a temporal deliverer and sovereign for Messiah, could or can influence the Jews to reject him. The stupid methods, whereby they confirm themselves in their unbelief, how low and pitiful ! For a while, they, being ignorant of chronology, shortened the time between their return from Babylon and Jesus's birth, and pretended the season of the Messiah's appearance, prescribed by the prophets, was not come. Next they became perplexed and divided in sentiment. Some pretended his coming was delayed, because of their sins ; but how sin could be a reason for delaying a *deliverer from sin*, they knew not. Others pretended he was born about the time their sceptre departed, and their city and temple was ruined by Titus ; but lay concealed among the lepers at Rome, or in the earthly paradise, till Elias should come and manifest him to men. For many ages past, they have



been wont to curse the man who pretends to calculate the time of the Messiah's appearance. Instead of justly applying the diversified prophecies to the two-fold state of the Messiah, they have stupidly divided him into two; one, a descendant of Ephraim, who, amidst terrible distress, shall, with the troops of Ephraim, Manasseh, Benjamin, and Gad, attempt to deliver the Jews, and shall perish in his work. The other, of the family of David, who shall raise the former from the dead; raise the deceased Jews; rebuild their temple at Jerusalem; and conquer and rule the whole earth.

When we consider the relation of Christ's Person as God-man to his work, in executing his offices, and to his states of humiliation and glory; when we consider how God is in, and with, him; how all his perfections are displayed, and his truths exemplified in him: when we consider his various relations to the purposes, covenant, words, and ordinances of God, and to the church; and to the privileges, duties, and worship of the saints, whether in time or eternity; we have a delightful view of him, as **ALL** and **IN ALL**, Col. iii. 11.

*False Christs* are such as pretend to be the Messiah. What numbers of these have appeared among the Jews, to punish them for their rejection of Jesus, will be seen under the article *Jews*, Matt. xxiv. 24. To have *Christ formed in us*, is to have spiritual union with him, and his Spirit dwelling in our hearts by faith, Gal. iv. 19. Eph. iii. 17. Jesus, and his people, considered as united in one mystical body, whereof he is head, and they members, are called *Christ*, 1 Cor. xii. 12.

The saints are called **CHRISTIANS**, because they belong to, obey, and imitate Jesus Christ; and are anointed with the same Spirit of God. They first received this designation at Antioch, in the apostolic age, and still retain it, Acts xii. 26. But alas! how many are called by the

Christian name, who know nothing of the spirit and practice required by the precepts of Christ. Who are proud and passionate, earthly-minded, and sensual in their affection; who have neither the worship of God in their families, nor the fear of God in their hearts!

**CHRONICLES**, an history that records what happened in former times. Two books of the Old Testament are so called. They contain the history of about 3500 years, from the creation, till after the return of the Jews from Babylon; and relate a variety of facts, not mentioned in the histories before written! and add other circumstances; and hence sometimes seem to contradict the former, though they do not *really* so. It is probable, Ezra wrote the most part of them. But another book of Chronicles is often mentioned in the history of the kings, and which was but a human work, wherein the history of the Hebrew nation was more largely delineated, 2 Kings xxiv. 5.

**CHRYSOLEITE**. That which the ancients so called was probably the **TOPAZ**. The jewel, now called chrysolite, is of a golden colour, but of no great value. The Asian chrysolite is very beautiful in its pure state, and is seldom found bigger than the head of a large pin. The American is larger, and the European of Silesia and Bohemia still larger, but of least value. The chrysolite of the ancients, was the seventh foundation of the new Jerusalem, and perhaps the tenth jewel in the high priest's breastplate, Rev. xxi. 20.

**CHRYSOPRASUS**, a precious jewel, of a beautiful green colour, mingled with yellow. It was the tenth foundation of the new Jerusalem, Rev. xxi. 20.

**CHUB**, probably the country of the Cubians, on the north-west of Egypt: but the Arabian version, and others, will have them to be the Nubians, who settled on the south-west of Egypt, Ezek. xxx. 5.

**CHURCH**. The word so ren-

dered, was anciently used, to signify any public meeting of persons, to consult the common welfare of a city or state; and sometimes it was given to an unlawful assembly. Acts xix. 32, 39, 41. It has been contended, that the place of sacred meeting is so called, in 1 Cor. xi. 18, 22. and xiv. 34. but in both texts, the word may very well be understood of the *congregation assembled*. With respect to sacred assemblies, the word is used to signify a society of men, called of God by the gospel, out of the world that lieth in wickedness, into the faith, fellowship, obedience, and worship of the Lord. With respect to which sense, it is taken more or less largely. It signifies, (1.) The whole body of saints, as united under Christ their Head, Col. i. 18. (2.) The followers and worshippers of Christ, in a particular province or city, as Ephesus, Smyrna, Jerusalem, Rome, &c. Rev. ii. and iii. (3.) A particular body of men that are wont to meet together in one place, to profess, worship, and serve the Lord Christ. Thus we read of churches in particular houses, Rom. xvi. 5. Col. iv. 15. (4.) An assembly of sacred rulers met in Christ's name and authority to execute his laws, and govern his people, in a congregation, city, or province, &c. Matt. xviii. 19.

From the beginning to the end of the world, the church is continued; and is a spiritual, holy, regular, and more or less visible, society. As relation to Christ, and to one another in him, is the constituent form of a church, the Old and New Testament church, agree in essentials; though in their external rites of worship, and many other circumstances, they exceedingly differ. In every age, Jesus Christ is the church's foundation and head; his oracles her binding rules of direction; his glory, and the eternal salvation of men through him, are the ends of her establishment. Men who are sanctified by his indwelling Spirit, and who, as they have opportunity, believe and

profess his revealed truths, and submit to his ordinances, are, in every age, her alone true members, Eph. i. 22. and iv. 4, 5, 6. Col. ii. 17. Eph. ii. 20. Isa. viii. 20. John v. 39. Eph. iii. 21. and v. 25—27. Heb. iii. 1, 6,

For 2500 years, the church seems to have had no ordinary governors or officers; but the patriarchal heads of families were teachers and priests, Gen. xviii. 19. Job i. 5. During much of that period, she had no multitude of ordinances or members. For the next 1530 years, she was chiefly confined to the Jewish nation; her ceremonial ordinances were exceedingly numerous, and the oracles bestowed on her very extensive. Her teachers and governors were prophets, priests, and Levites. During a great part of both these periods, the visions of God, chiefly to church-guides, were gracious and frequent.

For some ages, the providence of God prepared matters for the erection of the New-Testament church, chiefly among the Gentiles. The Jews were dispersed into a multitude of places besides their own country. For their use, the Old Testament was translated into Greek, a language which then mightily prevailed in the world. At the birth of Christ, wise men were miraculously led to adore him; and no doubt carried home the news of his incarnation. During his life, the Samaritans, the centurion, the Syro-Phœnician woman, and other Gentiles, believed on him. A number of Greeks were anxious to see him. And it is observable, that he chiefly preached in Galilee, and places where multitudes of Heathens were mingled with the Jews. After his resurrection, the church was erected in her gospel-form. The ceremonial rites were abolished, and ordinances more simple and easy, as preaching, baptism, the Lord's supper, &c. established in their room. To plant churches, the extraordinary officers appointed, were apostles, evangelists,

and prophets. To manage those planted, the ordinary ones were pastors, or teachers, ruling-elders and deacons. By the influences of the Holy Ghost, multitudes in Judea, and in all the countries around, were quickly converted to Christ. Churches were planted in Arabia, Egypt, Ethiopia, and Barbary, to the south and west; in Chaldea, Mesopotamia, Armenia, Assyria, and Persia, to the east; in Phenicia, Syria, Lesser Asia, Thrace, Macedonia, Greece, Illyricum, Italy, and Spain, to the north.

During the apostolic age, the form of the Christian church was truly glorious. The apostles and others, with amazing diligence, boldness, and prudence, published the truths of the gospel; and were examples of the believers, in faith, in holiness, and charity. The converts to Christianity believed the gospel, and cordially surrendered themselves, and all that they had, to the honour and service, influence, government, and disposal, of the Lord Jesus, as their Head, Saviour, and King; denying ungodliness, and worldly lusts; and living soberly, righteously, and godly: were lovers of one another, and ready to lay down their lives for the brethren. Truth, peace, holiness, and order, were every where most happily united: soundness in the faith, simplicity of gospel-worship, impartial exercise of discipline, and purity of conversation, remarkably prevailed: honesty, regularity, meekness, prudence, impartial equity, zeal for the honour of Christ, and the edification of men's souls, did run through the whole management of government and discipline. Christians having carefully formed their principles, not on the dictates of men, but on the unerring oracles of God, received the truth in the love and power of it; contended earnestly for the faith once delivered to the saints: they kept the unity of the Spirit in the bond of peace; they bore one another's burdens; they carefully avoided the laying of stumbling-blocks before others; they continued stead-

fast in the apostles' doctrine, and in fellowship, and in breaking of bread, and in prayers; they carefully attended to relative duties; and in what stations they were placed, therein they abode with God, Acts ii. 41—47. and iv. 31—34. Psalm lxxii. and xlv. and xcvi. Isa. xi. and xxxv. and xlix. and liv. lv. and lx. &c. Rev. vi. 2.

About A. D. 66, when the *second seal* was opened, persecution of the Christians, by imperial authority, began. Nero, a very monster of men, having maliciously burnt a part of the city of Rome, charged it on the Christians, and enacted laws to destroy them. They were terribly persecuted for about a year; multitudes of them were burnt in his gardens, for nightly illuminations. In this persecution, it is probably, Paul and other apostles were murdered. The terrible overthrow of the Jewish church and state, a few years after, tended to confirm the Christian religion; and to wean its professors from their attachment to the ancient ceremonies. About A. D. 92, Domitian, another monster of cruelty, raised a new persecution. John the apostle, it is said, was cast into a chaldron of boiling oil, and escaped unhurt; and was afterwards banished to Patmos. The murder of Domitian by his wife and friends, put an end to his persecution, about three years after it began. About A. D. 105, the emperor Trajan raised a third persecution. After two years, it was almost stopped, by means of Pliny the younger, who was weary of murdering the Christians in Pontus and Bithynia. About A. D. 120, a fourth persecution was raised by Adrian. It lasted nine years. And besides, vast numbers of Christians were murdered by the Jewish rebels, in this and the former reign, Rev. vi. 3, 4.

Under the *third seal*, extending from A. D. 138 to 235, the Christian clergy were less bold and active in spreading the gospel than formerly; nevertheless many of them were ex-

cellent men. Justin Martyr, Melito, Athenagoras, Theophilus, Clemens Alexandrinus, Tertullian, and others, wrote well in opposition to Peregrinus, Crescens, Celsus, and Lucian, who attempted to confute the Christian faith; though most of them were deeply tainted with smaller errors in doctrine, or with superstitions in practice. The heresies of the Gnostics and Ebionites, which had formerly sprung up; and of Basilides, Valentinus, Hermogenes, Cerdon, Marcion, Appelles, Montanus, Praxeus, &c. mightily prevailed. The emperors Antonius Pius, Marcus Aurelius, and Septimus Severus, though famed for equity and goodness, persecuted the Christians with no small fury. These things produced a soul-ruining famine of the pure preaching of the gospel, while multitudes of the Roman subjects perished for want of common food, Rev. vi. 5, 6.

Under the *fourth seal*, extending from A. D. 235 to almost 300, matters still grew worse; the bold zeal, patience, and prudence, of ministers, and even the purity of gospel truth gradually decreased. The Christians felt their share of the terrible ravages, famines and pestilence, which wasted the empire. The rise of the Sabellian, Samosatene, Manichean, and other heresies; the wild fancies of Origen, and the schism between the partisans for and against him; the schism of the Donatists, raised by Novatus and Novatian, under pretence that some compliers with idolatry, in time of persecution, were too easily readmitted to the church; the schism between the Roman, and the African, and Asian churches, about the rebaptizing of such as had their baptism from heretics; the persecutions raised by the emperors Maximin, Decius, and Valerian, exceedingly distressed the church, Rev. vi. 7, 8. From A. D. 260 to 302, the Christians, suffering no general persecution, had liberty to hold a variety of lesser councils against heretics and schismatics. Meanwhile,

streams of Roman blood were shed by the Goths, Alemans, Samatæ, Quadi, and Persians, and in their own mutual broils; but the murder of the Christians demanded a further revenge on those Heathens. It was, however, delayed of God, till another persecution, and by far the most terrible, had happened. The emperor Dioclesian began it about 302, and it lasted ten years, and extended to the whole Christian church under the power of the empire. The Christians, chiefly the ministers, were scourged to death, had their flesh torn off with pincers, and mangled with broken pots. They were cast to wild beasts, were beheaded, crucified, burnt, drowned, torn to pieces between trees, roasted by gentle fires, and some by holes made in their body had melted lead poured into their bowels. In Egypt alone, it is said, 140,000 were cut off by violent deaths, and 700,000 by banishment and hard labour. In every part of the empire, churches were razed to the ground, and the copies of the Scriptures were burnt. It appears, from some medals struck on the occasion, that the persecutors thought they had effectually and finally ruined the religion of Jesus.

Herod, Nero, Domitian and almost every noted persecutor, had already been marked with the signal vengeance of God. Dioclesian, and Maximin Herculius, his partner, had scarcely begun the above persecution, when Galerius, a subordinate Cæsar, obliged them to resign their power and retire to a private condition. It is said, Dioclesian afterwards ended an anxious life, by a draught of poison. Herculius often attempted to resume his power, and at last, for the intended murder of Constantine, his son-in-law, had his neck broken. Maxentius, his son, had his army of 200,000 routed by Constantine; and himself, being obliged to fly the Milvian bridge, was, with a large part of his army, drowned in the Tiber, just where he had laid snares for Constantine's

life. Galerius died of a terrible and loathsome distemper, begging the prayers of Christians for his relief. Constantius Chlorus, his colleague, was not a persecutor; and his son Constantine succeeded him. Though he had not yet thought of embracing the Christian faith, yet, detesting the cruelties of his partners in the empire, he warred on, and vanquished Maxentius. In A. D. 312, he issued an edict of toleration to the Christians: Maximin, his colleague, quickly revoked it in the east; and, instigated by the heathen priests, made war on Licinus, the brother-in-law of Constantine. Enraged that his army was routed, he murdered a multitude of the priests, who had promised him the victory. He was just going to venture a second battle, when he was smitten with blindness and terrible pain: he poisoned himself; and, amidst rage and despair, acknowledged his trouble the just punishment of his persecution of the innocent Christians. For a time Licinus, now Cæsar, or deputy-emperor in the east, pretended to favour the Christians; but afterwards commenced a persecutor. Constantine, his brother-in-law, and now a Christian, marched against him, and defeated him in three great battles; in the last of which 100,000 were slain. Licinus was taken, and afterwards put to death, Rev. vi. 9—17. Psa. xxi. 8—12. and ex. 5, 6.

Under the opening of the *seventh seal*, chiefly from A. D. 323 to 338, when Constantine died, the Christians enjoyed a great calm of prosperity: Constantine enacted a variety of laws in their favour; he scarcely admitted any but Christians to offices of state. He called the council of Nice, which condemned the Arian heresy. He vigorously promoted the strict sanctification of the Lord's day. He erected churches and schools, and established revenues for the Christian clergy. After he had tried softer methods for extirpating the Heathen idolatry, he for the six or eight last years of his

life, used others more rough. He destroyed the idols, pulled down their temples, and sometimes banished the obstinate priests, or put them to death. By these means, Heathenism was mostly dislodged from the cities, but continued in the *pagi*, or *villages*; and so came to be called *Paganism*. His excessive favour to the Christian clergy, and to new converts, occasioned pride and ambition; and many assumed the Christian name who had no cordial regard to religion. It is certain, however, that multitudes, both of Jews and Gentiles, were sincere converts; and the gospel was propagated among the Persians, Indians, and the nations on the east of the Euxine Sea, Rev. vii. and viii. 1, and xii. 1—11.

To punish the Christians' abuse of their prosperity, a long series of terrible judgments, signified by the apocalyptic *trumpets*, came upon them. Before Constantine's death, the Arian heresy, which represents our Redeemer as no more than a secondary God, was introduced; and, amid the terrible contentions, that emperor was decoyed to favour the leading Arians not a little. Constantius his son, who, after the death of his two brothers, became sole emperor, was a cordial Arian, and persecuted the orthodox. Julian the apostate, his cousin and successor, did all that lay in his power to abolish Christianity, and re-establish the Heathen idolatry. At first he studied to have the Heathens decked with an appearance of learning, benevolence, and other excellencies. He ordered the youth to be educated by Heathen teachers. He encouraged the Heathens in office under him to oppress and murder the Christians. After his return from the Persian war, he intended a furious persecution; but he was killed in it, when he had scarcely reigned two years. About A. D. 366, Valens, the emperor of the east, an Arian, raised a furious persecution of the orthodox, and continued it till his death in 375.



Valentinian, his son, was more favourable to them; but the terrible contentions occasioned by the Arians and half Arians, and by the Macedonians, who denied the divinity of the Holy Ghost; and the continued schism of the Donatists, who reckoned their fellow-Christians almost Heathens in comparison of themselves, raging in Africa; together with the heresies of the Photinians, who thought Christ a mere man, and the Holy Ghost no divine person; and of the Apollinarists, who believed Christ's flesh consubstantial to the Deity, and not formed of the substance of the Virgin, and that his divine nature supplied the place of a soul; and of the Audians, or Anthropomorphites, who imagined God to have a material body like their own; exceedingly troubled the church. From A. D. 379 to 395, the church had some outward calm. Theodosius the emperor favoured the orthodox; made a great many laws for the abolishment of Heathen idolatry, which had been regaining its ground ever since the death of Constantine. This prosperity was quite abused: now, as well as formerly, councils were held, one would think rather to gain victories than really to establish the truth. Violently the Romish bishops struggled to have all appeals made to them; and every where the clergy contended for their own, or their friends' promotion, to the stations of bishops, metropolitans, &c. In this fourth century, the superstition, formerly begun, exceedingly increased. Besides lordly bishops, we find arch and sub-deacons, exorcists, and canonic singers: they lighted candles by day in their churches; they burnt incense in the time of prayers and sacraments; they abstained from particular meats during their stated fasts; they admired celibacy; they prayed to departed saints; marked a great veneration for relics, the cross, &c. they set up images in churches, and sometimes adored them; the clergy officiated in robes

held sacred; they prayed for the dead, and sometimes for the damned, that their torments might be mitigated. They baptized the dead; and allowed baptism by laics. People went in pilgrimage to our Saviour's sepulchre: and men and women began to live by themselves in a monkish manner, under pretence of being wholly the Lord's.

About the beginning of the fifth century, Arcadius and Honorius, the sons of Theodosius, renewed the Arian persecution of the orthodox.—But the terrible ravages of the Goths, Huns, Vandals, and Heruli, repeated, till in 476, the empire was abolished, soon gave the emperors other work than to persecute the saints. However, the Heathen Goths turning Arians, carried on the persecution of the orthodox, almost wherever they had power. While the Donatists and Circumcellions tore to pieces the African church, the Arian Vandals seized on the country, and terribly persecuted the orthodox. The Heathens in Persia raised a no less cruel persecution of the Christians there; and the Saxon ravagers almost ruined the churches in Britain. Meanwhile, the Pelagian, Nestorian, and Eutychian heresies, troubled the church. The different parties scarcely stuck at any thing, which they imagined could render them superior in councils, or otherwise. The two last of these heresies still remain in the eastern churches. Few, I believe, of those called Nestorians, or Eutychians, distinctly knew what they would have been at; but it is much to the honour of the former, that they were so diligent in spreading the Christian religion in a great part of Eastern Asia, though not a little obscured by their whims and superstitions. In this century, we find patriarchs, primates, archbishops, vicars; and it was an established rule with the clergy, to model the church after the form of the empire, as much as they could; the celibacy of the clergy, the doctrine of purgatory, and of the

middle state of souls, till the last day, and of the absolute necessity of baptism, took place.

About the commencement of the sixth century the external state of the church seemed more agreeable. Theodoric, the Gothic king of Italy, except a little before his death, acted with great moderation. Hil-deric, the Vandal king of Africa, favoured the orthodox. Justin, the emperor of the east, was at great pains to reform and reunite the Christian church, and procured an union between the eastern and Romish, after a long schism. Justinian, his successor, recovered Africa from the Vandals, and a great part of Italy from the Goths; and enacted a vast number of civil laws in favour of the church. The Arian Goths and Vandals, however, distressed the orthodox not a little. After the overthrow of the Vandal kingdom in Africa, the Donatists recovered their power. Moreover, the Tritheists, Severetes, Agnætæ, and Aphthartodocæ, with their heresies and deliriums, troubled the church. In this century, we find arch-presbyters, village-bishops, and patriarchal thrones; with temples, feasts, and litanies, to angels, to the virgin Mary, to the apostles, and martyrs: and every thing pretended to have been connected with saints was held in veneration. Multitudes of feigned miracles were said to be wrought: new rites of consecration, and a new office of the mass, shaving of monks, and, perhaps, the reservation of the eucharist, or consecrated elements of the Lord's supper on the altar, &c. were introduced, Rev. viii. 2—12. and xii. 12, 13, 15, 16.

Ignorance, error, profaneness, and superstition, had now almost quite obscured the light of Christ and his word; neither the ordinances, nor officers of the church, shone as of old. The discipline was corrupt and remiss, especially in favour of the great. The government was almost one perpetual struggle between the bishops, chiefly those of Constanti-

nople and Rome, which should be greatest. The worship was sufficiently ceremonious; but Gregory the Great, bishop of Rome, about A. D. 600, by his canons of the mass, his canticles, antiphones, and other superstitious institutes, relative to stations, litanies, processions, lent, oblations for the dead, pontifical robes, consecration of temples and altars, monasteries, and relics, almost un-numbered, made it much more so. In this state of things, it was easy for Mahomet, the ARAB, to introduce his stupid and sensual delusion in the east; nor more difficult for the proper ANTICHRIST to erect his throne in the west, Rev. ix. 1—11. and xiii. Dan. v. 7. 2 Thess. ii. 1 Tim. iv. 3, 4. 2 Tim. iii. 1—9.

Thus, about A. D. 606, the Christian church entered into her wilderness state, and began to have her outer court of civil authority, visible appearance, and nominal professors, trodden down of the Gentiles, for *forty and two months*, or 1260 years. The state of matters under ANTI-CHRIST in the west, has been already exhibited. Nor was the state of the eastern church much better. The Nestorian or Eutychian whims or heresies mightily prevailed in the south part thereof. Nor could a sagacious observer say, what the most of her members, from the north coast of Russia to the southern borders of Abyssinia, had for their religion, except a regard to saints, pictures, relics, and the like. By their own contentions, and by the Turkish oppression, a great part of them were outwardly miserable.—But though the din of arms, and the ravage of war, hath hindered our having any just history of the eastern churches for almost 1200 years past; yet we have reason to hope, there has been a succession of witnesses for God. A Christian church has been preserved in Ethiopia, notwithstanding of vigorous attempts to introduce Mahometism and Popery. What friends to truth some emperors and patriarchs of Constantinople have been,

is not a secret. In the last century but one, Cyril, the patriarch, zealously contended for almost all that Protestants do, and on that account was terribly persecuted by means of the Jesuits and others.

It is easy to trace a succession of witnesses for Jesus Christ, against his rival of Rome. In the seventh century, the Greek church vigorously opposed the papal supremacy. Multitudes in Italy, France, Spain, and Britain, refused the yoke of the Roman pontiff; and a deal of the new superstition, asceticism of the clergy, monastic rules, &c. In the eighth, the Greek emperors, Leo Isauricus, and Constantine Copronymus, vigorously opposed the worship of images. In A. D. 754, the latter convened a council of 338 bishops, who condemned it, and declared there was no lawful image of Jesus Christ, but the bread and wine in the sacrament, which represent his body and blood. In 794, Charles the Great, emperor of Germany and France, held a council at Frankfort, of 300 bishops, which condemned the worship of images. In his name were published books, which affirmed, that the scriptures are a sufficient rule of faith and practice, and are to be read by all Christians; that God alone ought to be worshipped; that prayer is to be made in a known language; that the bread and wine, in the Lord's supper, are signs of Christ's body and blood; that justification is through the righteousness of Christ, not by our own works; that pretended visions and miracles ought to be guarded against, and detested, &c. Meanwhile the British churches execrated the worship of images, and the second council of Nice, which approved it. They opposed the celibacy of the clergy, the rules of monkish orders, superstitious feasts, &c. A number of German and Italian bishops appear to have been of the same sentiments.

In the ninth century, the Greek emperors, Nicephorus Logotheta, Leo-Armenius, Michael Balbus, and The-

ophilus his son, with a number of the eastern bishops, vigorously opposed the worship of images, and the supremacy of the pope; and had it not been for the mad zeal of the empresses Irene and Theodora, the worship of images, saints, and angels, stood fair to have been banished from the east. Lewis the Pious, emperor of Germany, vigorously opposed the worship of images, and the papal supremacy. He enjoined the reading of the canonical books of scripture, as the only rule of faith; and prohibited private masses, pilgrimages, and other like superstition. His successors, Lotharius, Lewis the 2d. and Charles the Bald, enacted a variety of laws, to correct the profligate courses of the Romish clergy. A vast number of provincial councils did the same. Agobard, bishop of Lyons, wrote a book, to prove, that God alone ought to be worshipped; and that there is no mediator besides our Lord Jesus Christ. Angilbert, archbishop of Milan, utterly rejected the Pope's supremacy: nor till about 200 years after, did the church of that place submit to Rome. Claude, bishop of Turin, in his numerous writings, maintained, that all the apostles were equal to Peter; that Jesus Christ is the only head of the church; that all pretences to human merit and supererogation, are groundless and wicked; that, as the church is fallible, no traditions ought to be regarded in religion; that no prayers ought to be made for the dead; no images of saints or angels to be worshipped: that all superstitious pilgrimages, penances, &c. ought to be laid aside; that the elements in the Lord's supper are but means of representing his body and blood to believers. These doctrines he propagated with great zeal and success, in the vallies of Piedmont, and the adjacent country. Meanwhile, Bertram, Rabanus, and John Scot, zealously opposed the then rising doctrine of transubstantiation. Gotteschalk, notwithstanding twenty years' furious persecution from

Hincmar, bishop of Rheims, vigorously opposed the Pelagian doctrines. Rhemigius, bishop of Lyons, and his church, together with the Valentine and Lingonensian synod, did the same.

Amidst the shocking ignorance and wickedness of the tenth century, numbers in Germany, France, and Britain, still opposed the worship of images, and the celibacy of the unchaste clergy. In A. D. 909, the council of Soissons, in France, published a confession, mostly the same in substance with those of the Protestant churches. The council of Rheims declared Popes censurable if they did amiss. Many churches refused to part with the use of the scriptures in their own language. Athelstan, king of England, caused them to be translated into the language of his Anglo-saxon subjects. Heriger, abbot of Lobes, with Alfric and Wolfin, of England, opposed transubstantiation. Florius, Prudentius, Tricasin, Lupus, Servetus, and other noted clergymen, opposed the opinion of men's natural abilities or will to do good.

In the 11th century, the Papal supremacy was advanced, and the council of cardinals instituted. Emperors of Germany, and kings of England, opposed the Pope's dominion over them in temporals. Vast numbers about Orleans in France, and in Flanders, testified against transubstantiation, and against prayer to angels or saints, and against purgatory, penance, relics, traditions, &c. Berengarius, archdeacon of Angiers in France, though often forced to recant, always relapsed, and died in his opposition to transubstantiation: and some good historians aver, that almost all the French, Italians, and English, were infected with his opinions. Still the furious imposition of an unmarried life, on the clergy, met with great opposition in Germany, Italy, France, and Britain.

In the 12th century, the Pope's supremacy over church and state was opposed by several kings of Eng-

land, France, and Sicily; and by the fourth and fifth emperors of Germany, and a number of other princes. It, and other abominations of the Romish church, were boldly opposed by Fluentius, bishop of Florence, Joachim of Calabria, Peter Bruis, and Henry, both of France, Arnold of Bresdia, and even Bernard himself. But the Waldenses in Piedmont, Savoy, and south of France, were the most noted witnesses for the truth. All along from the rise of Antichrist, the purity of the Christian faith and worship had been remarkably retained in these quarters. Claude of Turin, above mentioned, had been very instrumental in reviving religion there, and after him Berengarius. At this time, that people appeared against Popery in the most open manner. They maintained that the scripture is the only rule of men's faith and practice, and ought to be read by all; that baptism, and the Lord's supper, are the only sacraments of the Christian church; that the bread and wine in the last, ought to be received by all communicants as representations of Christ's body and blood; that masses, especially for the dead, are impious and mad; purgatory, an invention of men; worshipping of angels, and saints departed, idolatry; that the superstitious dedication of churches, commemoration of the dead, benediction of mitres, crosses, palms, &c. pilgrimages, forced fasting, superfluous festivals, perpetual chanting of hymns, were contrivances of Satan; that laws or vows of celibacy were human inventions, and occasions of sodomy; that monkery is to be detested, and the various orders of monks and clergy were marks of the Antichristian beast; and, in fine, that the Romish church is the apocalyptic *whore of Babylon*; that the Pope has no primacy in the church nor power in the state; but he and his agents, are devouring wolves not to be obeyed. With great zeal, they dispersed their preachers, and propagated these sen-

ments in the various places around. In the 13th century it is needless to mention the resistance of the Pope's civil supremacy, by the emperors of Germany, and kings of England and France, as these contended for their own power, rather than the honour of Christ. But the Waldenses still increased. The inquisition, and a variety of warlike croisades, were employed to destroy them; and it is reckoned, that, in France alone about a million of them were slain. Numbers fled into Provence, and the adjacent Alps; others to Calabria in Italy; others to Bohemia, Poland, and Livonia; and others to Britain; and thus spread the light of the gospel. Meanwhile, Almeric, and William of St. Amour, in France, Robert Grosthead, bishop of Lincoln in England, and others, who went not the length of the Waldenses, loudly decried the abominations of Rome.

In the 14th century, Dante, Petrarch, Cassiodor, Casenaz, Occam, and Marsilius, terribly exposed the errors and abominable practices of the pope and his clergy; but continued in communion with them.—The Waldenses continued their testimony; and in spite of all the rage of the Romanists, were exceedingly multiplied. In Bohemia and Austria, and places adjacent, they were reckoned 80,000. In the west of Germany and Britain, they were called *Lollards*, or sweet singers, perhaps from one of their chief preachers burnt at Cologne, *A. D.* 1322. About 1380, John Wickliff, an English rector, was famous for his opposition to the tyranny, superstition, error, idolatry, and wickedness, of the church of Rome. The university of Oxford, many of the nobles and clergy, and a multitude of the populace, supported him, and embraced his opinions. In 1387, he died; but his doctrines subsisted and spread. His books were read in the colleges of Oxford for thirty years after. In 1395, his followers presented a remonstrance to the

parliament, which maintained, that the conformity of the English church to the Romish, in the management of her temporalities, banished faith, hope, and charity; that the priesthood derived from Rome, and pretending power over angels, is not that appointed by Christ; that imposition of celibacy on the clergy, and vows of single life, even by women, occasioned horrible disorders; that transubstantiation renders the Christian church idolatrous; that benedictions of mitres, crosses, &c. have more of necromancy than of religion; that prayer for the dead is a wrong ground for religious donations; that pilgrimages, prayers, and offerings, to images and crosses, are near akin to idolatry; that auricular confession and indulgences render priests proud, admit them to secrets, and give occasion for their scandalous intrigues with women.

In the 15th century, the books of Wickliff were condemned and burnt. His bones were digged up and burnt, about 40 years after his death.—William Sawtre, Thomas Badby, and sir John Oldcastle, three of his followers, were burnt: but numbers among the people, and even in the parliament, still adhered to his doctrines. In Bohemia, John Huss, and Jerome of Prague, instructed by his books, with great zeal and success propagated the same faith. About *A. D.* 1416, they were most villainously burnt by order of the council of Constance. The Bohemians clung to their doctrines, viz. That the pope of Rome is no greater than other bishops; that good behaviour alone makes a difference between priests; that there is no purgatory, or middle state, for souls departed; that prayer for the dead was invented by covetous priests; that images of God and of saints ought to be destroyed; that auricular confession, canonical singing, ecclesiastical fasts, festivals, and prayers to saints, sacerdotal garments, ornaments of altars, palms, corporales, chalices, palms, &c. are altogether useless, and the benedic-



tion of holy water and palm-branches ridiculous; that no capital sin ought to be tolerated, nor any scandalous persons to enjoy offices in either church or state; that the religion of the begging monks was invented by the devil; that confirmation and extreme unction are no true sacraments, nor ought baptism to be administered with a mixture of oil, &c. The Popish party raised armies to destroy them; but, under Zisca, their valiant commander, they often routed their foes; till the less zealous being detached from them, by the craft of their persecutors, and by some concessions in the receiving of the Lord's Supper, the rest were overpowered, and obliged to retire to mountains and dens, where they continued till the reformation, and had their form of doctrine, worship, and government, not much unlike to that of the Scotch Presbyterians. The unsuccessful and ruinous war of the Papists with the Mahometans, for the recovery of Canaan, had been the occasion of introducing some knowledge, as well as much superstition, from Asia. But, when Constantinople was taken by the Turks, *A. D.* 1453, a number of learned Greeks fled to the west, and were the happy instruments of reviving knowledge, where it was almost extinct. John Trithemius, John Gessler, John Baptista, John Picus Mirandulæ, and others in the Romish church, testified against her abominations. Savonarola, a Dominican friar, after he had been for some time famous for piety, meekness, and faithful preaching of the truth, was imprisoned, tortured, and burnt, at Florence, *A. D.* 1498; and endured his sufferings with the utmost calmness and constancy, and marks of genuine love to the truth.

In the beginning of the 16th century, the external state of the church was extremely low. The poor remains of the Waldenses, Lollards, and Bohemians, scarcely made any appearance. The councils of Constance and Basil, in the preceding

age, and the council of Pisa, *A. D.* 1511, had, in vain, pretended attempts to reform the head and members of the Romish church. We learn, from the hundred grievances of the Germans, presented to the imperial diet at Norimberg, and the thirty-five of the Switzers of Zurich and Bern, and other documents of these times, that the Scriptures were almost unknown, and men's doctrines not tried by them, but by false miracles and lying wonders: religion was quite oppressed by foolish and wicked traditions; piety buried in Jewish, Heathen, and magical superstition. The worship chiefly consisted in adoring the bread in the sacrament, the Virgin Mary, saints departed, and pretended relics.—Pardon of sin, or indulgence in it, right of calling ministers, and every thing sacred, were set to sale. In pride, oppression, covetousness, blasphemy, and lewdness, the clergy were next to finished infernals. Provoked with these things, Luther in Germany, Zuinglius in Switzerland, and Calvin in France, began an unbiassed and careful search of the scripture; they opposed the abominations of the Papacy, by openly testifying against them. Their success in preaching the gospel, and reforming the nations, was astonishing. The diligence of these, and of such as joined them in the study of divinity, and in preaching of truth; their various translations of the Scripture, and the other books they published; their pious lives; their confounding of the Popish doctors in disputes; the fraternal leagues of the Protestant party, and the constancy and joy of their martyrs; the favour of a great many princes; the cruelty of the Papists; the horrid wickedness of their clergy, even in the use of holy things; and their differences among themselves with respect to religion; together with the fearful judgments of God on sundry, who, after siding with the reformers, relapsed to Popery; contributed mightily to promote the reformation.

With a zeal absolutely infernal, the Popish party opposed the Protestants, and the reformation which they had set on foot. Edicts, inquisitions, persecutions, and bloody wars, were applied to destroy them. Chiefly in Germany, France, Britain, the Low Countries, and Switzerland, the earth was soaked with blood. No attempt of false miracles, apparitions, witchcraft, perfidy, or deceit, was left untried to ruin them. Their books were burnt; or prohibited to be read. The reformation was represented as the source of heresy, sedition, contention, and every other evil: and such Protestants as seemed inclinable to apostatize, were bribed, cajoled, and flattered, to return to Rome. A number of the more stupid abominations were dropped, and the rest were, in the most crafty and splendid manner, established by the infamous council of Trent. The order of the Jesuits, who afterwards rendered themselves so famous for learning, villany, and faithful support of the pope, was established. None of these things, however, so much hindered the success of the reformation, as the lukewarmness, unholiness, division, and error, which sprang up among Protestants themselves; and in promoting which, it is believed, the Papists had a very active hand. By reason of the Lutherans' obstinacy, their difference with other Protestants, about the corporal presence of Christ; in and with the sacramental bread, could never be composed. Servetus, Socinus, and others, shocked with the idolatry and absurdities of the Romish Church, imbibed a system not much different from that of Mahomet. They rejected the doctrine of the Trinity, of the divinity of Christ, and of the Holy Spirit; of Christ's satisfaction for our sins, and our justification through faith in him. They admitted every body that asked, be of what party he would, to their church-fellowship; and contended, that such as opposed this universal coalescence were unchristian

tian bigots. In Poland, Hungary, and Transylvania, they made a considerable figure, under the name of Antitrinitarians, or Socinians. These assuming the Protestant name, rendered the reformers odious. The Christian religion, however, as taught by Luther, was, by civil authority, settled in Denmark, Sweden, and a great part of Germany; as taught by Calvin, in Holland, half of Switzerland; and in Scotland, and secured by edict in France. In England and Ireland, the doctrines of Calvin were received by some of the reformers; but they retained a form of government much nearer to the Popish than any of their protestant brethren. Twice the Prelatists' persecution of their Protestant brethren in Britain, and once a Popish massacre of about 200,000, or, as some say, 300,000, Protestants in Ireland, bid fair to extirpate the reformation in these places; but Providence remarkably interposed.—About *A. D.* 1620, and afterwards, the Papists almost extirpated the Protestants from Bohemia, and the palatinate of the Rhine, and bid fair to expel their religion from Germany. But by the reasonable interposal of Gustavus, king of Sweden, and after a war of about 30 years, the Protestants, both Lutherans and Calvinists, had their liberties restored, and settled by the treaty of Westphalia in 1648, Lewis XIII. of France terribly distressed the Protestants there. His ungrateful son, after long oppression of them, although they had fixed him upon the throne, did, in 1685, abolish the edict of Nantz, by which their liberties were established, and ordered his troops to convert them to Popery. Some yielded to threats, while vast numbers were barbarously murdered; and several hundred thousands, with great difficulty, fled off to Holland, Brandenburg, Britain, &c. Thus, a famous Protestant church, in which there were once about 2000 congregations, sundry of them comprehending some thousands of communicants, was entirely ruined.

In the two last centuries, the Protestants that were numerous in Hungary, Austria, and Savoy, have been almost utterly extirpated. Nor in Poland, except in the country of Prussia, are many of them left. At present, such is the condition of the Protestant churches, by reason of the prevalence of ignorance, contention, and licentiousness, among all ranks; of deistical and other errors, and of negligence, and even profaneness, of clergymen; that one can hardly say whether they seem fastest returning to Popery or to Heathenism.

However true the preceding observations might be at the time they were first written; and although, on the continent of Europe, the bands of civil society and order have been broken; yet there certainly has, within the last 60 years, been a glorious display of the grace of God in different parts of the world, amongst different denominations of people. In England, Ireland, America, and the West-India islands, hundreds of thousands have apparently experienced the saving influence of divine truth, have been brought from darkness to light, and from the power of Satan to God. A blessed increase of knowledge and zeal hath appeared in the professors of the Christian religion; and numerous plans have been devised and adopted for sending the word of salvation to Heathen nations. Attempts have been made to translate the Bible into the language of the natives of the east; and men of piety and talents have cheerfully crossed the southern ocean, in order to carry the joyful sound of salvation to the most ignorant and wretched of the human race. These benevolent efforts have already produced some good effects: the heaven of truth and grace has been infused into Asians and Africans, which through the infinite mercy of our glorious Emmanuel, may be expected to spread through the whole lump.

The endeavours of infidel writers in the last century, to make the gospel

of Christ appear ridiculous, have led the advocates for the Christian scheme to a fuller investigation of the truth of the holy scriptures; and the result has been truly glorious. The foundation of the Christian faith is found to be firmer than the pillars of the earth, and well able to resist the fiercest attacks of men and devils. Such a body of evidence of the authenticity of the scriptures has been produced, as to shake the confidence of many who had become deistical in their notions, and who have since embraced the Christian doctrine with the greatest cordiality. In fact, such is the effulgent brightness of sacred truth, that few, if any, but libertines, or careless, worldly-minded persons, now affect to disbelieve the Bible.

During the glorious Millennium, or *thousand years'* reign of the saints, Satan and his agents shall be remarkably restrained; the world of Jews and Gentiles will unite in one Christian faith and fellowship; the doctrines, discipline, and government, of the church, shall exactly correspond with the word of God; her spiritual light, peace, and the activity of her members in holiness, internal and external, shall be quite amazing. While our Redeemer shall appear *all in all*, her officers shall be holy, eminently qualified for, and successful in, winning souls to Christ. Such shall be the multitudes and quality of her members, as if all the ancient martyrs had risen from the dead: and indeed they shall rise, not in their persons, but in their spiritual successors; and shall, in glorious fellowship with Christ, have the ruling power for a thousand years; while the wicked shall be brought under to such a degree, as if almost buried in their graves. It seems, that near the end of this happy period, Christians will become lukewarm, Satan shall be freed from his former restrictions, and, by his instigation, the Russians, Turks, and Tartars, the Scythians, or persons of a similar savage temper, will

pute, to make a ruinous attack on the church. By some signal stroke of divine vengeance, perhaps at the very instant of Christ's appearance to judgment, shall their wicked armies be cut off. Then shall the world be judged: the hypocritical members of the church, together with Heathens and others, shall be condemned, and hurried to everlasting torments in hell; while the saints, after being first raised from the dead, caught up to meet the Lord in the air, and adjudged to happiness, shall, by Jesus, be led into the heavenly mansions of bliss, to possess the everlasting enjoyment of God, Rev. xi. 15—19. and xx. xxi. Isa. xxxv. lx. and lxxv. Ezek. xl. to xlviii.

CHURL, a naughty person, who hoards up his wealth as in a prison, and is neither disposed to live up to his station, nor to bestow alms according to his ability, Isa. xxxii. 5.

CHURN, to toss milk in a vessel, of skin or wood, &c. till the butter be extracted, Prov. xxx. 33.

CHUSHAN-RISHATHAIM,—*blackness of iniquities*, a king of Mesopotamia, who oppressed the Israelites eight years, from A. M. 2591, to 2599; and from whose yoke they were delivered by OTHNIEL, Judg. iii. 8—10.

To CIEL, to overlay the inside of a roof with deals or plaster, Jer. xxii. 14.

CILICIA, *touching*, a country of Lesser Asia, on the north of Syria, between the 36th and 40th degree of north latitude. It had B amphylia on the west; the Issic bay of the Mediterranean Sea on the south; the mountain of Amanus on the east; and part of Cappadocia and Armenia the Less on the north. The soil was mostly stony, and the country was so surrounded with the hills Taurus, Amanus, and others, that there were but three narrow passages into it. Its chief cities were Tarsus, Soli, Anchiale, Anazarbum, Issus, &c. It seems to have been originally peopled by Tarshish, the grandson of Japheth; but these were driven out

by Chix, and his Phœnicians, about the time of DAVID. Numbers from Syria, and, it seems, from Persia, afterwards settled here. The Cilicians were a rough, cruel, and deceitful people, much given to piracy. They appear to have had kings of their own for many ages, but in subjection to the Trojans, Lydians, Persians, or Romans; the last of whom made the country a province.

The gospel was here preached by Paul; and a church early settled, Acts xi. 30. The Christians here were concerned in the contest about the imposition of the Jewish ceremonies on the Gentile converts, Acts xv. 23, 41. Christianity remained here in some lustre, till about the beginning of the 8th century, when the Saracens seized the country. After some ages the Turks took it from them; and it is now a part of Caramania.

CINNAMON. The cinnamon-tree grows in woods in the East Indies, in Java, Ceylon, &c. It has somewhat of the form of the bay-tree, or of our willow. Its flowers are ordinarily as red as scarlet, and it is said sometimes blue. Its fruit is of the form of an olive; and from it is extracted a kind of tallow, for making of candles. The bark is the most valuable: when new stripped off, it has little taste or colour; but, when dried, it, at least the middlemost bark, becomes brown, and is a most agreeable spice, much used in diarrhoeas, and weaknesses of the stomach. There is a wild cinnamon-tree in the West Indies; but its bark is inferior to that of the former. It seems the cinnamon-tree anciently grew in Arabia; or else the cinnamon of the ancients was different from ours. The cinnamon-bark was used in the sacred oil, Exod. xxx. 23. and in perfuming beds, Prov. vii. 17. Some writers suppose that this is used, Cant. iv. 14. as an emblem of those who possess the graces of the Holy Spirit, to intimate that they are as pleasing to the Saviour

our as this fragrant spice is to the smell of any person.

**CINNERETH, CINNEROTH**, as a *taper*, a city of the tribe of Naphtali, on the west of the sea of Tiberias; and from which, all along the west of Jordan to the Dead Sea, there was a plain, Josh. xix. 35. and xi. 2. and xii. 3. Deut. iv. 49. Some have thought it the same as Tiberias; but Reland is of a different opinion. It is more probable it stood where Capernaum was afterwards built.

**CIRCLE**, a line surrounding a round body. The *circle on the face of the deep*, is the boundary which God hath fixed for the sea; or that crust of earth which surrounds the mass of water, supposed to be stored up in the bowels of our globe, Prov. viii. 27. The *circle of the earth*, may denote its whole surface, Isa. xl. 22.

**CIRCUIT**, a roundish course of motion, 1 Sam. vii. 16.

**CIRCUMCISION**, the cutting off of the foreskin of males. To distinguish Abraham's family from others; to seal the new covenant to them, and their obligation to keep the laws thereof; God appointed, that all the males in Abraham's family, and that his posterity should from that time be circumcised on the eighth day of their life. The uncircumcised child was to be *cut off* from his people; but that threatening seems not to have affected the child, till he was grown up, and wilfully neglected that ordinance of God for himself, Gen. xvii. For the last 38 years of their abode in the desert, the Hebrew children were not circumcised. It was not there so necessary to distinguish them from others; and their frequent and sudden removals from one place to another rendered it less convenient. Just after the Hebrews passed the Jordan, their males were all circumcised; this is called a *circumcision of them the second time*; as, on this occasion, the institution was again revived, after it had long been in disuse; and it was *a rolling away of the reproach of Egypt*; God hereby

declared they were his free people, and heirs of the promised land, and removed from them what they reckoned the shame of the Egyptians, Josh. v. 1—10.

After circumcision had continued about 1930 years, it was abolished by means of our Saviour's death and resurrection, Gal. v. 2, 3. By preaching up circumcision, the false apostles shunned persecution from the Jews, Gal. v. 11. and vi. 12, 13. When Paul circumcised Timothy, whose mother was a Jewess, he did it merely to recommend him to the Jews as a preacher; but he did not circumcise Titus, that he might show his belief that circumcision was no more a binding ordinance of God, Acts xvi. 3. Gal. ii. 3.

As circumcision was a leading ordinance of the ceremonial law, it is sometimes put for the observance of the whole of it, Acts xv. 1. As the Jews were, by this rite, distinguished from others, they are called the *circumcision*, and the Gentiles the *uncircumcision*, Rom. iv. 9, 11. *Circumcision profiteth*; is useful as a seal of the covenant, if one keep the law as a rule, and so manifest his union with Christ; but if he be a breaker of the law, *his circumcision is made uncircumcision*; is of no avail to his present or eternal happiness: and if uncircumcised Gentiles keep the law, their *uncircumcision is counted for circumcision*; they are as readily accepted of God, and rendered happy, as if they were circumcised Jews, Rom. ii. 25, 26. *Neither circumcision, nor uncircumcision, availeth any thing*; no man is a whit more readily accepted of God, or saved by him, for being either a Jew or a Gentile, Gal. v. 6. and vi. 15. 1 Cor. vii. 19.

Besides the outward *circumcision of the flesh*, we find an inward one mentioned, which is what was signified by the other. It consists in God's changing of our state and nature, through the application of the blood and Spirit of his Son. By this we are made God's peculiar people,



have our corruptions mortified, and our souls disposed to his service; and, for this reason, the saints are called the *circumcision*; while the Jews, with their outward circumcision, are, in contempt, called the *circision*, Phil. iii. 2, 3.

**UNCIRCUMCISED**, (1.) Such as had not their foreskin cut off; the Gentiles, Gal. ii. 7. Eph. ii. 11. Such were detested of the Jews, and prohibited from eating the passover, Judg. xiv. 3. 1 Sam. xvii. 26. Exod. xii. 48. (2.) Such as had not their inward corruptions mortified, nor their soul disposed to a ready hearing and belief of the gospel, are called *uncircumcised in heart and ears*, Jer. ix. 29. and vi. 10. Acts vii. 51. The corruption of nature is called the *uncircumcision*, or *foreskin of the flesh*, Col. ii. 13. Moses was of *uncircumcised lips*, probably not fluent in his speech, Exod. vi. 12, 13. The fruit of the Hebrew trees was *uncircumcised*, or polluted, three years after they began to bear, perhaps to commemorate Adam's fall, and to point out to us how defiled those enjoyments are, which we come at too hastily, Lev. xix. 23. All the nations descended from Abraham, unless we except the Edomites, long retained the use of circumcision. The Arabs and the Turks, who learned it from them, still retain the use of it; but it is no where commanded by their Koran, nor have they a fixed time for it; and it is rarely performed, till the child be at least five or six years of age. The Jews, with great zeal, and a multitude of ceremonies unworthy of our rehearsal, still practise it. It is said, the natives in some places of the West Indies lately practised it. It is more certain, that it was used by the Egyptian priests; and that it has been long practised in Abyssinia, perhaps from the days of Solomon.

**CIRCUMSPECT**, cautious, seriously attentive to every precept of God's law, and every circumstance of things to be done or forborne, Exod. xxiii. 13. Eph. v. 15.

**CISTERN**, a large vessel or reservoir to retain water. Cisterns were very necessary in Canaan, where fountains were scarce; and some of them were 150 paces long, and 60 broad, 2 Kings xviii. 31. The left ventricle of the heart, which retains the blood, till it be redispersed through the body, is called a *cistern*, Eccl. xii. 6. Wives are called *cisterns*: they, when dutiful, are a great pleasure, assistance, and comfort to their husbands, Prov. v. 15. Idols, armies, and outward enjoyments, are *broken cisterns that can hold no water*; they can afford no solid or lasting happiness and comfort without God, Jer. ii. 13.

**CITY**, a walled town. Here the people have much trade, wealth, and honour; they are subjected to their proper rulers, and have distinguished privileges. The most noted cities, now destroyed, were, Thebes, Memphis, and Alexandria, in Egypt; Jerusalem and Samaria, in Canaan; Babylon, in Chaldaea; Nineveh, in Assyria; Shushan, Persepolis, and Rey, in Persia; Antioch, in Syria; Ephesus, Philadelphia, Pergamos, and Troy, in Lesser Asia. The chief cities, now existent, are Cairo, in Egypt; Ispahan, in Persia; Delli, in India; Pekin and Nankin, in China; Constantinople, in Turkey; Rome, Paris, London, &c. in Christendom. Jerusalem was called, *The holy city, city of God, city of Solennities*; because there the temple of God was built, and his holy and solemn ordinances observed, Matt. v. 35. and xxvii. 53. Isa. xxxiii. 20. She is called *faithful, a city of righteousness*, or an *oppressing city*, from the temper of her inhabitants, Isa. i. 26. Zeph. iii. 1. Rome is called a *great city*, because her inhabitants were once very numerous, and their power and glory extremely extensive, Rev. xvii. 18. Damascus is called a *city of praise and joy*, because of the great mirth that abounded in it, and the pleasantness thereof, Jer. xlix. 25. Heaven is represented as a *city, a city with twelve foundations*,

a *holy city*; what glory, order, safety, and happiness, are there enjoyed by the multitudes of saints! how perfect and durable their state of felicity! and all of it founded on the purchase of Christ! None but *holy* persons do ever enter it, nor is aught but holiness ever practised therein, Heb. xi. 10, 16. The church on earth is called a *city*. How beautiful the order, laws, and privileges thereof! God her King dwells in her; angels and ministers are her watchmen and guard: believers are her free *CITIZENS*, entitled to all the fulness of God; his salvation, providential preservation, and system of sacred government, are her *walls*, Isa. lxii. 12. She is called a *great city*, because of her extent, and the vast number of her members, Rev. xxi. 10. a *holy city*, because of the holiness of her founder, laws, ordinances, and members, and end of erection, Rev. xi. 2. and the *city of God*, because he planned, built, peopled, rules, protects, and dwells in her, Heb. xii. 22. The Antichristian state is called a *great city*, because of her great extent and power, and the marvellous connexion of her members chiefly her clergy and devotees, Rev. xvi. 19. and xi. 8. The *cities of the nations* *fell*; the power and wealth of the Antichristian, Mahometan, and Heathen party, were ruined, and a number of their cities destroyed by earthquakes, sieges, &c. Rev. xvi. 19. The names of cities, whether general or particular, are often put for the inhabitants, Gen. xxxv. 5. Isa. xiv. 31. Jer. xxvi. 2. A man's wealth and power are his *strong city*; in them he delights, and trusts for accommodation and protection, Prov. x. 15. He that hath no rule over his own spirit, is like a *city broken down, and without walls*; he is inwardly full of confusion, and most wretchedly exposed to every danger, Prov. xxv. 28. Sundry great men have explained the *little city*, saved by the wisdom of a poor wise man, of the church, delivered by

Christ; but it seems abundantly better to consider it as a real fact, that happened in or before the age of Solomon, Eccles. ix. 14, 15. Jeremiah was like a *defenced city, iron pillar, and brazen wall*, against the Jewish nation; God preserved his life and faithful boldness, notwithstanding all their threats and persecution, Jer. i. 18.

**CITY of REFUGE.** See REFUGE.

**CITIZEN.** (1.) One that is born, or dwells in a city, Acts xxi. 39. (2.) One that has the freedom of trade, and other privileges belonging to a city; so Paul was a *citizen* of Rome, Acts xxii. 28. (3.) Subjects, Luke xix. 14. The saints are called *citizens*, because they are entitled to all the privileges of the church militant and triumphant, Eph. ii. 20.

**CLAMOUR**, quarrelsome and loud talk, Eph. iv. 31. **CLAMOROUS**, full of loud talk, Prov. ix. 13.

**CLAUDA**, a *weeping voice*, a small island hard by Crete, and now called Gozo. Paul and his companions sailed by it in their voyage to Rome, Acts xxvii. 16.

**CLAUDIA**, *lame*, a Roman lady, who, it is said, was converted to Christianity by Paul, 2 Tim. iv. 21.

**CLAUDIUS CÆSAR**, a *weeping voice*, the fifth emperor of the Romans. He succeeded Caligula, A. D. 41, and reigned thirteen years. The senate had designed to assert their ancient liberty; but, by the army and populace, and the craft of Herod Agrippa, Claudius obtained the imperial throne. To evidence his gratitude to Agrippa, he gave him the sovereignty of Judea, and the kingdom of Chalcis to his brother Herod; he also confirmed the Alexandrian Jews in their privileges, but discharged those at Rome from holding any public meetings. Some time after, he again reduced Judea to a Roman province, and ordered all the Jews to depart from Rome. His reign was noted for scarcely any thing but a terrible famine; for his own timorousness, and for the abo-

minable disorders of Messalina and Agrippina, his wives, Acts xi. 28. and xviii. 2.

**CLAUDIUS LYSIAS**, a tribune of the Roman guard at Jerusalem. With a great price he obtained his *freedom* of Roman citizen, Acts xxii. 28. When the Jewish mob thought to murder Paul, Lysias rescued him out of their hands, bound him with chains; and carried him to the garrison's fort of Antonia; he then ordered Paul to be scourged, till they should extort a confession from him; but, upon information that he was a Roman, he forbore; and next day brought him out to the council. Finding Paul's life in danger among them, he again, by force, carried him back to the fort. Soon after, he was informed, that above forty Jews had sworn neither to eat nor drink till they had murdered Paul. Lysias therefore sent him off to Felix at Caesarea, under the protection of a strong guard, Acts xxi. xxii. xxiii.

**CLAWS** of four-footed beasts, are their hoofs, Deut. xvi. 6. Claws of birds, are their talons, whereby they scratch, seize, and hold fast their prey. To *tear claws in pieces*, is to devour outrageously, and cut off every means of protection, resistance, or conquest, Zech. xi. 16.

**CLAY**, a kind of unctuous earth, whereof mortar, brick, and potters' vessels, are formed, Nah. iii. 14. Jer. xviii. 4. Men are likened to *clay*: their bodies are formed of it; they are vile, frail, unworthy, and easily broken, Isa. lxiv. 8. and xxix. 16. and xli. 25. The Roman state is compared to a mixture of iron and miry clay, to denote that, notwithstanding its being once very powerful, yet it should become weak, and be easily destroyed by the barbarous Goths, Huns, Vandals, Heruli, &c. Dan. ii. 33, 34, 35, 42. Trouble is like miry clay: men gradually sink into it, and with difficulty can they escape it. Psal. xl. 2. Wealth, and other worldly enjoyments, are likened to a load of *thick clay*: they are of small value for an immortal soul,

and are often polluting, enslaving, and burthensome, Hab. ii. 6. The earth is turned up as *clay to the seal*: when it is fresh plowed, it is ready to receive any impression; and when the warmth of summer returns, it assumes a comely appearance, Job xxxviii. 14.

**To CLEAVE**. To cleave a thing, is to divide it into parts, Gen. xxii. 3. To cleave to a person or thing, is to stick fast to, abide with, or love ardently, 1 Kings xi. 2. To *cleave to the Lord*, is firmly to believe his word, hold intimate fellowship with him in his fulness, receive and retain his Spirit, and faithfully adhere to his truths, follow his example, and obey his commands. This word is peculiarly expressive of a strong attachment to a person or thing, and is thought to be a metaphor taken from the practice of conglutinating of wounds, soldering of metals, or glewing pieces of wood together, Rom. xii. 10. *Cloven-footed* beasts under the law, might represent such as render to God and to men their proper dues, Lev. xi. 3. *Cloven tongues* of fire falling on the apostles, denoted their being qualified to preach the gospel with great zeal and success in the various languages of mankind, Acts ii. 3.

**CLEAN, PURE**, (1.) Free from natural filth, chaff, or dross, Prov. xiv. 4. Isa. xxx. 14. (2.) Free from ceremonial defilement, Lev. x. 14. Rom. xiv. 20. (3.) Free from moral filth, corruption, and vanity, Job xiv. 4. and xxv. 5. (4.) Innocent, free from the guilt of others' sins, Acts xviii. 6. and xx. 26. Wine is *pure* when not mixed with water, Deut. xxxii. 14. Metal is *pure*, when without dross. Oil, myrrh, and frankincense, are *pure*, when without refuse or mixture, Exod. xxv. 17, 31. Provender or grain is *clean*, when it is without chaff or sand, Isa. xxx. 24. Meats are *pure*, when lawful to be used. The ancient sacrifices, priests, and other persons, were *pure*, when without ceremonial pollution, Ezra vi. 20.

The *purity* of the saints lies in their having a clean heart, and pure hands; in having their conscience purged from guilt, their mind, will, and affections, sanctified by his Spirit, and their outward conversation holy and blameless, Prov. xx. 9. Job xvii. 9. 1 Tim. i. 5. Matt. 5. 8. *To the pure all things are pure*: to those, whose conscience and heart are purified, all meats are lawful, Tit. i. 15. *Give alms, and all things are clean to you*: turn your fraud into honesty and charity, and then you need not fear eating with unwashed hands, Luke xi. 41. The *purity* of prayer lies in its proceeding from a *pure heart*, and requesting lawful things for lawful ends, Job xvi. 17. The *purity* of God's word, law, religion, and fear, lies in freedom from error and sinful defilement, Psal. xii. 6. and xix. 8. Jam. i. 27. *Cleanness of teeth*, is want of provision to eat, Amos iv. 6. *Clean, purely*, also denote *full, fully*, Lev. xxiii. 23. Josh. iii. 17. Isa. i. 25.

To CLEANSE, PURGE, PURIFY, to make pure or clean. (1.) To make free from natural filth or dross, Mark vii. 19. Mal. iii. 3. (2.) To consecrate to a holy use, and render free from ceremonial pollution, Ezek. xlvi. 20, 26. Lev. viii. 15. Numb. viii. 12. (3.) To remove the guilt of sin, by the application of Jesus's blood, Heb. ix. 14. 1 John i. 9. and the power and pollution of it, by the regeneration and sanctification of our nature and life, John xv. 2. Tit. iii. 5. Christ *purges* our sin, by making atonement for it by his blood, Heb. i. 3. and by the power of his Spirit, Ezek. xxxvi. 25. Rev. i. 5. and we *cleanse* ourselves, by receiving and obeying his word and Spirit, 2 Cor. vii. 1. 1 Pet. ii. 22. *Stripes cleanse the inward parts of the belly*: afflictions are useful to make us uneasy in, and watchful against, sin, and to cause us to improve Jesus Christ as our righteousness and sanctification, Prov. xx. 30. Isa. xxvii. 9. *By mercy and truth iniquity is purged*: by God's display of mercy

and truth, in making Christ a propitiation for us, it is atoned for: by the faith of this mercy and truth, is the propitiation received, and our soul purged from the guilt, love, and power of sin; by the exercise of mercy and truth in our practice, iniquity is excluded from our heart and life, and the efficacy and fulness of the atonement manifested, Prov. xvi. 6. (4.) A land is purged, when wicked men, who defile it, are cut off by death or captivity, Ezek. xx. 38. or the idols, and other occasions of wickedness, are destroyed, 2 Chron. xxxiv. 3. Ministers are *purified*, when they are eminently fitted with gifts and graces for their work, Mal. iii. 3.

The methods of purification from ceremonial defilement, were very different in form: but all represented the purging of our conscience by Jesus Christ. He that offered the expiation-goat, or sprinkled his blood; he that led the scape-goat into the wilderness; he that burnt the flesh of a sin-offering for the high priest, or congregation; and the person or garment, merely suspected of leprosy, was purified by a simple washing in water. The brazen pot, wherein the flesh of a sin-offering had been boiled, was to be *washed and rinsed* in water, Lev. xvi. and vi. 28. and xiii. and xiv. He that burnt the red heifer, or cast the cedar-wood, scarlet, or hyssop, into the fire; he that carried her ashes; he that sprinkled, or unnecessarily touched, the water of separation; he that did eat or touch any part of the carcass of an unclean beast; he that used the marriage-bed, or had involuntary pollution happening to him by night; he that had any way approached to a running issue, or was defiled by means of one that had it; washed himself in water, and continued unclean until the even, Numb. xix. Lev. xi. and xv. Deut. xiv. and xxiii. To purify a woman who had lain in of child-birth, she was to offer a lamb, turtle, or pigeon for a burnt-offering, and a turtle or pigeon for

a sin-offering. To purge away the defilement contracted by dead bodies, a house and furniture, after being unclean seven days, were to be sprinkled with the water of separation; and a person was to be sprinkled therewith, on the third and the seventh day, Lev. xii. Numb. xix. When one was cleansed from leprosy, he was to be seven times sprinkled with a mixture of water, blood of a slain bird, cedar-wood, scarlet, and hyssop. On the first day, he washed his whole body and clothes in water, and shaved off all his hair; on the seventh, he repeated this washing and shaving; on the eighth, he offered three lambs for a burnt-offering, a trespass-offering, and sin-offering; or, if poor, a turtle-dove, or pigeon, for a burnt-offering, and another for a sin-offering. The extremities of his right ear, thumb, and toe, were anointed with the blood of his trespass-offering, and then with part of the log of oil that attended it. The sprinkling of a leprous house, with the above-mentioned mixture of water, bird's blood, cedar, scarlet, and hyssop, rendered it clean, Lev. xiv.

The Jewish elders added a great many superstitious purifications; as WASHING of hands up to the elbow before meals; washing of pots, cups, and tables, Mark vii. 2—8.

CLEAR, (1.) Innocent, free from guilt and blame, Gen. xxiv. 8. (2.) Bright and shining. To CLEAR, to free from guilt or blame. God will by no means *clear the guilty*: will not pardon, without proper satisfaction for their offences. But the text might be read, In destroying, he will not destroy the guilty; will not make a full end, but in wrath remember mercy, Exod. xxxiv. 7.

CLEFT, CLIFF, (1.) A rent in a rock or wall, Isa. ii. 21. Amos vi. 11. (2.) A den or narrow passage between two hills, or rising grounds, Job xxx. 6. 2 Chron. xx. 16. (3.) The divided part of a beast's foot, Deut. xiv. 6.

CLEMENT, *mild, merciful*, a

noted Christian, who preached the gospel with Paul at Philippi. He wrote an excellent letter to the Corinthians; and is thought by many to have been the 4th bishop of Rome, Phil. iv. 3.

CLEMENCY, *mercy, remission of severity*, Acts xxiv. 4.

CLEOPHAS, *all glory*, probably the same with ALPHEUS; is said to have been the brother of Joseph, our Lord's supposed father, and the husband of Mary, the sister of the blessed Virgin, and father of Simon and James the Less, and of Jude and Joseph, or Joses, the cousin-german of Christ. Though Cleophas and his family were followers of our Saviour, he remained very ignorant of the mystery of his death; and when it happened, greatly doubted of his Messiahship. On the evening after his resurrection, while Cleophas and another disciple travelled to Emmaus, and conversed concerning Jesus, he himself joined them in the form of a traveller; and from the Scripture, showed them the necessity of the Messiah's sufferings, in order to his entrance into his glory. Cleophas detained him to sup with them; and, while they did eat, they discerned that it was the Lord; but he disappeared, by going suddenly off. Cleophas and his companion hasted back to Jerusalem, and informed the disciples, who, in their turn, observed, he had also appeared to Peter. Just as they spake, Jesus presented himself among them, Luke xxiv. 13—35. It is probable Cleophas was an inhabitant of Galilee rather than of Emmaus.

CLERK. The town-clerk of Ephesus is supposed to have been of superior authority to those with us, that go under that name; but Gregory of Oxford will have the GRAMMATEUS to have been the chief ruler chosen by the people, and to have had the office of registering the names of the victors at their public games, Acts xix. 35.

CLOAK, (1.) An upper garment that covers the rest of the clothes,



2 Tim. iv. 13. (2.) A fair pretence or excuse, concealing covetousness, malice, unbelief, 1 Thess. ii. 5. 1 Pet. ii. 16. John xv. 22. God's *scal* is called his *cloak*: it eminently appears in punishing his enemies, and in delivering his people, Isa. lix. 17.

CLOUDS, (1.) Hard pieces of earth, Isa. xxviii. 24. Job xxi. 33. (2.) Vile scabs or boils, Job vii. 5.

To CLOSE, (1.) To shut up, Gen. xx. 21. (2.) To cover, Jer. xxii. 15.

CLOTH, a kind of stuff, woven of threads of silk, flax, cotton, wool, hemp, &c. Blue and scarlet cloths were laid under and over the sacred utensils of the tabernacle, as they were carried from one place to another, Numb. iv. 6, 8. The *new cloth* that cannot rightly join with an old garment, may signify that it was not a proper time for the disciples of Christ to fast, while their Master was with them; and that young converts ought to be led *gently* as they are able to bear, Matt. ix. 16. To cast away idols as a *menstruous cloth*, is to reject them, as most base and abominable, Isa. xxx. 22.

CLOTHES, CLOTHING, GARMENTS, VESTMENTS, RAIMENTS, ROBES, APPAREL. It is said, the Hebrews wore no other clothes than their linen coats, with large sleeves, which were often, as they still are in the eastern countries, woven so as to need no seam; and their woollen cloaks. These two made a change of raiment. Their coats, which supplied the place of our shirts, hung down to the very ground, unless when they tucked them up for walking or working. The scribes wore theirs longer than ordinary, to mark their uncommon gravity and holiness, Luke xx. 46. Princes, especially great kings and priests, generally wore *white garments*; such were also worn on the occasions of great joy and gladness, Eccl. ix. 8. In mourning, men generally wore *sackcloth*, or hair-cloth. Prophets, being professed mourners, often wore a mourning-dress of coarse stuff or skin, 2 Kings i. 7, 8. Matt. iii. 4. False prophets,

in order to deceive the people, clothed themselves after the same manner, Zech. xiii. 4. Among the Hebrews, neither sex was permitted to wear such form of apparel as was used by the other; as it would have tended to introduce confusion, and unnatural lust, Deut. xxiii. 5. To show the impropriety of mingling our works with those of our adored Saviour, they were prohibited from having their garments of linen and woollen threads mixed together, Lev. xix. 19. Deut. xxi. 11. To distinguish them from other people, and cause them constantly to remember their state of covenant-subjection to God, they wore *tigls* or *fringes* of blue, on the four corners of their garments; and a *border* or *hem* of galloon upon the edges, Numb. xv. 38, Deut. xxii. 12. Matt. ix. 20. These the Pharisees wore larger than ordinary, to mark their uncommon attention to the observance of the law, Matt. xxiii. 5. Great men's children had often their garments striped with divers colours, Gen. xxxvii. 3. 2 Sam. xiii. 18. Isaiah largely describes the apparel of the Jewish women in his time. It is plain, these ornaments and parts of apparel, were gaudy and fine; but we are now quite uncertain of their particular form, Isa. iii. 16—24.

In the metaphoric language, whatever cleaves close to one; or appears in his condition and work, is represented as a *robe*, or *garment*. Thus the light, glory, majesty, strength, and zeal, that God manifests in his providential dispensations, are called his garments, Psa. civ. 2. and xciii. 1. Isa. lix. 17. His *garments white as snow*, denote the holiness, equity, and glory, of his nature and works, Dan. vii. 9. Christ's *clothing of a cloud*, imports the majesty and obscurity of his providential fulfilment of his work, Rev. x. 1. His *red garments*, and *vesture dyed in blood*, mark his victory over, and his bloody ruin of, his incorrigible foes, Isa. lxiii. 1, 2. Rev. xix. 13. His *linen garment down to the foot*, is a mark of his

dignity and majesty, as King of his church, Rev. i. 13. His "garments smell of myrrh, aloes, and cassia, out of the ivory palaces, whereby they make him glad." To his people, his mediatorial office is far superior to the fragrant smell of garments, that have lain perfumed in wardrobes lined with ivory; and that both in heaven above, and in his church and ordinances below, Psal. xlv. 8. The saints' new nature, gracious endowments, and holy conversation, are their garments, which they *keep pure, and wash in the blood of the Lamb*, Psal. xlv. 13, 14. 1 Pet. iii. 5. Rev. xvi. 15. and iii. 4. and vii. 14. *White robes* were given to the martyrs; their innocence was manifested, and they were possessed of great joy, peace, purity, happiness, and nearness to God, Rev. vi. 11. The heavenly glory is called *clothing*, as we shall have the glorious adorning, and protecting enjoyment of it, 2 Cor. v. 2. Job's righteousness in judging causes, was to him as a *robe and diadem*; it procured him comfort and honour, Job xxix. 14. To be *clothed with worms*, is to be infected all over with a loathsome disease; or to have one's skin covered with vermin, Job x. 10. and vii. 5. To be *clothed with shame and cursing*, is to be exceedingly exposed to reproach, contempt, confusion, and ruin, Psal. cxxxii. 18. and cix. 18, 19. To be *clothed with salvation and praise*, is abundantly to possess deliverance, happiness, and comfort, Isa. lxi. 3, 10. To *cover one's self with violence as with a garment*, is to practise injustice and oppression without shame; or even with boasting, as if it were honourable, Psal. lxxiii. 6. False teachers put on *sheep's clothing*, when they pretend to great innocence, holiness, and usefulness, Matt. vii. 15. The *rending or tearing garments*, imports great grief or horror, Acts xiv. 14. Mark xiv. 63.

CLOUD, (1.) A collection of vapours, exhaled from the seas and earth, and suspended in the air, 2

Sam. xxii. 12. (2.) Fog, or mist, Hos. vi. 4. (3.) Smoke, Lev. xvi. 13. (4.) The heavens, Psal. xxxvi. 5. and lxviii. 34. (5.) A great number, Isa. lx. 9. Heb. xii. 1. Esak. xxxviii. 9. God binds up the water *in clouds*, and thence pours it in rain on the earth, Job xxxviii. 9. A cloud, in the form of a pillar, hovered over the camp of the Hebrews in the wilderness. In the day-time it appeared as moist, protecting them from the scorching sun. In the night it seemed a *pillar of fire*, and gave them light. When they encamped, it hovered above them on the tabernacle: when they marched, it went before them: when they went through the Red Sea, it went behind them, giving them light; and before the Egyptians, darkening the air to them, and filling them with terror and dread. Forty years it attended the Hebrews, till it had led them to the promised land; and, it seems, disappeared when Moses died. Did it not represent Jesus Christ, as the majestic and awful director, comforter, and protector, of his people, in their journey to the heavenly Canaan, and as the terror and destroyer of his enemies? Exod. xiii. 21. and xiv. 20, 24. In allusion to this, God is said to *create a cloud and smoke* by day, and the shining of a *flaming fire* by night; upon the dwelling and assemblies of Zion, when he remarkably protects, guides, and comforts, his people, Isa. iv. 5. The *cloud of glory*, that hovered over the mercy-seat, signified the majestic and marvellous presence of God in Christ, with his church, 1 Kings viii. 10. God is likened to a cloud of dew in the heat of harvest; his fulness is unsearchable, his approaches quick, and his presence very comfortable, Isa. xviii. 4. God often appeared in a cloud, to mark his majesty, and that his glory, purposes, and works, are unsearchable, Exod. xvi. 10. Psal. civ. 3. Matt. xvii. 5. He rides on *swift clouds*, or has them for the dust of his feet, when he comes in a speedy and tremendous manner to deliver

his people, and destroy his enemies, 2 Sam. xxii. 12. Isa. xix. 1. Nah. i. 3. *Clouds and darkness are round about him*, when his providences are very mysterious and awful, Psa. xcvi. 2. Christ was received up into heaven by a cloud, when he ascended; and, at the last day will come in the clouds, making them his throne, while he judges the world, Acts i. 9. Dan. vii. 13. Rev. i. 7. He is clothed with a cloud, when his work is obscure and terrible, Rev. x. 1. His *sitting on a white cloud*, denotes the glorious display of his equity, holiness, power, and authority, in the execution of his judgments, Rev. xiv. 14. and xx. 11.

Ministers and ordinances are likened to *clouds*: by the authority of heaven they are appointed, and by them God comforts and directs his people, and communicates his grace to them, Isa. v. 6. Saints are called a *cloud*: their number is great; they are guides and patterns to others; their conversation and affections are heavenly, and moved by the wind of the Holy Ghost; they refresh their country with their useful influence, and protect it from scorching judgments, Isa. lx. 8. Heb. xii. 1. Apostates and false teachers are *clouds without water*: they promise usefulness, but being without true solidity, value, and knowledge, are easily carried about by their own pride and ambition, and by the winds of false doctrine and infernal temptations, 1 Pet. ii. 17. Men, in general, are as a *vanishing cloud*: while they live, they have but little of true happiness, and their days hasten to an end, Job vii. 9. Sins are compared to a *cloud*: how vast their numbers! how they darken our soul, separate between God and us, and forebode the storms of his wrath! By his free forgiveness, by the shining of his countenance, and the breathing of his Spirit alone, must they be dispelled, Isa. xliv. 22. Afflictions are a *cloud*: their ingredients are many; their nature awful and mysterious; they bereave wicked men of their

glory and joy, and are often preludes of eternal ruin, Lam. ii. 1. The favour of a king is like a *cloud of the latter rain*, very useful and pleasant, Prov. xvi. 15. The goodness of the ten tribes of Israel was like a *morning cloud, and early dew*; whatever appearances of reformation were among them under JEHU, and whatever prosperity they had under JOASH, and Jeroboam his son, or PEKAH, quickly came to an end, Hos. vi. 4. Armies are likened to a *cloud*, because of their number, and their threatening to overwhelm and ruin all around, Ezek. xxxviii. 9.

CLUSTER, a bunch of raisins, grapes, or the like, 1 Sam. xxv. 19. The saints are as clusters of the vine; they are precious and fruitful; their grace is well connected and abundant, Isa. lxv. 8. Mic. vii. 1. Wicked men are *clusters of the vine of the earth*: how numerous! how earthly-minded! what corruption and wickedness they produce! Rev. xiv. 18. Corrupt doctrines and practices are bitter clusters; are hateful to God and his people, and bitter fruits of divine wrath attend them, Deut. xxxii. 32.

COAL. God's judgments are compared to *coals*, or *coals of juniper*; they are terrible to endure, and sometimes of long continuance, Psa. cxi. 10. and cxx. 4. The objects, or instruments of his judgments, are likened to *coals*; the former are affected with his wrath, and consumed by it; and the latter are employed to torment, and consume others, Psa. xviii. 8. Christ's promise of forgiveness and grace, is as a *live coal* taken from the altar; it melts our heart into godly sorrow, warms it with love, and purges away our dross of sinful corruption, Isa. vi. 6. A man's posterity is a *burning coal*; in them progenitors act, shine, and are comforted, 2 Sam. xiv. 7. Good deeds done to our enemies among men, are as *coals of fire* heaped on their head; they tend to melt and pain their heart with grief, for injuring us, and make them to love us;

or they occasion the speedy infliction of terrible judgments upon them, Rom. xii. 20. Prov. xxv. 22. Harlots, and temptations to unchastity, are as *burning coals*; they can scarcely be approached without inflaming our lust, and mortally wounding our soul, Prov. vi. 28. Strife and contention are as *burning coals*; they terribly spread, hurt, and ruin, every thing near them, Prov. xxvi. 21.

COAST, (1.) Border, boundary, Numb. xxiv. 24. (2.) Country, Exod. x. 4.

COAT. Joseph's *coat of many colours*, the *linen coats* of the priests, and the *coats of skin* wherewith God clothed our first parents, some writers think, were typical of Christ, who is made of God unto us wisdom, righteousness, sanctification, and redemption, Gen. iii. 21. xxxvii. 3, 32. Exod. xx. 40. Rev. iii. 18.

COCK, a male fowl. The dung-hill-cock has his head ornamented with a long fleshy crest or comb, and has two wattles lengthwise on his throat. He is a robust and beautiful animal, whose feathers are often variegated with a number of elegant colours. He usually crows at two different times of the night; the first time, a little after midnight, and a second time, about break of day. This last season is usually called cock-crowing: and at this time the cock crew for the second time, after Peter had thrice denied his Master, Mark xiv. 68, 72.

COCKATRICE. The word so translated in our Bibles, ought to be translated *serpent*. It appears to have been one of the most poisonous kind, who lurked in holes of the earth, and whose eggs were rank poison. *Out of the serpent's root came forth a cockatrice, and a fiery flying serpent*, when Hezekiah proved a more ruinous adversary to the Philistines than Uzziah had been, Isa. xiv. 29. The weaned child shall put his hand on the *cockatrice den*; the weakest saints shall be in no danger from malicious persecutors, Isa. xi. 8. They *hatch cockatrice eggs, and*

*he that catch of their eggs shall die; and that which is crushed, breaks out into a viper, or serpent*: they contrive and execute wicked practices, and publish false doctrines; whereby sure and sudden destruction is brought upon themselves and others, Isa. lix. 5.

COCKLE, a weed that grows among corn, generally called a corn rose. The Hebrew word BOSHAN, signifies any *stinking weed*, Job xxxi. 40.

COFFER, a chest, 1 Sam. vi. 8.

COGITATIONS, thoughts, Dan. vii. 28.

COLD, is (1.) Natural, as of water, the season, &c. Jer. xviii. 14. Nah. iii. 17. (2.) Spiritual, which consists in an utter or very great unconcern about Jesus Christ and divine things, Matt. xxiv. 12. Professors are neither *cold nor hot*, when they retain the profession of truth, but have no active liveliness, zeal, or concern for the power of it. Christ's wishing men were *either cold or hot*, imports, that none are more detested of him, or dishonouring to him, than lukewarm professors of the Christian faith, Rev. iii. 15, 16. A faithful messenger, is as the *cold of snow in harvest*, very useful to distressed and labouring souls, Prov. xxv. 13. And good news, chiefly of the glorious gospel, are as *cold waters* to a thirsty soul; are very suitable, refreshing, and reviving, Prov. xxv. 25.

COLLAR, (1.) A chain of gold, silver, &c. worn about the neck, Judg. viii. 26. (2.) The part of a man's coat that is fastened about the neck. Job's trouble bound him closely, firm, and fast, as the *collar of his coat*, Job xxx. 18.

COLLECTION, a gathering of money from a variety of hands, for some public use, as for the repairs of the temple, or for the poor Christian Jews, 2 Chron. xxiv. 6, 9. 1 Cor. xvi. 1.

COLLEGE, a school for training up young prophets or teachers, 2 Kings xxii. 14.

**COLLOPS.** To have *collops* of *flesh on one's flanks*, is expressive of great prosperity and luxury, Job xv. 27.

**COLONY**, a place peopled from some more ancient city or country. The Greeks and Romans settled their countrymen in a variety of places, Acts xvi. 12.

**COLOSSE**, *punishment*, an ancient city of Phrygia, on the river Lycus, just where it began to run under ground, before it fell into the river Meander. It was near Laodicea, and Hierapolis. These three cities are said to have been buried in ruins by an earthquake, *A. D.* 66. Though it does not appear that Paul was ever at Colosse, yet, when a prisoner at Rome, he wrote to the Christians there an excellent epistle, warning them against vain philosophy and legal ceremonies; demonstrating the excellency of Christ, and the saints' completeness in him; and exhorting them to the duties of their respective stations. This he sent to them by Tychicus and Onesimus.

**COLOUR**, (1.) A die, as black, red, &c. Numb. xi. 7. (2.) A show, pretence, Acts xxvii. 30.

**COLT**, the young of a camel, ass, or horse, Gen. xxxii. 15. Matt. xxi. 2, 5.

To **COME**, (1.) To draw near; approach to, Exod. xxxiv. 3. (2.) To proceed from, 1 Chron. xxix. 14. (3.) To befall, Ezra ix. 13. Job iv. 5. (4.) To attain to, Acts xxvi. 7. (5.) To join with, Prov. i. 11. (6.) To touch, Ezek. xlv. 25. (7.) To be married to, Dan. xi. 6. (8.) To lie carnally with, Gen. xxxviii. 16. (9.) To invade, attack, Gen. xxxiv. 25. (10.) To arise, Numb. xxiv. 17. God's *coming*, signifies the manifestation of his presence in glory, favour, or wrath, in a particular place, Psal. l. 2, 3. and ci. 2. Christ's coming is fivefold: his assuming our nature; his giving the offers of his grace in the gospel; his bestowing the influences of his Spirit; his executing judgments in time, particularly on the Jews and Antichrist; and his last

appearance to judge the world, 1 John v. 20. Matt. xvi. 28. and xxiv. 30. Rev. xvi. 15. and xxii. 20. Men *come* to Christ, when, renouncing their own righteousness, wisdom, strength, and inclinations, they believe on him, and feed on his fulness by faith, John v. 40. and vi. 37. 1 Pet. ii. 4. Men *come to God*, when they receive out of his fulness, enjoy his presence, and worship and serve him, Heb. vii. 25. and xi. 6. John xiv. 6.

**COMELY.** See BEAUTY.

**COMFORT**, CONSOLATION, inward pleasure, joy, and cheerfulness, either natural or spiritual, Job vi. 10. Psal. cxix. 50, 76. Spiritual comfort is that pleasure of the soul, which ariseth from the consideration of what God in Christ has done for and promised to us, 2 Cor. i. 5. The Holy Spirit is the author of it; the scriptures are the established ground and means of it; and ministers, and godly companions, are the instruments and helpers of it, Job xvi. 7. Psal. cxix. 49, 50. 2 Cor. i. 5, 6, 7. and vii. 6, 7. Christ is the *consolation of Israel*; with the predictions of his coming and kingdom did the ancient prophets comfort the Jews; and in every age, his fulness and love are the source and substance of his people's comfort against every trouble, Luke ii. 25. *Are the consolations of God small with thee?* Dost thou contemn our advices, which we have given thee for thy direction and comfort? Job xv. 11. To **COMFORT** is to free one from grief, and render him glad and joyful, Gen. v. 29. God *comforts the cast down*, by supporting them under their trouble, and delivering them from it, 2 Cor. vii. 6. The Holy Ghost is called the *Comforter*, because he fills us with joy unspeakable and full of glory, John xiv. 26.—But the word is by some rendered *Advocate*.

To **COMMAND**, (1.) To charge by authority, Deut. xi. 22. (2.) To cause a thing to be done, Isa. v. 6. and xlii. 3. God *commands* the blessing of life, or the strength of his



people, when, by his will, he furnishes it, *Psa. cxxxiii. 3. and lxviii. 28.* Jesus Christ is the *commander given to the people*: he enlists men for his spiritual soldiers; he convenes, orders, and encourages, and goes before them, in their gracious warfare, *Isa. lv. 4.* The saints *command God* concerning his sons and daughters, and the works of his hands, when, in Christ's name, they earnestly plead his promise, and argue from his faithfulness, power, equity, and love, therein pledged, *Isa. xlv. 11.*

**COMMANDMENT.** See **LAW.**

**To COMMEND,** (1.) To speak to one's praise, *2 Cor. iii. 1.* (2.) To render praiseworthy; make acceptable, *1 Cor. viii. 8.* (3.) To trust a thing to the care and management of another, *Acts xx. 32.* God *commends his love*; he makes it appear glorious and unbounded, in that while we were yet sinners Christ died for us, *Rom. v. 8.* Our unrighteousness *commends* the righteousness of God; it gives occasion for him clearly to manifest his justice in punishing us, or in forgiving us through Jesus's blood: and the Jews' rejection of Christ, demonstrated the faithfulness of God in the ancient predictions, *Rom. iii. 5.*

**COMMISSION,** a charge to one to manage a business, *Acts xxvi. 12.*

**To COMMIT,** (1.) To act, perform, *Exod. xx. 14.* (2.) To trust, give charge of, *2 Tim. ii. 2.* To *commit* one's spirit, self, way, or salvation, to God, is upon the faith of his promise, to entrust the same to his care that he may receive, uphold, direct, preserve, and save us, *Psa. xxxi. 5. and x. 14. and xxxvii. 5. Prov. xvi. 3. 2 Tim. i. 12.* The *good thing committed* to Timothy's trust, was the truths of God, his ministerial office, and the gifts and graces furnishing him for the discharge of it, *1 Tim. vi. 20. 2 Tim. i. 14.*

**COMMODIOUS,** safe and convenient, *Acts xxvii. 12.*

**COMMON,** (1.) Ordinary, usual, *Numb. xvi. 29.* (2.) Ceremonially

unclean, *Acts x. 14. and xi. 9. (3.) Unwashed, Mark vii. 2. (4.) Not hallowed or set apart to the service of God, 1 Sam. xxi. 4. Deut. xx. 16. (5.) What many have an equal access to, or interest in, Ezek. xxiii. 42. (6.) What is free to every one of the society, Acts iv. 34.* The church is called a *commonwealth*; her members stand in mutual and strong connexions one to another; they possess common privileges, and are subject to common laws, *Eph. ii. 12.* *Salvation is common*; it was designed for all men, and is enjoyed by all believers, *Jude 3.*

**COMMOTION,** tumult, great unsettledness, perplexity, and trouble, *Jer. x. 22. Luke xxi. 9.*

**To COMMUNE,** to talk friendly, *Gen. xxxiv. 6.* To *commune with our heart*, is seriously to try it with important questions; entertain it with the view of excellent subjects; and address it with weighty charges and directions, *Psa. iv. 4.*

**To COMMUNICATE,** (1.) To give others a share of what good things we have, *1 Tim. vi. 18.* (2.) To have a share with one. Thus the *Philippians communicated* with the apostle in his affliction, bearing a share of it by their supplying him in his distress, *Phil. iv. 14, 15.*

**COMMUNICATION.** The act of imparting benefits or knowledge; conference, conversation, *1 Cor. xv. 33. Eph. iv. 29.* The *communication of faith*, is an account of it, and of its inward fruits to others; or a manifestation of it by good works, for the advantage of others; or rather acts of beneficence flowing from faith, *Phil. 6.*

**COMMUNION.** See **FELLOWSHIP.**

**COMPACT,** regularly framed and joined, *Psa. cxxii. 3.* The church is *compact together*; every member has his own proper station and work, and yet all are so joined, as to add to her eternal glory and welfare, *Eph. iv. 16. Col. ii. 19.*

**COMPANION,** (1.) Familiar friend, *Judg. xv. 22.* (2.) Copart-

ner in office, grace, labour, suffering, or consultation, Ezra iv. 7. Acts xix. 29. Phil. ii. 25. Heb. x. 33.

**COMPANY**, a number of persons, Psal. lxxviii. 11. *To company, accompany, or go in company with*, is to act with one, and be familiar with him, 1 Cor. v. 9, 11. Job xxxiv. 8. Psal. lv. 14.

**To COMPARE, LIKEN**, (1.) To reckon alike or equal, Psal. lxxxix. 6. (2.) To make like, Jer. vi. 2. (3.) To set things together, in order that the likeness or difference may clearly appear, 1 Cor. ii. 13. Judg. viii. 2. It is not wise to *compare* ourselves with our opposers or friends; as not they, but the law of God, is the proper standard by which we ought to judge ourselves, 2 Cor. x. 12.

**To COMPASS**, (1.) To go round about a place; to guard or beset it on every side, Psal. v. 12. (2.) To furnish plentifully, till one be, as it were, surrounded therewith, Heb. xii. 1. Psal. xxxii. 7. The Virgin Mary *compassed a man*, when she conceived, and brought forth the Son of God in our nature, Jer. xxxi. 22. Men *compass God*, when they, in multitudes, assemble to praise and worship him, Psal. vii. 7. They *compass him with lies*, when, in their worship, they deal hypocritically and deceitfully; confess what they do not really believe to be sinful; ask what they do not sincerely desire; vow what they never intended to perform; profess what they do not believe with their heart; and when they multiply idols in his land, Hos. xi. 12.

**COMPASS**. (1.) An instrument for drawing a circle, Isa. xlv. 13. (2.) A boundary, Prov. viii. 27. (3.) A roundish course, 2 Sam. v. 3.

**COMPASSION, PITY**, sympathy and kindness to such as are in trouble, 1 Kings viii. 50. God's being *full of compassion*, imports the infinite greatness of his tender mercy and love, and his readiness to comfort and relieve such as are afflicted, Psal. lxxviii. 38. and lxxxvi. 15. and cxi. 4. and cxlv. 8.

**To COMPEL**, (1.) To force vio-

lently, Lev. xxv. 39. Matt. v. 41. (2.) To urge earnestly, and with success, 1 Sam. xxviii. 23. Ministers *compel sinners to come* into Christ's house, when, with the utmost earnestness and concern, they show them their sinfulness and danger; the love and loveliness of Christ; the happiness of those who receive him; their warrant, and the command of God to believe in him, and beseech them, as in Christ's stead, to be reconciled to God, Luke xiv. 23.

**COMPLAINT**, (1.) Affliction of mind from outward circumstances, 1 Sam. i. 16. (2.) Request, or expectation, Job xxi. 4. (3.) Accusation, Acts xxv. 7. A complainer is one who is disposed to find fault with his lot, and turn every thing into an occasion of complaint, Jude 16. Such a person is seldom satisfied with the conduct of either God or men, and is ranked among the blackest characters in the holy scriptures.

**COMPLETE**, fully finished, Lev. xxiii. 15. Saints are *complete in Christ*, are filled with wisdom and holiness by him who is head of all principality and power, Col. ii. 10. They stand *complete in all the will of God*, when they regard all his commandments, and obey them in an eminent degree, Col. iv. 12.

**COMPOSITION**, a mingling of several spices, or other ingredients, Exod. xxx. 32.

**To COMPOUND**, to mix together, Exod. xxx. 25, 33.

**To COMPREHEND**, (1.) To inclose, Isa. xl. 12. (2.) To sum up, Rom. xiii. 9. (3.) To perceive clearly; understand fully, John i. 5. To *comprehend*, with all saints, the unbounded love of Christ, is to have a clear, extensive, and heart-ravishing knowledge of its nature and effects, Eph. iii. 18.

**To CONCEAL**, to hide, keep secret, Gen. xxxvii. 26. Job *concealed* not the word of God; he openly professed his adherence to divine truth, and by every proper method improved it for the instruction of others, Job vi. 10. A faithful spirit *conceals*

*the matter*, he hides his neighbour's secrets and infirmities, Prov. xi. 13. A prudent man *concealeth knowledge*, he has more knowledge in his heart than he pretends to, Prov. xii. 23. It is the glory of God *to conceal* a thing; by wisely hiding from men the knowledge of some things, and the reasons of his conduct, he displays his own glory and greatness, Prov. xxv. 2.

**CONCEIT**, fancy, proud thought, Prov. xviii. 11.

**To CONCEIVE**, (1.) To begin to be with young, Gen. xxx. 38. (2.) To devise, purpose, form designs and counsels in the mind, Acts v. 4. Isa. xxxiii. 11. Job xv. 35. Lust conceives, when it produces the first motions or resolutions towards sinful acts, James i. 15. To conceive mischief, a mischievous purpose, or words of falsehood, is to devise and fix on a method for executing mischief, or for uttering words of falsehood, Job xv. 35. Isa. lix. 13.

**To CONCERN**, to touch, belong to, Ezek. xii. 10.

**CONCISION**, cutting, mangling, Joel iii. 14. The unbelieving Jews are called the *concision*, because, under pretence of zealous adherence to circumcision, they, after it was abolished by our Saviour's death, cut their bodies, rent the church, and cut off themselves from the blessings of the gospel, Phil. iii. 2.

**To CONCLUDE**, (1.) To end a dispute, by a plain inference from what had been said, Rom. iii. 28. (2.) To make a final resolution or determination, Acts xxi. 25. (3.) Irreversibly to declare, Gal. iii. 22. God concluded the Jews in unbelief; he gave them up to their own unbelieving heart, and took away the light and influence of the gospel from them, Rom. xi. 32. **CONCLUSION** is the end, the summary inference, final determination, and whole substance, Eccl. xii. 13.

**CONCORD**, agreement, 2 Cor. vi. 15.

**CONCOURSE**, running together, Acts xix. 40.

**CONCUBINE**, a wife of the second rank. She differed from a proper wife, in that she was not married by solemn stipulation; she brought no dowry with her; she had no share in the government of the family; nor did her children share of their father's inheritance, yet he might in his life-time make presents to, and provide for them, Gen. xxv. 6. Through a sinful mistake of the nature of marriage, it was common for the ancients to have concubines. Abraham had Hagar and Keturah, Jacob had Zilpah and Bilhah, Gen. xxv. 6. and xxx. A Levite's concubine occasioned terrible disorders and ruin in Israel, Judg. xix. to xxi. One of Saul's occasioned the loss of the kingdom of the eleven tribes in his family, 2 Sam. iii. David's ten concubines were publicly defiled by Absalom his son, 2 Sam. xvi. 22. Solomon had 300 concubines, and Rehoboam his son 60. 1 Kings xi. 3. 2 Chron. xi. 22.

**CONCUPISCENCE**, (1.) The corruption of our nature, from whence all our actual sins proceed, Rom. vii. 7. James i. 14. (2.) Actual motions and inclinations of our heart towards sinful deeds, Rom. vii. 8. (3.) Unchastity, especially of desire, Col. iii. 5. 1 Thess. iv. 5.

**CONDEMNATION**, (1.) The judicial declaring of a person to be guilty, and sentencing him to punishment. In this sense, Christ did not condemn the woman taken in adultery, but spake to her as a gospel minister and Saviour, calling her to repentance, John viii. 10, 11. (2.) The cause and reason of such a sentence, John iii. 19. (3.) The punishment to which one is condemned, 1 Cor. xi. 32. Luke xxiii. 40. (4.) Rash, uncharitable, and unjust censure of men's persons, purposes, words, or actions, Luke vi. 37. (5.) A witnessing against sin, by a contrary practice: so the Ninevites, by their ready hearkening to the warning of Jonah, condemned the Jews, who refused to embrace Christianity, though often called to it by

Christ and his apostles, and though it was attested by miracles unnumbered, Matt. xii. 41. The *condemnation of the devil*, is a sin and punishment like to his, 1 Tim. iii. 6. The condemnation which all wicked men are under, is the sentence of the divine law adjudging them to bear the wrath of God, till all the infinite wrath contained in that sentence be fully executed, Rom. v. 16, 18. and viii. 1. God *condemned sin in the flesh* of his Son; by executing the punishment due to it upon him, in our nature, he clearly demonstrated how abominable it is, expiated its guilt, and adjudged to utter ruin its power, pollution, and existence, Rom. viii. 3.

The manner of condemning, or passing sentence upon persons, varied in different countries: the Jews, by a simple pronunciation of the sentence, as, "Thou, N. art just," or "Thou, N. art guilty," either absolved or condemned. The Romans gave sentence by casting in tables into a certain box or urn prepared for the purpose. If they absolved any, they wrote the letter A in the table, it being the first letter of *absolvo*. If they condemned any, they wrote the letter C, the first of *condemno*.—Among the Greeks, condemnation was signified by giving a black stone, and absolution by giving a white one. To this last custom there seemeth to be an allusion, Rev. ii. 17. To him that overcometh I will give 'a white stone:' that is, I will declare him to be absolved and acquitted in the day of judgment.

To CONDESCEND, humbly to stoop, Rom. xii. 16.

CONDITION, (1.) A term of a bargain to be performed, Luke xiv. 32. 1 Sam. xi. 2. Strictly taken, a *condition* of a covenant, is that which, when performed, gives the performer a right to claim the promised reward. (2.) A case, or circumstance, Dan. xi. 17.

To CONDUCT, to guide in a proper way, 2 Sam. xix. 15, 31.

CONDUIT, a water-course, whe-

ther by pipes, stone-work, ditch, &c. 2 Kings xviii. 17.

CONFECTION, a medicinal composition of gums, powders, &c. Exodus xxx. 35.

CONFECTIONARIES, makers of sweetmeats, 1 Sam. viii. 13.

CONFEDERACY, a covenant-agreement between princes or nations. Isaiah was forbidden to say, *A confederacy*; he was neither to approve nor trust in the alliance between Ahaz and the Assyrians, nor to be afraid of that between the Israelites and Syrians, Isaiah viii. 12.

CONFEDERATE, in league or covenant, Gen. xiv. 13.

To CONFER, to talk together, advise with, 1 Kings i. 7.

To CONFESS, plainly to acknowledge: so a criminal confesses his crime before a judge, Josh. vii. 19. Jesus Christ will *confess* his people at the last day: will publicly own them as his children, bride, and faithful servants, Luke xii. 8. They *confess him before men*, when, notwithstanding danger and opposition, they openly profess and adhere to his truth, observe his ordinances, and walk in his way, Matt. x. 32. To confess God, is to praise and thank him, Heb. xiii. 15. To confess sin, is candidly to acknowledge our guilt before God, who can pardon or punish us; or to our neighbour, whom we have offended, or who can give us proper instruction and comfort, Psal. xxxii. 5. James v. 16. Matt. iii. 6.

On the tenth day of the seventh month, the Jewish high-priest confessed the sins of the whole nation over the head of the scape-goat, which typically bore them into the wilderness, Lev. xvi. 21. During the ten preceding days, it is said, the Jews made particular confession each of his own sins; if they were breaches of the first table, they confessed them only to God; if they were breaches of the second, they confessed them also to the party wronged. When a criminal was

come within ten cubits of the place of execution, he was obliged to confess his crimes, and beg that his death might expiate them. At the beginning of the year, the modern Jews confess their sins, standing in a tub of water: some of them, when sick, confess them to a rabbin, who marks them down in an alphabetic order. On their death-beds, they confess them with a great deal of vain ceremony, much in the manner of the Papists.

**CONFIDENCE**, (1.) Assurance, certainty, 2 Cor. viii. 22. (2.) Boldness, courage, Acts xxviii. 31. (3.) Trust, hope, Job iv. 6. (4.) The thing in which one trusts, Jer. xlviii. 13. (5.) Succour, help, 2 Kings xviii. 19. (6.) Safety, security, Ezek. xxviii. 26. (7.) Due resolution, 2 Cor. x. 2. (8.) A bold and open confession of Christ and his truth, Heb. x. 35. (9.) A well-grounded persuasion of God's accepting our persons, and hearing our prayers, Eph. iii. 11.

**CONFIDENT**, bold, assured, Psal. xxvii. 3.

**To CONFIRM**, (1.) To strengthen, establish, 1 Chron. xiv. 2. Acts xiv. 22. (2.) To make sure, ratify, Ruth iv. 7. (3.) To give further evidence of the certainty of a thing, 2 Cor. ii. 8. 1 Kings i. 14. Phil. i. 7. (4.) To refresh, encourage, Psal. lxviii. 9. (5.) To fulfil, continue to perform, Dan. ix. 12. Deut. xxvii. 26. God *confirmed the covenant* to Abraham, when he added his oath to it; and by fire and darkness, marked the truth of it, Gal. iii. 17. Gen. xv. and xvii. God *confirms the promises*, in fulfilling the principal ones of the incarnation, death, and resurrection, of his Son; and in showing to our faith the absolute certainty of them all, Rom. xv. 8. He confirms the saints, when he refreshes, strengthens, and encourages them under fainting and weakness, 1 Cor. i. 8. He confirmed Israel to himself, when he renewed his covenant with them, and heaped distinguishing favours on them, 2 Sam. vii. 24. The testi-

mony of Christ is confirmed in his people, when the power and certainty of his truth are spiritually felt in their heart, and manifested in their practice, 1 Cor. i. 6. He *shall confirm the covenant with many for one week*; Jesus; by the ministry of John Baptist, by the testimony of angels, of the saints then living, of the wise men, of *Moses* and *Elias*, by his preaching, by signs and wonders, by his holy life, by his death and resurrection, confirmed the new covenant, and brought many cordially to embrace it, Dan. ix. 27.

**CONFISCATION**, a punishment whereby a man's goods are taken from him, and appropriated to the king's use, Ezra vii. 26.

**CONFLICT**, (1.) Warlike struggle or stroke, Psal. xxxix. 10. (2.) Persecution, distress, Phil. i. 30. (3.) Deep concern, care, and anxiety, to promote another's good, Collossians ii. 1.

**CONFORMED**, made like, Rom. xii. 2. The saints are *conformed* to Christ: they are made like him in their new-covenant relations to God, and in their privileges, graces, and holy conversation, Rom. viii. 29.—They are conformable to him in his death; they have their old man crucified with him, and are exposed to sufferings for his sake, Phil. iii. 10. They ought not to be conformed to this world; ought not to imitate, or join in, the vain and wicked customs and practices of it, Rom. xii. 2.

**To CONFOUND**, (1.) To disorder, jumble together, Gen. xi. 7. (2.) Mightily to baffle and confute, Acts ix. 22. (3.) To be ashamed and vexed for sin or disappointment, Ezek. xvi. 63. Job vi. 20. (4.) To be perplexed, astonished, and troubled in mind, Acts ii. 6. (5.) To be fearfully destroyed, Jer. i. 17. Zech. x. 5. He that believeth shall not *be confounded*; he shall not be disappointed of his expected salvation; shall not, with perplexity or surprise, be exposed to any fearful destruction; nor shall he *make haste*: shall not basely catch at unlawful



means of deliverance, but patiently wait till God deliver him, 1 Pet. ii. 6. Isa. xxviii. 16.

**CONFUSION**, irregular mixture, tumultuous medley, perplexity, disorder, shame, ruin, Isa. xxiv. 10. Psa. xxxv. 4. Unnatural intimacy with beasts, or of a man with his daughter-in-law, is *confusion*; is an horrid and shameful blending of natures or persons, which ought to be kept distinct. But the word **REBEL** might be translated 'a shocking crime,' Lev. xviii. 23. and xx. 12. Idols, and the Egyptians, were the confusion of the Jews; were the means or occasion of bringing them to shame, disorder, perplexity and ruin, Isa. xli. 29. and xxx. 3. *Confusion of face*, denotes perplexity and shame, which make one doubtful, or to blush to look any where, Ezra ix. 7.

To **CONGEAL**, to freeze together. The waters of the Red Sea stood up as firmly on each hand of the Israelites, as if they had been frozen into walls of ice, Exod. xv. 8.

To **CONGRATULATE**, to express joy to or with one, for some happiness that has befallen him, 1 Chron. xviii. 10.

**CONGREGATION**, an assembly, church. The Israelites having encamped together 40 years in the wilderness, and met thrice every year at their solemn feasts, are called the *congregation*, Lev. iv. 15. and *the congregation of the Lord*: as they were peculiarly related to, dependent on, and subject to Christ, Numb. xxxi. 16. To be *cut off from the congregation*, was to be removed from among the Hebrews by death, or to be excommunicated from their sacred privileges, Numb. xix. 20. The *congregation*, from which the Egyptians and Edomites were excluded, till the third generation, and the Ammonites, Moabites, and bastards for ever, probably was no more than the assemblies of Jewish rulers; for we cannot really suppose that bastards, however pious, and Ammonites and Moabites, though real proselytes, were perpetually exclu-

ded from sacred privileges. The *great congregation*, in which Jesus Christ declared his Father's faithfulness, and praised him, is the multitudes to which he preached on earth, or his church in general, Psa. xl. 9, 10. and xxii. 22. To be *in the congregation of the dead*, is to be among unregenerate or lost sinners, Prov. xxi. 16. Sometimes this word denotes an *assembly of rulers*, convened for judgment, Numb. xxxv. 12. and sometimes an *assembly*, as distinguished from their chief rulers, Josh. ix. 18.

To **CONQUER**, to overcome, subdue. (1.) To prevail against, take away the strength, and bring down the power, of enemies, Dan. vii. 14. Mal. iv. 3. (2.) To bring into obedience and subjection, Phil. iii. 21. 1 Cor. xv. 28. (3.) To cultivate, rule over, Gen. i. 28. Jesus Christ *overcame* the world; by his death, and by the exercise of his power, he prevailed against Satan, the god of it, and took him captive: in himself he prevailed over every temptation, arising from its smiles of prosperity, or frowns of adversity: by his powerful word and Spirit, he reforms men from the lusts and wicked customs of it: by his providence, he cuts off the incorrigibly wicked; curbs their outrage, and makes their wrath conduce to his praise, John xvi. 33. Rev. xvii. 14. He *subdues iniquity*, when, by applying his word, and conveying his grace, he takes away the guilt and power of it, Mic. vii. 19. The saints *overcome through his blood, and the word of their testimony*: by the working of his Spirit through the word of his truth, professed by them, they prevail over their own lusts, over the temptations of Satan, and the allurements and frowns of an evil world, Rev. xii. 11. and iii. 5, 12, 21. 1 John ii. 13, 14. and v. 4, 5. They *overcome evil with good*, when, by rendering good for evil, they make those who have injured them to be ashamed and grieved for so doing, Rom. xii. 21. In all their tribulations, the saints are *more than*

*conquerors* through Christ: by his grace and presence, they overcome them most certainly, easily, and quickly; they patiently bear them, rejoice in them, and gain much advantage by them, Rom. viii. 37. Sinful lusts and corruptions *overcome* the wicked; notwithstanding their conviction, resolution, and danger, they are instigated to take pleasure in and work wickedness, 2 Pet. ii. 19, 20.

CONSCIENCE, in a moral sense, is the judgment which a man passes on the morality of his actions, their purity or turpitude; whether conformable or not to the law of God. Conscience therefore is the internal rule of action, presupposing the external, namely, the law of God. It is moreover plain, that conscience requires understanding and judgment, also a knowledge of the law, and the considering of our actions: so that conscience may be called a practical syllogism, the first proposition, or major, containing the rule: the second, or minor, compared to a book or witness of the fact: and the conclusion representing the judge or executioner. With respect to its truth, conscience is divided into true and false, every judgment being either of these; and the last is called an erroneous conscience. Moreover, when we judge a thing to be true, we do so either with certainty with probability only, or with doubt; and hence conscience is distinguished into certain, probable, and doubtful; and the reason of doubt is called scruple of conscience, which is removed by a more distinct knowledge. Again, conscience, with respect to time, is distinguished into antecedent, which is the judgment we pass prior to the action, Gen. xxii. 3. xxix. 8. and 1 Sam. xxiv. 7. and into consequent, that posterior to the action, Psa. li. 3. Acts v. 41. and then conscience commands or forbids in the first case; in the last, approves or disapproves, causing pleasure or pain. If the consequent be contrary to the antecedent, in the case of an evil conscience, it may be called ac-

cusing; and the uneasiness thence arising, is called sting, or remorse of conscience, Gen. iv. 13. Acts ii. 37. But if, on the contrary, the consequent agrees with the antecedent conscience, it may be called absolving.

Conscience is *good*, when it clearly discerns the will of God, and urges obedience to his law, from gospel motives, 1 Tim. i. 5. It is *pure*, *purged from dead works*, when, by the application of Jesus's blood, it is freed from the sentence of death due to sin, delivered from the slavery of corruption; and, by the instruction of the Holy Ghost, is rendered clear in its views, holy in its aims, and a vigorous opposer of every thing sinful, 1 Tim. iii. 9. Heb. ix. 14. and x. 2, 22. It is *faithful*, when it approves and condemns things, as they agree with, or are contrary to, the divine law; and powerfully restrains from every known sin, Rom. ii. 15. It is *tender*, yet *void of offence*, when it doth not accuse for any wilful breach of the divine law: and to *live in all good conscience*, is to behave agreeably to the dictates of a well-informed conscience, Acts xxiv. 16. and xxiii. 1. Heb. xiii. 18. It *bears witness by the Holy Ghost*, when, by his direction, it attests the integrity and truth of our concern and ends, Rom. viii. 16. and ix. 1.—Conscience is *evil*, when it is influenced by sinful habits, or base motives, Heb. x. 22. It is *defiled*, when it is blinded and perverted, ready to call good evil, and evil good, Tit. i. 15. It is *seared as flesh with a hot iron*, when it is not affected with the promises, precepts, threatenings, or providences, of God, nor burdened with the sin that lies on the person, 1 Tim. iv. 2. To do a thing *for conscience sake*, is to do it, that conscience may not be defiled or offended, Rom. xiii. 5. To eat things offered to idols *with conscience of the idol*, is to eat them with a reverential regard to the idol, as if we were persuaded it had some divinity or value in it, 1 Cor. viii. 7. But conscience being only

God's deputy-governor in men, its dictates are binding only so far as they are agreeable to the law of God. Neither when sound, nor when erring, doth it become a God, who can stamp his will into indispensable laws.

To **CONSECRATE**, **DEDICATE**, **DEVOTE**, solemnly to set apart a person or thing to the service of God. In the circumcision of, and covenant made with, Abraham, Isaac, and Jacob; in their passing through the Red Sea; in their appearance before, and covenant transaction with God at mount Sinai; in the solemn dedication at Ebal and Gerizim, the whole Hebrew nation were *consecrated* to be the peculiar people of God, Gen. xvii. Exod. xiv. and xix. —xxiv. Deut. v. xxvi. xxvii. and xxix. To commemorate the destruction of the first-born of the Egyptians, the first-born of Israel, man and beast, were *consecrated* to be the Lord's, Exod. xiii. By washing, offering of sacrifice, and sprinkling of oil or blood, were the Levites, in the room of the first-born, and the priests, and the tabernacle, temple, and sacred furniture, consecrated to the ceremonial service of God, Numb. i. 49. and iii. 10. and viii. Exod. xxviii. and xxix. Numb. vii. 2 Chron. ii. 4. and vii. 9. Ezra vi. 16, 17. The tithes and first-fruits were really, but less solemnly, *dedicated* to him. The Jews *dedicated* their houses, and even the walls of their city: probably this was done with prayer and thanksgiving, Deut. xx. 5. Neh. xii. 27. Joshua *dedicated* the Gibeonites, and the silver and gold of Jericho, Josh. vi. 19. and ix. 27. Not a few consecrated themselves to serve God as Nazarites, or Nethinims, Numb. vi. Manoah devoted Samson his son, and Hannah, Samuel her son, Judg. xiii. 1 Sam. i. 11, 22. Many *dedicated* their money, fields, and cattle, to the Lord, Lev. xxvii. Moses, Samuel, Saul, David, and his successors, and other warriors, *dedicated* part of the spoil they took in battle, Numb. xxxi. 28.

—54. 1 Chron. xxvi. 26, 27, 28. 1 Kings xv. 15. When Judas Maccabeus, about A. M. 3840, purged the temple, he solemnly *dedicated* it to its holy use, and appointed the feast of dedication to be yearly observed, John x. 23.

Did these consecrations denote the solemn separation of Jesus and his people to the service of God? Jesus is *consecrated for evermore*; is irreversibly appointed and qualified, by the Holy Ghost, to be the everlasting Prophet, Priest, and King, of his church, Heb. vii. 28. He hath *consecrated* for us a new and living way to God, Heb. x. 20. Ministers, saints, and all they have, are *consecrated*; by God's receiving them into their office or membership, and endowing them with his Spirit, and by their own solemn vows, they are set apart to his service, honour, disposal, and government, 1 Pet. ii. 9. Ezek. xliii. 20. Mic. iv. 13. Isa. xxiii. 18.—Types being now abolished, the solemn consecration of churches, church-yards, vessels for the administration of sacraments, &c. under the New Testament, hath no warrant in the word of God, but is derived from the man of sin.

To **CONSENT**, to agree to a proposal, Gen. xxxiv. 15. **CONSENT**, agreement, Hos. vi. 9.

To **CONSIDER**, (1.) To think of, 2 Tim. ii. 7. (2.) To view, observe, Lev. xiii. 13. (3.) To resolve what to do, after deliberate thought on the affair, Judg. xviii. 14. and xix. 30. (4.) To remember and call to mind, 1 Sam. xii. 14. (5.) To think on a thing with wonder, Job xxxvii. 14. (6.) To think upon one with pity, and resolution to grant him relief, Psal. xli. 1. God *considers* men, in general, by a perfect knowledge, and exact observation of their works, Psal. xxxiii. 15. He *considers* his people, in graciously observing and regarding their persons, prayers, and troubles, in order to deliver and bless them, Psal. v. 1. and xiii. 3. and ix. 13. and xxv. 19. We *consider* Jesus Christ, by thinking on, observing,

and admiring his person, offices, relations, undertaking, incarnation, life, death, resurrection, and glory: and applying him to our own selves, in all these respects, Heb. iii. 1. We *consider* ourselves, when, with serious concern, and earnest care, we mark and ponder our own frailty, sinfulness, and danger of being led astray, Gal. vi. 1. We *consider one another*, when we charitably observe our brethren's tempers, circumstances, infirmities, and temptations, that we may accordingly excite and encourage them to their duty, Heb. x. 24.

To **CONSIST**, (1.) To lie, Luke xii. 15. (2.) To be supported and held together, Col. i. 17.

**CONSOLATION**. See **COMFORT**.

To **CONSORT**, to keep frequent and familiar company with, Acts xvii. 4.

**CONSPIRACY**. (1.) A plot of subjects against their sovereign. Absalom, and his party, *conspired* against David: the servants of Joash and Amaziah against them; Shullam against Zechariah; Pekah against Pekaiah; Hoshea against Pekah and Shalmaneser, 2 Sam. xv. 12, 31. 2 Kings xii. 20. and xiv. 19. and xv. 10, 25, 30. and xvii. 4. (2.) A deliberate rejection of God's authority by the Jews, and their false prophets, Ezek. xii. 25. Jer. xi. 9. (3.) A plot of many to take away a person's life, Acts xxiii. 13.

To **CONSPIRE**, to plot against the life of a man, chiefly that of a rightful sovereign, 1 Sam. xxxii. 8. Gen. xxxvii. 18. 2 Sam. xv. 31.

**CONSTANT**, steady, firm, 1 Chron. xxviii. 7. To do a thing *constantly*, is to do it with firmness, frequency, and perseverance, Tit. iii. 8. The man *that heareth, speaketh constantly*; he who deliberately thinks before he speaks, speaks constantly, and firmly adheres to what he says, and will ever be admitted for a witness, Prov. xxi. 28.

**CONSTELLATION**, a cluster of stars. About 3,000 visible stars are classed into 59 constellations, 12 of

which are in the Zodiac, or middle region of the firmament, 23 in the north part, and 24 in the south, Isa. xlii. 10.

To **CONSTRAIN**, to urge powerfully, to oblige by force, 2 Kings iv. 8. Job xxxii. 18. The love of Christ *constraineth* us, or bears away; when believed with the heart, it most powerfully draws out our affections to him, and strongly influenceth us to an holy and active obedience to his law, 2 Cor. v. 14.

To **CONSULT**, (1.) To plot or advise together, Psal. lxii. 4. (2.) Deliberately to consider, Luke xiv. 31. A *consulter with spirits*, is one who converses with Satan, or uses means, devised by him, to obtain the knowledge of things secret, or future, Deut. xiii. 12. One *consults shame* to his house, when he deviseth and executes projects that issue in his and his friends' shame and confusion, Hab. ii. 10.

To **CONSUME**, (1.) To waste, destroy utterly, Exod. xxxii. 10. (2.) To spend or squander away, James iv. 3. (3.) To vanish away, Job vii. 9. (4.) To make to pass away unhappily, Psal. lxxviii. 33. (5.) To burn up till the thing be utterly destroyed, Luke ix. 54. He, *as a rotten thing, consumeth*; and *as a garment that is moth-eaten*; God, by his providence, gradually wastes the man and his substance, and he is actually brought to ruin, Job xiii. 28. **CONSUMPTION**, (1.) A wasting ruinous stroke, Isa. x. 22. (2.) A consuming fire, Judg. xx. 40.

**CONSUMMATION**, the last period of time; the complete fulfilment of the threatening, Dan. ix. 27.

To **CONTAIN**, (1.) To take in, hold, 1 Kings viii. 27. (2.) To peruse fully, John xxi. 25.

To **CONTEMN**, **DESPISE**, slight, undervalue, Psal. x. 13. Job xxxvi. 5. We *despise* the chastening of the Lord, and the riches of his goodness, when we are unaffected with it, as coming from the hand of God, and are not thereby excited to consider our ways, and turn from sin to Jesus

Christ, as our Saviour, Portion, and Lord, Heb. xii. 5. Rom. ii. 4. A vile person is rightly *contemned*, when we shun intimacy with him, and prefer the meanest of the saints to him, Psal. xv. 4. The glory of Moab was *contemned*, when their wealth, power, and honour, were rendered despicable, Isa. xvi. 14. He that *despiseth* Christ's ministers, in contemning their persons, slighting and mocking their instructions, or neglecting to follow their holy example, *despiseth* Christ and his Father who sent them, Luke x. 16.

CONTEMPT, shame, disdain, slight, Job xii. 21.

CONTEMPTIBLE, pitifully mean, unworthy of regard, Mal. i. 7.

To CONTEND, (1.) To strive, Jer. xviii. 9. (2.) To dispute earnestly, Acts xi. 2. Job ix. 3. (3.) To reprove a person sharply, in order to convince and reclaim him, Neh. xiii. 11. Prov. xxix. 9. Mich. vi. 1. (4.) To punish severely, Amos vii. 4. (5.) To fight, Deut. ii. 9. To *contend earnestly for the faith*, Jude 3. is to maintain strenuously, and defend the apostolical doctrine, by constancy in the faith, zeal for the truth, holiness of life, mutual exhortation, prayer, suffering for righteousness sake, &c. withstanding all such heresies as would impugn and corrupt the doctrines revealed in the gospel.

CONTENTION, is either *sinful*, when, with carnal affections, we strive with one another, Prov. xiii. 10. or *lawful*, when we eagerly promote that which is good, notwithstanding great opposition, 1 Thess. ii. 2.

CONTENT, satisfied in mind and desire, Gen. xxxvii. 27. *Contentment*, with godliness, is *great gain*; it renders a man's life easy, gives him pleasure in what he enjoys, makes him thankful to God, and meet to be a partaker of the heavenly glory, 1 Tim. vi. 6.

To CONTINUE, (1.) To persevere, abide constantly, James i. 25. (2.) To manifest and bestow as for-

merly, or more abundantly, Psalm xxxvi. 10. (3.) Constantly to fulfil more and more, 1 Kings ii. 4. Men *continue* in Christ's word by a constant perusal, believing, and practising, of it; and in their station declaring it, John viii. 31. 2 Tim. iii. 14. They *continue* in his love and goodness, when they constantly and experimentally taste it, and return love to him on account of it, John xv. 9. Rom. xi. 22. They *continue* in his grace in retaining the enjoyment of it; in exercising and displaying the power of it in their outward life, Acts xiii. 43. They *continue* in his law, by perseverance in their regard for, love, and obedience to it, James i. 25. They *continue* in the faith, by a constant holding of the doctrines of faith, and a perpetual exercise of the grace of faith, Col. i. 23. Acts xiv. 22.

To CONTRADICT, to speak against, Acts xiii. 45. *Without contradiction*; most plainly and certainly, Heb. vii. 9. The *contradiction of sinners*, which Christ endured, was the vilest reproaches, taunts, blasphemies, and opposition to his doctrine and miracles, Heb. xii. 3.

CONTRARY. Grace and corruption in the saints are *contrary*; their nature, quality, and exercise, are destructive of one another, Gal. v. 17. We walk *contrary* to God, when we do what is abominable to his nature, and opposite to his law; and he walks contrary to us, in fearfully punishing us for our sin, Lev. xxvi. 27, 28. The ceremonial law was *contrary* to men: it laid heavy burdens on them, and presented their guilt to them; yet of itself it could not save them, Col. ii. 14.

CONTRIBUTION, a joint giving of money for the relief of the poor, Rom. xv. 26.

CONTRITE, broken, bruised, deeply affected with grief, Psal. xxxiv. 18. and li. 17. Isa. lvii. 15. and lxvi. 2.

CONTROVERSY, a plea, dispute, Deut. xvii. 8. The Lord has a *controversy* with men, when, for their wickedness, he might, or doth



proceed to punish them, Mich. vi. 2. Hos. xi. 1.

**CONVENIENT.** The things *not convenient*, which the Heathens were given up to, were vices contrary to the frame of nature, as sodomy, &c. Rom. i. 28.

**CONVERSANT**, walking among, and dealing with, Josh. viii. 35.

**CONVERSATION**, the habitual manner of one's practice and behaviour, Gal. i. 13. The conversation of saints ought to be in Christ, and to be upright, orderly, sincere, becoming the gospel, heavenly, honest, without covetousness, chaste, good, holy, and tending to win men to Jesus Christ, and his way, 1 Pet. iii. 16. Psal. xxxvii. 14. and l. 23, &c. The conversation of the wicked is *vain*; full of pride, and altogether unprofitable and filthy, flowing from filthy lusts, and consisting in filthy practices, Eph. iv. 22. 1 Pet. i. 18. 2 Pet. ii. 7.

To **CONVERT**, (1.) To turn men to the church of Christ, Isa. lx. 5. (2.) To renew their heart, and turn them from the power of sin and Satan to God, John xii. 40. (3.) To recover one from a sinful fall or error, Luke xxii. 32. James v. 19, 20. In the renewing of men's hearts, God is the author; his Spirit imparts spiritual knowledge, faith, love, and every other grace, Jer. xxxi. 18. His word is generally the means, with respect to adult persons, whereby he convinces of sin and misery, discovers the glory, excellency, and suitableness, of Jesus Christ, and conveys his grace into the soul, Psal. xix. 7. Ministers, fellow-christians, and even afflictions, are instrumental in producing this saving change, 1 Cor. iv. 15. Ezek. xx. 37. *Converts* are believers who have received Jesus Christ, as freely and fully offered to them in the gospel, as their divine Teacher, Righteousness, Portion, and Lord. They are *new creatures*, who have Christ formed in them the hope of glory, and are changed in all their powers into the image of God; they grow from one

degree of grace to another; obey from the heart the doctrine of the gospel, and serve the living and true God, John i. 12. 2 Cor. v. 17, 18. Gal. iv. 19. 2 Pet. iii. 18. 2 Cor. xiii. 18. Rom. vi. 17. 1 Thess. i. 9.

To **CONVEY**, to carry over, to transport, 1 Kings v. 9.

To **CONVICT**, **CONVINCE**, (1.) To persuade one of the truth of a thing, Acts xviii. 28. 1 Cor. xiv. 24. (2.) To prove one guilty, and thoroughly persuade him of the truth and nature of his faults, James ii. 9. Job xxxii. 12. The Spirit *convinceth* men of sin, when, by applying the precepts and threatenings of the law to their conscience, he gives them an affecting view of the nature, aggravations, and unhappy fruits of their sin. It is a sign that convictions are deep when they chiefly extend to unbelief, and the corruption of nature, and lead to a discovery of a crucified Redeemer, John xvi. 8, 9. Rom. vii. 9—14. Zech. xii. 10.

**CONVOCATION**, a sacred meeting of multitudes for the solemn worship of God. On the Sabbath, on the day of the passover, on the first and seventh days of unleavened bread, on the days of pentecost and expiation, on the first and eighth days of the feast of tabernacles, the Jews had their *solemn convocations*, Lev. xxiii. Numb. xxviii. Exod. xii. 16.

**CONY**, or **RABBIT**, the red-eyed hare, or *lepus*, with a very short tail. See the article **HARE**.

This is, though a smaller, a handsomer creature than the hare; and is not only in different countries of different colours, as that is, but has a great variety even in the same. The general colour of the rabbit in this country is, a pale brownish gray on the back and white on the belly. This animal is by the law of Moses declared unclean, Lev. xi. 5. But the Hebrew word *schaphan*, which our translators have rendered a cony, in conformity with the sentiments of the modern Jews, and the greatest part of interpreters, is not

very well understood. The Septuagint and Vulgate render it *χαιπορυγίγιον*, a *hedgehog*, or *porcupine*. Bechart believes it to be a kind of large rat, common in Arabia, good to eat, and called *Aljarbuho*, which animals chew the cud, dwell in rocks, and go in troops, qualities which the scripture ascribes to the *Schaphan*. See the Hebrew, Psalms civ. 18. Prov. xxx. 26. The same great expositor advances three reasons to prove that the animal spoken of here, is not the cony: the first whereof is, that the cony does not chew the cud; the second, that it inhabits a sandy soil, and does not dwell in rocks. See Prov. xxx. 26. The third is, that the cony is an animal which he thinks peculiar to Spain. These reasons are at large insisted on by Bechart. Le Clerc is of this opinion, and F. Calmet seems to join with them.

To **COOL**, to remove warmth. To *cool* the tip of one's tongue, is to give the very smallest degree of ease from torment, Luke xvi. 24. A *cool spirit* is submissive, patient, and not soon angry, Prov. xvii. 27. The *cool*, or *wind of the day*, is the time of the evening sacrifice, a little before sunset: then Jesus first appeared to fallen man in paradise, and then he expired for all men on Calvary, Gen. iii. 8.

**COOS**, an island in the Mediterranean Sea, at a small distance from the south-west point of Lesser Asia. The chief city of it was Coos, which was overthrown by an earthquake, about 400 years before Christ. Esculapius, the god of physic, was their chief idol. The famed painter, Apelles, and the no less famous physician Hippocrates, were natives of this island. A kind of silk trade began here very early, and served the immodest Roman ladies with a kind of gauze, through which their bodies sufficiently appeared. The Coons had kings of their own, as early as the reign of JEROSHAPHAT, if not much earlier. They afterwards fell under the Persians, Pontians, and

Romans. Paul sailed by this place in his voyage to Jerusalem; but it does not appear that there was a church here for some ages afterwards. In the 4th, 5th, and 6th centuries, we find a church settled in it; but since it fell into the hand of the Saracens and Turks, Christianity, and every thing else, have made but a poor appearance. It is now called *Stancora*, or *Lango*, Acts xxi. 1.

**COPPER**, a hard, heavy metal, and, next to gold and silver, the most ductile into threads or wire. It consists of ill-digested sulphur, yellowish mercury, and red salt. It is found in stones of various forms and colour. Virgin copper is found pure, in grains, flakes, or lumps. Copper, mingled with the Calamin stone, becomes brass; and with fine tin, it constitutes bell-metal. If copper be well rubbed with the spirit of wine and orpiment, it becomes white, Ezra viii. 27.

**COPY**, a duplicate of an original writing, Deut. xvii. 18. To *copy out*, is to transcribe an original manuscript, Prov. xxv. 1.

**COR**, or **CHOMER**, a measure equal to ten ephahs, or 17,408 solid inches, which is 44 solid inches more than the English quarter, Ezek. xlv. 14.

**CORAL**, a stony plant which grows in the sea, and which is no less hard while in the sea than out of it. It cleaves to rocks by a root scarcely visible. It is of three general kinds: the *black* is the most rare and esteemed; the *white* is of very small use; but the *red* is used in medicine, and for chaplets, beads, and other ornaments. Coral is fished in the Persian gulf, in the Red Sea, on the African coast, near the Bastion of France, and near Marseilles, in the Mediterranean. The Syrians anciently brought it from the south, and traded therein with the Tyrians, Ezek. xxvii. 16. However valuable it be, it is not to be compared to wisdom, to Jesus Christ, and his true religion, Job xxviii. 18.

**CORBAN**, a gift offered to the

service of the Jewish temple. The Jews frequently devoted the whole, or part, of their goods, or even their persons, as a *corban*, or offering to God. In their degenerate ages, if a man made a *corban*, or sacred oblation, of what should have maintained his wife, his father, or mother, they wickedly pretended that they owed them no subsistence; and sometimes, to free themselves, they pretended to make a *corban* of their property, when they did not, Mark vii. 11. They sometimes swore by their *corban*, or gift, Matt. xxiii. 18. and called the treasury of the temple *corban*, because there the presents were laid up, Matt. xxvii. 6. Gr.

CORD, a rope or string. To put cord about one's neck, and sackcloth on one's loins, were marks of sorrow and humiliation. The servants of Benhadad, king of Syria, presented themselves before the king of Israel, with sackcloth upon their loins, and ropes on their heads, imploring Ahab's clemency to Benhadad, 1 Kings xx. 31, 32.

The cords of the wicked, Psa. cxxix. 4. are the snares with which they catch weak and innocent people. To draw iniquity with cords of vanity, Isa. v. 18. is to spare no cost nor pains in the pursuit of sin. "I drew them with the cords of a man," Hos. xi. 4. I used all fair and gentle means, such as are fitted to man's temper, as he is a reasonable creature, to allure them to obedience. I found them backward and unapt to lead. I therefore in pity laid my hands on them, and as a father or friend drew them gently to me.

The *cords of God*, which wicked men cast from them, are his government and laws, which are uneasy to them, as they restrain their liberty, and bind them to duties which they heartily hate, Psa. ii. 3. The cords of a church or state, are her constitutions, laws, rulers, power, and wealth, that connect and establish the various parts thereof; and, by the ruin of the former of these, the church or the state is disordered or dissolved,

Isa. liv. 2. Jer. x. 20. The harmonious society of friends, is a *threefold cord*, not easily broken; each contributes to strengthen and support the whole body, Eccl. iv. 12. The *cords of sins*, are corrupt lusts, habits, and customs, which hold transgressors in bondage, Prov. v. 22. Afflictions are cords; they restrain our liberty, and ought to draw us to God; nor can we free ourselves therefrom at pleasure, Job xxxvi. 8. The *silver cord* which is loosed at death, is supposed to be the marrow of the back-bone, which comes from the brain, and goes down to the lowest end of it. This is aptly compared to a *cord*, both for its figure, which is long and round; and for its use, which is to draw and move the parts of the body; and to *silver*, both for its excellency and colour, which is white and bright, in a dead, much more in a living body. This may properly be said to be *loosed* or *dissolved*, because it is relaxed, or otherwise disabled for its proper service, Eccl. xii. 6.

CORIANDER, in botany, a genus of the pentandria digynia class of plants, the general corolla of which is difform and radiated, the proper flowers of the disk are hermaphrodites, and composed of five unequal, inflexocordated petals; the stamina are five simple filaments, and the fruit is a spherical striated berry, containing two hemispherical seeds: these seeds are of an agreeable aromatic smell, and pleasant taste; they are accounted stomachic and good in flatulencies, and headaches occasioned thereby; they are also said to discuss strumæ, and stop hæmorrhages and fluxes. Moses (Exod. xvi. 31. and Numb. xi. 8.) says, that the manna which God gave the Israelites in the wilderness, as to the form of it, was like coriander-seed. Now these seeds are regularly hemispherical, so that two of them joined together by their flat side, represent a sphere, and are about the bigness of a pea of a smooth surface.

CORINTH, a celebrated city, the

capital of Achaia, seated on the isthmus which separates Peloponnesus from Attica. This city was one of the best peopled and most wealthy of all Greece. Its situation between two seas drew thither the trade of both the east and west, from all parts. Its riches produced pride, ostentation, effeminacy, and all manner of vices, which are often the consequences of too great plenty. Lasciviousness in particular was not only tolerated here, but in a manner consecrated, by the worship of Venus, and the public prostitution of those who were devoted to her. But what this city was most memorable for among the Heathen authors, was its citadel, which was called Acro-corinthus, from its being built on a high mountain or rock; and for its insolence against the Roman legates, which made L. Mummius destroy it; but in its conflagration, so many statues of different metals were melted down, that the remains of them made the famous Corinthian brass, which was accounted more valuable than either gold or silver. After this destruction, it was restored by Julius Caesar to its former splendour, and in a short time became the most beautiful city of all Greece, insomuch that the neat order of pillars, which are used at this day in the decoration of all fine buildings, took from this place the name of Corinthian pillars.

About *A. D.* 52, Paul preached here for the space of 18 months, with great success, and amidst no small persecution from the Jews, planted a Christian church, which hath continued, more or less, till the present times. Soon after his departure from them, in *A. D.* 54, he seems to have written them a friendly letter, which is now lost, 1 Cor. v. 9. 2 Cor. x. 10, 11. Various disorders and schisms quickly took place among them: some pretending to be of Paul, others of Peter, others of Apollos; others, pretending to more strictness, of Christ. Their false teachers exceedingly decried the apostle Paul. He therefore wrote them a large epistle; wherein he re-

bukes their divisions; vindicates his own office and conduct; directs them to excommunicate an incestuous person; warns them to avoid law-suits before Heathen magistrates, mutual offences, uncleanness, irregularities in marriage, or giving offence in eating things offered to idols. He directs them to afford due support to their faithful pastors; and how to attend public worship, particularly the Lord's Supper, with due reverence and order; and how to seek and use spiritual gifts: he then largely explains and vindicates the doctrine of the resurrection, which some among them doubted of, or denied; and directs them to prepare a collection for the poor Christians in Judea. This epistle had a very good effect on them. The apostle therefore wrote them another, wherein he explains to them the substance, glory, and tendency of the gospel: gives them directions to receive the incestuous person now sufficiently penitent; insists on their having in readiness their collection for the saints of Judea; and with no small boldness, declaims against his wicked opposers, and vindicates the marks of his apostleship, Acts xviii. 1—17. 1st and 2d epist. to Cor.

About *A. D.* 268, the Heruli burnt Corinth to ashes. In 525, it was again almost entirely ruined by an earthquake. About 1180, Roger, king of Sicily, took and plundered it. Since 1458, it hath been generally under the power of the Turks; and is so decayed, that its inhabitants amount to no more than about 1,500 or 2,000, half Mahometans, and half Christians, with an archbishop at their head.

**CORMORANT**, the water-raven. It is a kind of pelican, and of the size of a goose. Its back is of a deep dusky brown, with some mixture of a greenish gloss, and its belly and breast are white: the long feathers of its wings are grayish; its tail is about the length of a hand-breadth and a half; and, when expanded, appears roundish at the end: its legs

are black, thick, flattish, and covered with a kind of scales. It may be distinguished from all other birds of its kind, by its four toes being united together by membranes; and by the middle toe being notched like a saw, to assist it in holding its prey. It builds on trees, or in rocks, and lives on fish, and, with great violence, alights on them in the water; the **SHALUCH** was unclean by the law, Lev. xi. 17. Dent. xiv. 17. but the **KAATH**, Isa. xxxiv. 11. and Zeph. ii. 14. is the pelican, Psa. cii. 6.

**CORN**, wheat, barley, oats, rye, &c. After growing up in stalks, it forms into ears at the top, of different figures. Being cut down with the sickle or scythe in harvest, it is bound into sheaves and set up in shocks, that it may be sufficiently dried; then it is carried home to the barn-yard or garner; and being threshed out, and grinded into meal, is a most strengthening food. The ancients, and some of the eastern people still have their threshing-floors under the open sky: here they sometimes threshed out their corn, by running carts with low, thick, and iron-shod wheels over it, Isaiah xxviii. 28. Sometimes they caused their cattle to tread it out, as its ears were bigger than ours, Dent. xxv. 4. They also threshed it out by a kind of sledge with two rollers, which had rows of iron teeth, which cut the straw, like a saw, Isa. xli. 15. Sometimes they beat it out with flails.—After it was threshed, it was winnowed, and ground in hand-mills, or mills driven by asses or slaves, Matt. xxiv. 41.

An *handful of corn sown on tops of mountains*, is a beautiful emblem of Christ's kingdom, Matt. xiii. 31. Psa. lxxii. 16. The people of God *revive as the corn*, when watered with the rain of his word and Spirit, and warmed by the rays of the Sun of righteousness, they recover from spiritual decays, and flourish, and forebode a rich harvest of eternal blessedness, Hos. xiv. 7. Good men dying in old age, are as a *shock of corn*, coming in

in its season; being fully prepared for death, they are carried by angels into the heavenly mansions, Job v. 26. Blessings, whether temporal or spiritual, are likened to corn, to denote their necessity and eminent usefulness to men in soul or body, Isa. lxxii. 8. Ezek. xxxvi. 29. Hos. ii. 9. Zech. ix. 17. Manna is called *corn of heaven*: it fell from heaven, and sustained men's lives as corn doth, Psa. lxxviii. 24.

**CORNELIUS**, *the beam of the sun*, a centurion belonging to the Italian band. He was a Gentile by birth, probably of the *Cornelii* at Rome, but a devout man, perhaps a proselyte of the gate to the Jewish religion, and lived at Cesarea. While he was employed in solemn prayer and fasting, an angel appeared to him, and assured him that God had accepted his prayers and alms; and directed him to send to Joppa for Simon Peter, that he might from him receive further direction in his religious concerns. He immediately sent off two of his servants to bring Peter. Peter was prepared for their invitation, by a vision of mingled beasts, whereby was signified to him, that God is no respecter of persons; and therefore he ought to make no scruple of preaching the gospel to the Gentiles, or of admitting them members of the Christian church; he therefore went with the servants, and on the morrow after, came to Cornelius's house, who, with a number of his friends, waited for his arrival. After Cornelius had related to Peter how he came to send for him, and that he and his friends were assembled to hear the word of God, Peter entertained them with a discourse concerning Jesus the Messiah, in his miracles, sufferings, and glorious resurrection, and of his sufficiency to save from sin: meanwhile, to the surprise of Peter's Jewish attendants, the Holy Ghost, in his miraculous influences, fell upon Cornelius and his Gentile friends, and they spake with tongues. Upon Peter's motion they were immedi-



ately baptized. Cornelius detained Peter some days with him. At first, the believers at Jerusalem were offended with Peter for baptizing the Gentiles; but on hearing the whole circumstances, they glorified God, for granting them faith and repentance. This was the first noted gathering of the Gentiles to Christ, Acts x. and xi.

**CORNER**, (1.) The utmost part of any thing, as of a country, robe, beard, building, altar, table. The *corners* or *four corners*, of a land, signify the whole of it, Numb. xxiv. 17. Ezek. vii. 2. The Hebrews were forbidden to round the *corners* of their head by shaving, or marring the corners of their beard, as the superstitious Heathens did, Lev. xix. 27. (2.) An obscure part of a house or country, Prov. xxi. 9. Isa. xxx. 20. Acts xxvi. 26. The horns, and sprinkling of blood on the *four corners* of the altar, some think, imported the equal access, which all the ends of the earth should have to salvation in Christ, Exod. xxvii. 2. Ezek. xlv. 19. The people of Samaria were *taken out in the corner of a bed*, and those of Damascus *in a couch*; were reduced to great poverty; and, notwithstanding all endeavours to the contrary, were carried into a wretched captivity by the Assyrians, Amos iii. 12.

**CORNET**, a wind instrument of horn, or similar one for sounding in war, or at religious solemnities: but as **SHOPHAR** is ordinarily rendered *trumpet*, I know not why it is ever rendered *cornet*, Hos. v. 8. but **KEREN**, or **KARNAH**, is very properly rendered *cornet*, Dan iii. 5, 7, 10.

**CORRECT**. See **CHASTEN**.

To **CORRUPT**, (1.) To waste, consume, Matt. vi. 19. (2.) To mar, make bad, 1 Cor. xv. 33. (3.) To disobey, pervert, improve wickedly, Mal. ii. 8. (4.) To defile, pollute, Exod. xxxii. 7. (5.) To entice from good, and allure to evil, 2 Cor. xi. 3. (6.) To bribe, make to dissemble, Dan. xi. 17, 32. **CORRUPT**, what is bad, or tends to render any

thing bad. **Corrupt communication**, is conversation that is filthy and unsavoury, proceeding from a wicked heart, and tending to defile others with sin, Eph. iv. 29. **Corrupt words**, are such as are flattering and deceitful, Dan. ii. 9. **Corrupt persons**, are such as are biassed by carnal interest, or sinful inclinations, 1 Tim. vi. 5. 2 Tim. iii. 8. **CORRUPTION**, (1.) The abominable putrefaction, or rottenness of dead bodies, Psal. xvi. 10. (2.) The blemishes, which rendered an animal unfit for sacrifice, Lev. xxii. 25. (3.) Sinful inclinations, habits, and practices, which are hateful in themselves, and defile and ruin men, Rom. viii. 21. 2 Pet. ii. 12. 19. (4.) Everlasting ruin, Gal. vi. 8. (5.) Uncomeliness, as of a dead body, Dan. x. 8. (6.) Men in their mortal and imperfect state, 1 Cor. xv. 50. The mount of Olives is called the *mount of corruption*, because there Solomon built high places or temples for abominable idols to gratify his heathenish wives, 2 Kings xxiii. 13.

**COTES**, huts or houses, to shelter sheep from storms, 2 Chron. xxxii. 28.

**COTTAGE**, a mean hut or house for shepherds or poor people, Zeph. ii. 6. The daughter of Zion was like a *cottage*, and *lodge in a garden*, when the cities around were destroyed, and Jerusalem and the temple were on the point of being invested and ruined by the Assyrians, Isa. i. 8. *The earth shall be removed as a cottage*; easily did Nebuchadnezzar and Titus entirely overthrow and bring to ruin the Jewish state: and easily shall the Antichristian state be utterly destroyed, Isa. xxiv. 20.

**COUCH**, a bed, chiefly a mean one, that lies, or may lie, on the floor, Amos vi. 4. Acts v. 15. To *couch*, is, (1.) To lie down, as on a bed, Job xxxviii. 40. (2.) To lie low, Deut. xxxiii. 13. (3.) To yield to labour and oppression, Gen. xlix. 14.

**COVENANT**, an agreement between two or more parties, on certain terms. The obligation of all

covenants ariseth from the *self-binding act* of the parties covenanting, even as the obligation of a law ariseth from the *authority* of the lawgiver. Anciently covenants were made with great solemnity; beasts were slain with awful imprecations, that God might deal so with the breaker. The scripture alludes to the solemnity of killing a calf, and rending it asunder, and passing between the parts, in token of a solemn wish, that so God might *rend in twain* the breaker of the covenant, Jer. xxxiv. 18. In covenants, there are the parties between whom the agreement is made; the condition which, when performed, gives right to claim the reward; the promise, which secures the reward to him who fulfils the condition; and, if a party be fallible, a threatening is ordinarily annexed, to deter him from breaking his terms. The Hebrew *BERITH*, denotes *choosing*, or *friendly parting*: as, in covenants, each party, in a friendly manner, consented, and so bound himself to the chosen terms; and because of the cutting asunder of beasts on that occasion, the making of covenants is often called a *cutting* of them. In the New Testament, God's covenant is called *DIATHEKE*, or testament, as all its blessings are freely bestowed on us. Both words may, in general, be rendered an *INSTITUTION*; and this signification will answer in every place where the words are found. In scripture, we read of a variety of covenants between men; between Abraham, Eshcol, Aner, and Mamre; between Abraham and Abimelech; between Isaac and Abimelech; between Jacob and Laban; between Jacob's family and the Shechemites; between Israel and the Gibeonites; between David and Jonathan; between Solomon and Hiram; between Asa and Benhadad; between Ahab and Benhadad; between Jehoiada and the Jewish rulers; between Joash and his subjects; between Hoshea and the Assyrians and Egyptians in their turn; between Zedekiah and Nebu-

chadnezzar, &c. Gen. xiv. 13. and xxi. 27. and xxvi. 28. and xxxi. 44. and xxxiv. &c. The Jews' covenant with death, and agreement with hell, was their sinful league with the Assyrians or Egyptians, or their wicked dependence on the Romans, that made them as secure against hell and destruction, as if they had been in alliance therewith, Isaiah xxviii. 15, 18.

When covenants are between men, each party has power to accept or refuse the terms. But, when God is a party it is inconsistent with his grandeur to have the terms proposed by a creature: nor is it possible, that what he proposeth, can, without great sin, be rejected. Immediately after the flood, God made a covenant of safety with Noah and his family, and the beasts of the earth; importing, that the earth should never more be drowned with water, and that day and night, summer and winter, seed-time and harvest, should, from age to age, return in their order. Of this the *rainbow* was the seal, Gen. viii. 21, 22. and ix. 9—17. Jer. xxxiii. 20, 25. He made a covenant of property with Abraham, importing, that his seed should be very numerous, and have Canaan for their inheritance. This he confirmed to Isaac and Jacob; and of this *circumcision* was the seal; for which reason it is called *the covenant*, Gen. xiii. 15, 16, 17. and xv. 18. and xvii. 4—9, 13. Psal. cv. 8—11. Neh. ix. 8. At Sinai, God made with the Hebrews a national covenant, importing, that he assumed them for his peculiar people, and gave them the peaceful and happy enjoyment of Canaan, on condition of their obedience to his laws, Exod. xix—xxiv. Deut. vi. 17—19. The commandments which required the condition are called *God's covenant*, Deut. iv. 13. Psal. xxv. 10. The Jewish nation, or their religion, are called the *holy covenant*: the former were God's peculiar people, and the latter exhibited the whole substance of his covenants with men, Dan. xi.

28. The whole ceremonial service was a kind of seal of this national covenant, Exod. xxiv. Deut. xxvi. and xxvii. Just before the death of Moses and of Joshua, and in the days of Asa, Joash, Hezekiah, Josiah, Zedekiah, Ezra, and Nehemiah, this was solemnly renewed, and the Hebrews devoted themselves to the service of God: and herein the churches of Christ under the gospel ought to imitate them, as God gives opportunity, Deut. xxix. Josh. xxiv. 2 Chron. xv. and xxiii. and xxix. and xxxiv. Jer. xxxiv. Ezra x. Neh. ix. and x. Isa. xix. 18, 21. 2 Cor. viii. 5. God made a covenant of high priesthood with Phinehas, importing, that, for his zeal in cutting off two impudent fornicators, he and his family should mostly enjoy that office, till it should be abolished by the death and resurrection of Christ, Numb. xxv. 12, 13. God also made a covenant of royalty with David, importing, that he and his family should be kings and governors of the Hebrews, till the Messiah should spring from his loins, and be the everlasting King of his church, 2 Sam. xvii. Psal. lxxxix. That these covenants were only different dispensations of the covenant of mercy, the Messiah being represented and exhibited to the faith of believers, by sacrifices and other instituted rites, is evident to every careful inquirer, Psal. xl. 7. Heb. x. 7. Marriage is called the *covenant of God*; as therein, according to his will, persons bind themselves one to another as in his presence, Prov. ii. 17. with Mal. ii. 14.

To COVER, (1.) To hide, Prov. xii. 16. (2.) To clothe, 1 Sam. xxviii. 14. (3.) To protect, Psal. xci. 4. (4.) To veil, 1 Cor. xi. 6. (5.) To inclose, Exod. xxix. 13. God *covers himself with a cloud*, when he withholds the smiles of his presence and providence, and manifests his wrath and indignation, Lam. iii. 44. God *covered* the Jewish prophets, rulers, and seers, when he gave them up to ignorance and stupidity, Isa. xxix. 10. God *covers sin*, when, through

Christ, he fully forgives it, Isa. lxi. 10. Psal. xxxii. 1. Rom. iv. 7. Men *cover* their own sin, when they deny, excuse, extenuate, or defend it, Prov. xxviii. 13. Job xxxi. 33. Men *cover* the sins of others, when they forgive injuries done them, and hinder the faults of others from being publicly known, Prov. x. 12. and xii. 16. and xvii. 9. A man's *covering* his own head, face, or lips, imports shame, grief, and perplexity, Jer. xiv. 3. 2 Sam. xix. 4. and xv. 30. Ezek. xxiv. 17, 22. and xli. 6. but to have his *face covered* by another, imports condemnation to death, Est. vii. 8. Seraphims *covering their face and feet with their wings*, are angels and ministers unable to behold the brightness of the divine glory that shines in the person and office of Christ; and blushing at their best works before him, Isa. vi. 2. To be *covered with a cloud, anger, shame, confusion, horror, ashes, violence*, is through the anger of the Lord, to be reduced to a most wretched and shameful condition, and to be punished for oppression of others, Lam. ii. 1. Ezek. vii. 18. Hab. ii. 17. Obad. 10. Psalm lxxxix. 45. A man's mouth is *covered with violence*, when the obvious punishment of his oppression convinces and confounds him, that he has nothing to say for himself, Prov. x. 6. The *waters cover the sea*; they cover the bed or channel of the sea; or the fresh waters being lighter, cover the surface of the sea, Hab. ii. 14.

COVERING, veil, clothes, roof, Job xxvi. 6. and xxxi. 9. Gen. viii. 13. The Jews covered with a *covering not of God's Spirit*: they depended on the assistance of the Egyptians, contrary to the will of God, Isa. xxx. 1. The *face covering, and veil* spread over all nations, is the gross ignorance of the Gentile world, Isa. xxv. 7. He *discovered the covering of Judah*: God exposed their hypocrisy and wickedness; and the king of Assyria destroyed their armies, and demolished their walls, Isa. xlii. 6. He is a

*covering of the eyes* to thee, and to all that are with thee; thy husband shall protect and govern thee and thy family. But some think the words might be translated, *It, the thousand pieces of silver, shall purchase vails to thee, and to all those with thee.* Gen. xx. 16.

**COVERT**, (1.) A shady place, 1 Sam. xxv. 20. (2.) A thicket of trees or shrubs, Job xxxviii. 40. (3.) Shelter, protection, Psa. lxi. 4. The *covert of the Sabbath*, which Ahaz demolished, was a place in the court of the temple, where the royal family sat to hear the law on the Sabbath; or a shelter there erected, to defend the people in a storm, 2 Kings xvi. 18. He hath *forsaken his covert as a lion*: God hath forsaken his city and temple of Jerusalem; or rather, Nebuchadnezzar hath furiously marched from Babylon, his capital, or from his lodging at Riblah, Jer. xxv. 38. Jesus Christ is a covert to his people; he protects them from the wrath that is merited, the dominion of sin, and the rage of devils and men, Isa. iv. 6. and xxxii. 2.

**TO COVET**, (1.) Sinfully and immoderately to desire earthly enjoyments, as honour, wealth, pleasure, Josh. vii. 21. (2.) To desire earnestly in a lawful manner, 1 Cor. xii. 31. **COVETOUSNESS**, an inordinate desire of earthly things, or of what belongs to our neighbour. Covetousness is a vice that waxes strong in old age, when other vices are weakened; it can never be satisfied; it renders men the abhorrence of God, cruel, oppressive, and thievish towards neighbours, and it betrays the covetous wretch into sins and miseries unnumbered, Psa. x. 3. Mic. ii. 2. Deut. xvi. 19. Job xx. 15—17. Prov. i. 19. 1 Tim. vi. 10.

**COULTER**, that part of the plough which cuts the ground. It is generally of iron, 1 Sam. xiii. 20.

**COUNCIL**, a meeting of rulers, to decide pleas, and other affairs, John xi. 47. See **SANHEDRIM**.

**COUNSEL**, (1.) Advice, Dan. iv. 27. (2.) A secret purpose or thought,

1 Cor. iv. 5. God's council is, (1.) His purpose, Acts iv. 28. Isa. xlv. 10. Psa. xxxiii. 11. (2.) His will and doctrine, concerning the way of salvation to sinful men, Luke vii. 30. (3.) The direction of his word, the motions of his Spirit, and the guidance of his providence, Psa. lxxiii. 24. Rev. iii. 18. *To stand in God's counsel*, is to be familiar with him, and know his will and purpose, Jer. xxiii. 18, 22. **COUNSELLOR**, is one who deliberates about affairs, especially such an one as kings used to advise with, Prov. xi. 14. Ezra. iv. 5. Christ is called a *Counsellor*; he is possessed of infinite wisdom and knowledge, and directs and admonisheth his people in every case, Isa. ix. 6. God's statutes are the saints' *counsellors*, which they consult, and from which they receive direction in every hard and difficult case, Psa. cxix. 24.

**TO COUNT**, reckon, (1.) To number, Lev. xxiii. 15. Ezek. xlv. 26. (2.) To esteem, judge, Job xix. 15. (3.) To impute, place to one's account, Gen. xv. 6. Psa. cvi. 31. Rom. iv. 3. (4.) To reason with one's self, and conclude from arguments, Isa. xxxviii. 13. Rom. vi. 11. and viii. 18. (5.) To settle an account with one, Matt. xviii. 24. See **ACCOUNT**.

**COUNTENANCE**, (1.) The face or visage, 1 Sam. xvi. 7. (2.) Love, favour, Gen. xxxi. 5. Belshazzar's *countenance was changed*, when, instead of cheerful, he looked sad and affrighted, Dan. v. 6. Cain's *countenance fell*, when he looked angry and surly, Gen. iv. 5. As by the show of our countenance, we manifest our love, hatred, grief, joy, pleasure, and anger; the *lifting up*, or *shining of God's countenance*, denotes the manifestation of his favour and love; and the *hiding frown*, or *rebuke of his countenance*, denotes the manifestation of his anger in just judgments, Psa. xlv. 3. and lxxx. 16. *Thou shalt not countenance a poor man in his cause*: thou shalt not unjustly pity and favour him on account of his poverty, Exod. xxiii. 3.

**COUNTERVAIL**, to make up the loss, Esth. vii. 4.

**COUNTRY, REGION**, (1.) A kingdom or province, Gen. xiv. 7. (2.) That part of a kingdom or province which lies without the limits of cities, Isaiah i. 7. (3.) The people that dwell in a country, Matt. iii. 7. Heaven is called a *country*, in allusion to Canaan: how extensive its limits! how wholesome its air of divine influence! how wide the prospect! how numerous the privileges and inhabitants! And it is a *better country*, as its inhabitants, privileges, exercises, are far more excellent than any on earth, Heb. xi. 14, 16. It is a *far country*, very distant from, and unknown in, our world, Matt. xxi. 33. and xxv. 14. Luke xix. 12. A state of departure from God, whether of men in general, or of the Gentile world in particular, is called a *far country*, Luke xv. 13. A state or place of gross ignorance and wickedness, is called *the region and shadow of death*, Matt. iv. 16.

To **COUPLE**, to join together, Exod. xxvi. 6. A **COUPLE**, two, a few, 2 Sam. xiii. 6.

**COURAGEOUS**, free from fear, full of boldness and hope, Josh. i. 7.

**COURSE**, (1.) The running of a stream, or the channel where it runs, Isa. xlv. 4. (2.) Motion, voyage, journey, Acts xxi. 8. (3.) Success, progress, 2 Thess. iii. 1. (4.) Order, proper station, Psal. lxxxii. 5. (5.) Turn of service, 2 Chron. v. 1. (6.) Class of priests appointed to serve in a particular order or turn, Luke i. 5. (7.) Common manner, or practice, Eph. ii. 2. (8.) The business appointed for persons, whether ministers or others, 2 Tim. iv. 7. Acts xiii. 25.

**COURT**, (1.) An inclosed part of the entrance into a palace, house, or tent, Esth. v. 1. Jer. xxxviii. 6. The tabernacle had one court, the temple two, where the priests or Israelites assembled to worship God; and in allusion to which, the places of public worship are called *God's courts*; and to dwell in his courts, is frequent-

ly to attend ordinances, and enjoy God in them, Psalm lxxv. 4. and lxxxiv. 2. (2.) **COURT** signifies a king's palace or household, Phil. i. 13.

**COURTEOUS**, kind, affable, 1 Pet. iii. 8.

**COW**. See **BULLOCK**.

**COZBI**, a liar, a daughter of Evi, prince of Midian. She, with a number of her country-women, came into the camp of the Israelites, to seduce them to uncleanness and idolatry; and being taken in the very act of adultery with Zimri, the son of Sallu, a prince of the Simeonites, Phinehas thrust them both through the belly, in the moment of their infamous embraces, Numb. xxv. 6—15.

**CRACKLING**. The laughter of a fool, is like the *crackling* noise of thorns burning; is senseless, base, and of short duration, Eccl. vii. 6.

**CRACKNELS**, a sort of hard cakes or buns, 1 Kings xiv. 3.

**CRAFT**, (1.) Deceit, guile, Dan. viii. 25. (2.) Trade, occupation, Acts xviii. 3. and xix. 25, 27. **CRAFTSMAN**, is one skilled in some mechanic trade, Deut. xxvii. 15, Acts xix. 24. **CRAFTY**, cunning, deceitful, Job v. 12. 2 Cor. xii. 16.

**CRAG**, the top or sharp point of a rock, Job xxix. 28.

**CRANE**, a tall and long-necked fowl. Its beak is rather long, but shorter than that of the heron. Its head is cristated, and almost bare. The claw of the middle toe is not serrated. Cranes are of three kinds; 1. The common ones, whose weight is about ten or twelve pounds, and their length, from the toe to the beak, about five feet; their beak of a greenish black, long and pointed; their wings large; their legs and feet black, with long toes; their wind-pipe runs far down the breast, and then returns at the same passage, and descends to the lungs. They live on grain, and their flesh is very delicate. 2. The Indian cranes, which are smaller, but their beak longer, their tail short, and a rough red skin on the top of their head.



3. Majorca cranes, having a crest like hog's bristles on the crown of their head. Cranes have a loud voice, and before winter, remove with the storks, and return in the spring; but where they spend the cold season we know not. Ezekiah, in his sickness, *chattered as a crane or swallow*, Isa. xxxviii. 14. The Jews were more stupid than cranes, storks, and turtles; they knew not the proper season of duty. Jer. viii. 7.

CRASHING, a noise occasioned by treading down, breaking, or justling. The *great crashing from the hills*, was the noise of the breaking down of the temple, or palaces erected on hills, in Jerusalem, Zeph. i. 10.

CRAVE, earnestly to desire or request. A man's mouth *craveth* his labour; he is obliged to labour, that he may have wherewith to satisfy his craving appetite, Prov. xvi. 26.

To CREATE, (1.) To make things from nothing, Gen. i. 1. (2.) To form things from unfit matter, Gen. i. 21. and ii. 19. (3.) To implant graces and endowments where they were not, Eph. ii. 10. (4.) To recover the heart from apostacy, and cleanse it from great pollution, Psa. li. 10. (5.) To bring things about in the course of providence, Isa. xlv. 7. (6.) To restore to vigour, Psa. civ. 30.

CREATION, the producing something out of nothing, which strictly and properly speaking is the effect of the power of God alone, all other creations being only transformations or change of shape. Creation, say the schoolmen, from no pre-existing subject, may be understood in different senses: First, that is said to be created out of no pre-existing matter, in the production of which no matter is employed, as an angel. 2. Although matter may be employed in the production of a thing, it may be so produced, as that both its matter and form are caused by the same agent, at the same time. In this manner were the heaven and

earth created, in the opinion of those who deny that God made the chaos. 3. Although matter may be the subject in producing a thing, yet that thing may not depend on matter either with respect to its future or present existence; such is the human soul, for although it is created in pre-existing matter, it is not created out of pre-existing matter, but of nothing, and therefore it is noways dependent on matter for existence. But as these distinctions are subjects whereon it is not our business to dwell, we shall give the Mosaic account of the creation of the world, which is to the following purpose.

In the beginning God created the heaven and the earth, Gen. i. 1, &c. The earth, after its immediate creation, was for some time a promiscuous, dark fluid, and unformed chaos or mass of matter, which God, in the space of six days, disposed and reduced into the present form of the world; his Spirit moving or brooding over the surface of the water or fluid matter, to influence and actuate the same. The first thing that appeared in consequence of the Almighty fiat, was light, the separation of which from the darkness was the work of the first day. Then God made an expansion *רָקִיעַ Rakiah* (and not a firmament, as our English translators have rendered it from the Greek interpreters) in the midst of the waters, to divide the waters above from the waters below; which expansion Moses calls heaven, and this was the second day's work. On the third day, God caused the earth to be drained, and the waters to be gathered together, chiefly into one great receptacle or the ocean, whereupon the dry land appeared, after which the earth produced all sorts of plants, herbs, and trees, bearing their several seeds and fruits, according to their various kinds. The fourth day, God made the sun and moon, and placed them in the heaven to illuminate the earth, to distinguish between day and night, and di-

vide the several seasons of the year: the stars were also made this day. The fifth day, God created all the fishes and inhabitants of the waters, and also the fowls of the air, which were likewise produced out of the water. On the sixth day, God made all the terrestrial animals, the cattle, creeping things, and beasts of the field. And last of all, he created man, forming his body out of the dust of the earth, and animating him with a living soul; and out of man he made woman, taking her out of his side; having first cast him into a profound sleep, *id.* ii. 21, &c.

Capellus, and others, would have the creation effected in the Spring, the first day of it, about the 11th of April. But as sundry of the most ancient Heathens reckoned the beginning of their year from harvest; nor do we know of any other reckoning, till the Jews' departure from Egypt; as the trees and herbs bore seed on the day of their creation, we are inclined, with the great Usher, and others, to think the world was created in harvest; but whether on the 22d day of October, as Usher, or about the first of September, as Scaliger and Spanheim, we shall leave undetermined, though the latter opinion appears the most probable. As Moses's account of the creation is very short, Descartes, Thomas Burnet, Whiston, Buffon, and others, have attempted a philosophic explication, if we might not sometimes say, a confutation, thereof; but as we believe Moses's informer knew better how it was effected than any of these learned gentlemen, we shall not disgust the serious reader with any of their fancies; and we know the learned can easily form as solid notions for themselves.

CREATION, not only signifies the act of making things out of nothing, but also the creatures or things formed from nothing, 2 Pet. iii. 4. Rev. iii. 14. CREATURE sometimes denotes all created things, Rev. v. 13. and sometimes only *man*, whom the Jews called *the creature*, by way of

eminency, Mark xvi. 15. By the *creature* or *creation*, that waits for a deliverance into the glorious liberty of the sons of God, some will have the Heathen nations to be meant: but, how these were unwillingly made subject to the bondage of corruption, or how they waited and longed for a gospel deliverance, I could never understand. Is it not more easy to understand the *creature* or *creation*, of the irrational part of our world, which by the providence of God is subjected to vanity for man's sin, and is often used instrumentally in wickedness, and which, at the last day, shall be perfectly delivered from this vile abuse? Rom. viii. 19—23. The principle of grace, and the man who possesseth it, are called a *new creature*; it is formed by the almighty influence of the word and Spirit of God; it is quite new, and entirely opposite to the old principle of natural corruption, Gal. vi. 15. 2 Cor. v. 17.

CREDITOR, one to whom we owe a debt, 2 Kings iv. 1, 7. God is our *creditor*; there is a debt of duty, which as creatures, we owe to our Creator, and upon the non-payment of that, there ariseth a debt of punishment; in default of obedience to the will of God, we become obnoxious to the wrath of God. A debtor is liable to process, so are we: A malefactor is a debtor to the law, so are we as sinners.—What kind of creditor God is, may be seen, Luke vii. 41—43. Surely such as have had most forgiven, should love him most!

CREEK, a small bay of the sea, where it juts into the land; or a corner of an harbour, Acts xxvii. 39. Judg. v. 17.

To CREEP, (1.) To crawl on the ground, Gen. i. 29. (2.) To enter with subtilty and privacy, 2 Tim. iii. 6. Jude 4.

CRESCENS, *growing, increasing*, one of Paul's fellow preachers, who departed from him, while he was at Rome, to go to Galatia, and perhaps he carried the inspired epistle to that church, 2 Tim. iv. 10.

**CRETE**, *carnal, fleshly*, an island situate in the Mediterranean Sea, extending from east to west 270 miles long, and being about 50 broad; some say 150 long, and from 15 to 45 broad; now called Candia. It formerly contained 100 cities, and was therefore denominated Hecatompolis. Crete is nearly equidistant from Europe, Asia, and Africa. This island was much celebrated by the ancient poets, the river Lethe being one of its largest rivers, and mount Ida covering the middle. The vallies are full of vineyards, oliveyards, myrtles, laurels, oranges, and lemons, intermixed with other fruits, and fine corn-fields. The wines of Candia are exquisitely delicious. Titus was appointed by Paul superintendant of the church in this island. the inhabitants of which he desired Titus sharply to reprove, since they were according to one of their own poets, Epimenides, "always liars, evil beasts, slow bellies," Tit. i. 12. The siege of Candia, the capital of this island, lasted more than twice as long as the famous siege of Troy, so much noticed in ancient history. The Turks invested it in the beginning of 1645, and the garrison held out till the latter end of September 1669, when it surrendered upon honourable terms, after having been stormed 56 times. The Venetians lost upwards of 80,000 men, and the Turks 1,800,000, during the siege! For what was all this slaughter? truly the ambition of a prince, who was not satisfied with the vast domains he possessed in Europe, Asia, and Africa, but was still eager to rob his neighbours, that he might add wealth to wealth. O ambition! what crimes hast thou to answer for? Murder is no bar to thine insatiate appetite. See CAPTOR.

**CRIB**, a stall for cattle, Prov. xiv. 4.

**CRIME**, a fault that incurs punishment, Acts xxv. 16. Adultery is an *heinous crime* in the view of the mildest judges, and punished by them, Job xxxi. 11. *Bloody crimes*,

are cruelty, oppression, murder, Ezek. vii. 23.

**CRIMSON**, one of the seven red colours of the diers. Some think, that which is translated crimson in scripture is the same with scarlet, though others believe it to be a deeper die. In the Hebrew, it is called *Tolahat Schani*, that is, the *double worm*, or the *worm Schani*, as if *Schani* were the proper name of this worm. In the Arabic it is called *Kermes*, or *Karmes*, whence comes the word crimson, because they made use of this little worm to die this colour. The kermes is a small round shell, membranous, thin, smooth, and shining, of a reddish brown colour, mixed with a whitish ash-colour; about a quarter of an inch diameter, generally divided into two equal cavities, the greatest of which is full of a vast number of little oval eggs, very red, or vermilion; and the smaller cavity is full of a kind of liquor, which is red likewise. This shell grows upon a kind of green oak, common in Palestine, in Provence and Languedoc in France, and in some parts of Spain, and elsewhere, growing only to the height of a shrub. They loosen these buds or shells from the leaves to which they are fastened; and the worms, of which they are full, come out at the hole made by taking them from the leaf; they separate these little animals from the shells with a sieve, and put them together, by pressing them lightly, and making them into balls of the bigness of a pullet's egg. Linnaeus makes the kermes a species of *coccus*. There is frequent mention of crimson in scripture, as in 2 Chron. ii. 7, 14. and iii. 14. in Isa. i. 18. and in Jer. iv. 30.

**CRISPING-PINS**, pins for curling the hair: but *CHARITIM*, I suppose, rather signifies bags for the hair, or clasps, Isa. iii. 22.

**CRISPUS**, *curled or crisped*, chief of the synagogue at Corinth, converted and baptized by Paul, Acts xviii. 8. 1 Cor. i. 14. about A. D. 52.

**CROCODILE**, a large animal of



*Paul & Thomas, Print.*

## **THE CROSS.**



the lizard kind, supposed by some to be the leviathan of Job, ch. xli. Moses, in Lev. xi. 29. notices an animal of this nature, which in Hebrew is called *Choled*, translated by the Septuagint, *land crocodile*, as it is by most other interpreters; but what could have induced our translators to render it *tortoise*, we are at a loss to determine. The crocodiles which are so much known in Egypt, being found in great numbers upon the Nile, lay their eggs upon the ground, or on the sand near the banks of the rivers. These eggs greatly resemble those of a goose, and sometimes they lay 60 of them, which they cover with sand, and the natural heat of the sun acting upon the sand soon hatches them. The crocodile is covered with very hard scales, which are not to be pierced without great difficulty, excepting under the belly, where the skin is tender. It has a wide throat, with teeth sharp and separate, which enter one within another: of these it has several rows. Its feet are very short, yet it runs with great swiftness, but does not easily turn itself, being between 20 and 30 feet in length. When their bowels are taken out, or they are wounded, it is said their smell is very agreeable. They are caught several ways; sometimes with hooks baited with hog's flesh, which they are fond of; at other times they are taken in pits prepared for them. The Egyptians paid divine honours to it.

**CROOKED**, bowed, turning in and out. A *crooked nation* or *generation*, are such as rebel against God, have their inclinations and practice quite disagreeable to the *even* rule of his law, and unanswerable to their own profession, Phil. ii. 15. Deut. xxxii. 5. *Crooked ways*, are practices and customs, inconstant, uncandid, uncomely, and not agreeable to the law of God, Prov. ii. 15. God makes men's lot or path *crooked*, when he inflicts on them changes from prosperity to adversity, or from one trouble to another, and renders their condition unsightly and dis-

agreeable, Lam. iii. 9. Eccles. i. 15. and vii. 12. He *makes crooked places straight*, when he removes every impediment, and renders a work easy to his servants, Isa. xlv. 2.

**CROP**, the craw of a fowl, Lev. i. 16. To *crop*, is to cut off the top of a plant, Ezek. xvii. 4, 22.

**CROSS**, a kind of instrument for the execution of criminals, made with two pieces of wood, placed cross-wise, whether they cross with right angles at the top like a T, or in the middle of their length like an X. The cross to which our Saviour was fastened, and on which he died, it is thought, was of the former kind. The punishment of the cross was common among the Syrians, Egyptians, Persians, Africans, Greeks, Romans, and some say, Jews.

The death of the cross was the most dreadful of all others, both for the shame and pain of it; it was so scandalous, that it was inflicted as the last mark of detestation upon the vilest of people. It was the punishment of robbers and murderers, provided that they were slaves too: but otherwise, if they were free, and had the privileges of the city of Rome, this was then thought a prostitution of that honour, and too infamous a punishment for such a one, let his crimes be what they would. The body of the criminal was fastened to the upright piece, by nailing the feet to it, and on the other transverse piece, generally by nailing the hands on each side. Now, because these parts of the body, being the instruments of action and motion, are provided with a much greater quantity of nerves than others have occasion for, the sense of pain must needs in proportion be more quick and tender.

Before crucifixion, the criminal was generally scourged with cords: sometimes little bones, or pieces of bones, were tied to these scourges, so that the condemned person might suffer more severely. Our Saviour was cruelly scourged during his passion. Pilate having pronounced sentence against him, ordered him to be scourg-

ed, and delivered up to be crucified, Matt. xxvii. 26. It was also a custom, that he who was to be crucified, should bear his own cross to the place of execution. After this manner we find was our Saviour compelled to bear his own cross; and, as he sunk under the burden, Simon the Cyrenian was constrained to bear it after him and with him.

There were several ways of crucifying; sometimes the criminal was fastened with cords to a tree: sometimes he was crucified with his head downwards. This way St. Peter chose, out of respect to his master Jesus Christ, not thinking himself worthy to be crucified like him; though the common way of crucifying was, by fastening the criminal with nails, one through each hand, and one through both feet, or one through each of them; for this was not always performed in the same manner. The criminal was fixed to the cross quite naked; and in all probability the Saviour of the world was not used with any greater tenderness than others upon whom this punishment was inflicted. The soldiers divided his clothes among them, and cast lots for his tunic, Matt. xxvii. 35. and John xix. 23, 24. which is an under-garment worn over the flesh, like a shirt.

It was sometimes two or three days before the person expired: hence the legs of the thieves crucified with Christ were broken, that their death might be hastened: and it was owing to the voluntariness of his death, that Jesus so quickly expired. An inscription, representing the cause of the punishment, was ordinarily written on a table at the top of the cross. It is observable how the inscription on Christ's, instead of charging him with a crime, plainly hinted his innocence and Messiahship: nor could the Heathen governor be prevailed on to alter it. Christ was *crucified through the weakness* of his humanity, but liveth by the power of God: was raised from the dead, and lives for ever by his own divine

power, 2 Cor. xiii. 4. compare 1 Pet. iii. 18. He is *crucified afresh* when his person or office is despised, hated, and blasphemed, and his gospel utterly rejected, Heb. vi. 6. The saints are *crucified with Christ*; in his death he represented them, and it, applied to their conscience, renders them dead to the law, to sin, and to the world, and effectuates the death of their indwelling corruption, Gal. ii. 20. Their old man is *crucified with him*; and by their sharing of the virtue of his dying love, they are enabled through the Spirit to mortify the deeds of it, Rom. vi. 6. Gal. v. 24. By him and his cross they are *crucified to the world, and the world to them*; by their professedly cleaving to him, and the doctrine of his cross, they become contemptible to wicked and worldly men, and are separated from them: the world is to them as a dead malefactor, that has murdered their soul, and caused them to dishonour their God, Gal. vi. 14.

The whole sufferings of Christ are called his cross; as on it he suffered in the most tremendous manner, in both soul and body at once, Eph. ii. 16. Heb. xii. 2. The doctrine of his sufferings is called his *cross*, 1 Cor. i. 18. Gal. v. 11. and vi. 12. Enemies to his *cross*, are such as undermine the necessity or virtue of his death, by their doctrine, worldly care, or licentious life, Phil. iii. 18. Troubles and afflictions, chiefly those endured for Christ, are called a *cross*; they are painful, lingering, and attended with shame in the view of carnal men; and to *take up this cross*, is cheerfully to submit to it, from love to Christ, Matt. xvi. 24.

CROSSWAY, the place where one way passeth through another, and where, consequently, fugitives and travellers are most readily met with, Obad. 14.

CROUCH, to cringe towards the earth. The *crouching* of the wicked, in order to take the poor, signifies, the low and base methods he takes to oppress him, and the hiding of his

designs till he accomplish them, Psal. x. 10.

**CROWN,** (1.) The top of the head, Isa. i. 6. (2.) A cap of state, worn on the heads of sovereign princes, to denote their power and authority, 1 Chron. xx. 2. In allusion to this, our Saviour was crowned with thorns, John xix. 5. (3.) A cap given in reward to one who had been most active in taking a city, gaining battle, or winning a game or dispute. Such crowns were often no more than twigs of palm-tree, olive, laurel, ivy, &c. 1 Cor. ix. 25. (4.) A cap worn by persons on their marriage-day, and which, it seems, was put on by their mother, Song iii. 11. (5.) The crown worn by the high priest, which fastened his mitre on his head, and on whose golden plate, fixed to the forehead, was inscribed, *Holiness to the Lord*, Exod. xxviii. 36. and xxix. 6. (6.) Any thing that adds honour and glory to one. Thus the Lord was a *crown of glory*, and a *diadem of beauty* to Judah; he protected, exalted, and reformed them, when the ten tribes were carried into captivity, Isa. xxviii. 5. with 2 Chron. xxix.—xxxii. The church is a *crown of glory*, and a *royal diadem*, to God; in her his glory, power, and authority, are clearly displayed, Isa. lxii. 3. Zech. ix. 16. Christ's *crown of gold*, his *many crowns*, are the mediatorial power, authority, and glory, assigned him by his Father; his victory and sovereignty, and the ascription of all praise and honour to him, by the church, Psal. cxxxii. 18. Rev. xix. 12. Saints are a *crown* to ministers; are the ornament and honour of their labours, Phil. iv. 1. 1 Thess. ii. 19. The saints' *crown of glory, life, and righteousness*, is that royal and truly honourable state of glory, life, and holiness, promised them through Jesus Christ, Rev. iii. 11. and ii. 10. 1 Pet. v. 4. 2 Tim. iv. 8. The saints *cast their crowns* before God's throne; they undervalue themselves, and all they have, in comparison of him; and ascribe their whole existence,

holiness, and happiness, to Christ, and to God in him, Rev. iv. 4, 10.

A good wife is a *crown*, an honour, and cause of wealth and power, to her husband, Prov. xii. 4. So are children a *crown* to their parents, Prov. xvii. 6. *A hoary head*, or *gray hairs* are a *crown*; an honourable badge of wisdom and authority, Prov. xx. 29. and xvi. 31. *Riches are a crown to the wise*, as they gain, and lay them out, honourably, Prov. xiv. 24. Honour, wealth, and authority are called a *crown*, Prov. xvii. 6. and xxvii. 24. and iv. 9.

The *beautiful crown* given to the Jews at their marriage-covenant with God, and which fell from their head at their captivity, was their honourable renown, glorious wealth, and beautiful order and government of church and state, Ezek. xvi. 12. Lam. v. 16. The *seven crowns* of the red dragon, are supposed to be the seven forms of government, by kings, consuls, dictators, decemvirs, tribunes, emperors, Heathen and Christian, and Gothic kings, or exarchs, that successively obtained at Rome; and the great glory of that state, Rev. xii. 3. The *ten crowns* of the Antichristian beast, are the pope's authority over, and command of, all the glory of the ten different kingdoms, formed out of the Romish empire in the west, Rev. xiii. 1.

**TO CROWN,** (1.) To put on a crown, 2 Tim. ii. 5. (2.) To protect, enrich, honour, Psal. ciii. 4. The crowned of Assyria were as the locusts; their princes and great men were exceedingly numerous, Nah. iii. 17. Tyre is called a *crowning city*, because of her royal government, her great glory, power, and wealth, above others, Isa. xxiii. 8.

**CRUDDLE,** to thicken the seminal substance in the womb, till it be formed into flesh and bones, as milk is thickened in order to make cheese, Job x. 10.

**CRUEL,** hard-hearted, fierce, barbarous, Gen. xlix. 7. The tender mercies of the wicked are *cruel*; even their kindness ensnares and

murders men's souls, Prov. xii. 10. To *breathe out cruelty*, is to utter threatenings, and to delight in doing mischief, Psal. xxvii. 12.

CRUMBS. Miraculous benefits done to poor Gentiles, are likened to crumbs let fall to dogs under the table, Matt. xv. 27.

CRUSE, a small vessel of glass, &c. for holding water, oil, &c. 1 Sam. xxvi. 11

CRUSH, (1.) To bruise, Numb. xxii. 25. (2.) To tread to pieces, Job xxxix. 15. (3.) To oppress grievously, Job xx. 15. (4.) To ruin almost utterly, Jer. li. 34.

To CRY, (1.) To make a loud noise with the voice, Eccl. ix. 17. Matt. xxi. 15. (2.) Bitter lamentation and mourning, Exod. xi. 6. and xii. 30. (3.) Horrible complaints of oppression and injustice, Isa. v. 7. (4.) Earnest prayer, as in great strait and danger, and with strong desire, Exod. xiv. 15. Psal. xvii. 1. (5.) The earnest desire of beasts for their food, and their eager expression of it, Psal. cxiv. 9. God's *crying*, imports his earnest warning of his people, Isa. xxx. 7. and the exertion of his power, in awful providences for their deliverance, Isa. xlii. 14. Jesus *crying* to men, imports his earnestly warning them of their infinitely dangerous condition; rousing them from their spiritual sleep and slumber; and his hearty invitation of them to receive his blessings, Prov. i. 21. and viii. 1. Zech. vii. 13. His *not crying nor lifting up his voice in the streets*, imports his lowliness, meekness, and patience, in his humiliation, Isa. xlii. 2. The *cry* of Abel's blood; of Sodom's sin; of the wall built by oppressive and unjust means; and of the hire of the labourer kept back by fraud; imports the sure connexion there is between murder, uncleanness, or fraud, and a sudden and fearful punishment; and that even irrational creatures are ready to bear witness against us of our guilt, Gen. xiv. 10. and xviii. 21. Hab. ii. 11. Jam. v. 4. Israel shall cry, *My God, we know thee*: in their distress they

shall make solemn profession of their relation to God, and earnestly seek help, Hos. viii. 2. To *cry in Lebanon and Bashan*, is to wail aloud as on hill-tops, in a most destitute case; to cry for help from every quarter; and to utter bitter lamentations, as they went out of their land into the Babylonish captivity, Jer. xxii. 20.

CRYSTAL, a hard, transparent, and a naturally colourless fossil, of a regular angular form. It is composed of simple, not twisted, thready, plates; it is neither flexible nor elastic; nor gives it any fire with steel. There are three kinds of pure crystal, besides various sorts mixed with other different substances. Crystal was anciently found in an island of the Red Sea, and the cups and other vessels made of it were reckoned exceedingly valuable. Pliny mentions one worth 1250*l.* sterling. To punish the men of his generation, Nero furiously broke two crystal cups. But it is now of far less esteem, Job xxviii. 17. The firmament above the cherubim, the sea of glass before the throne of God, the river of life, and the light of the new Jerusalem, are likened to *crystal*, to denote their purity, clearness, and illuminating influence, Ezek. i. 22. Rev. iv. 6. and xxii. 1. and xxi. 11.

CUBIT, the measure between the point of a man's elbow and the extremity of his middle finger. The cubit is commonly reckoned half a yard, or 18 inches; but the Jewish sacred cubit was an hand-breadth more, amounting to 21,888 inches, Ezek. xliii. 13. Some imagine the sacred cubit to have been the double of the common; and that the pillars in the porch of Solomon's temple were 35 common cubits, and but 18 sacred ones, in height, 1 Kings vii. 15. 2 Chron. iii. 15. but these texts may be otherwise reconciled, by taking the height of one pillar to be almost 18 cubits, and the height of both taken together 35. It is probable the Chaldean cubit was but 18 inches, Dan. iii. 1.

CUCKOW, a solitary bird, whose

beak is smooth; its nostrils hang a little forward; its tongue is shaped somewhat like an arrow; it has four toes, two before and two behind; its bulk is almost equal to that of the sparrow hawk. It is rather beautiful, the head, neck, and back, of a hoary colour, with some dark-gray feathers; the wings of a brownish black, and the belly whitish. It departs from our country in the end of harvest, and returns in spring. But Bochart, and others, will have the SHACHAPH to be not the cuckow, but the sea-gull, a fowl about the bigness of a hen, but very light, Lev. xi. 16. Deut. xiv. 15.

**CUCUMBER**, a plant. The flower consists of one leaf, fashioned like a bell, divided into several parts; the fruit is fleshly as an apple, and contains three cells, where the numerous seeds are placed in two rows. Tournefort mentions six kinds, of which the white, and especially the green, are reckoned the best. They require a good deal of heat to produce them. Plenty of cucumbers grew in Palestine, and in Egypt, where they were the common food of slaves and poor people, Isa. i. 8. Numb. xi. 5. Cucumbers in warm climates, are an excellent cooler to the stomach, and are of use in fevers and nephritic distempers. The unreasonable Israelites, when plentifully fed with manna from heaven, ungratefully made light of the gift and the giver; basely preferring *cucumbers, melons, leeks, and onions*, to it; and their own will to the will and wisdom of their gracious Lord. *The daughter of Zion was left as a lodge in a garden of cucumbers*, when the neighbouring towns and villages were laid waste, Numb. xi. 5. Isa. i. 8.

**CUD**, the inner part of the throat in cattle, by means whereof they chew their food, when it returns upwards after being swallowed, Rev. xi. 3—7. Deut. xiv. 6—8.

To **CUMBER**, to trouble, vex. Barren professors in the church *cumber* God's ground; they offend God, they

grieve ministers and saints, fill up room to no purpose, and hinder the spiritual growth of others, Luke xiii. 7.

**CUMMIN**, a plant somewhat like fennel, and which produces its blossoms and branches in the form of a nosegay. The Jews sowed it in their fields, and threshed it out with a rod, Isa. xxviii. 25, 27. The Maltese sow it in the same manner.—Doves with pleasure feed on it. The oil of it is thought to be of considerable use in rheumatisms.

**CUNNING**, (1.) Skilful, artful, Gen. xxv. 27. and Exod. xxxi. 4. and xxxv. 35. (2.) Crafty, deceitful, Eph. iv. 14.

**CUP**, (1.) A drinking vessel made of gold, silver, glass, wood, or the like, Gen. xl. 13. (2.) The liquor contained in it, 1 Cor. xi. 27. As by cups, men's shares of liquor were given them and affected them differently, the share of any thing is called a *cup*. So the soul-satisfying inheritance of the saints is called the *portion of their cup*, Psa. xvi. 5. and the wicked men's share of endless misery, is their *cup*, Psa. xi. 6. An abundant share of blessings, prosperity, joy, and salvation, is called a *cup*, Psa. xxiii. 5. and cxvi. 13. and a share of terrible afflictions is called a *cup*, Psa. lxxv. 8. Isa. li. 17. Matt. xx. 23. and xxvi. 39. John xviii. 11. The *cup of devils*, is liquor drunk at idolatrous feasts, and sinful revels, 1 Cor. x. 21. Babylon is called a *golden cup*; great was her riches and wealth, and by her did the Lord inflict his judgments on the nations, Jer. li. 7. and xxv. Antichrist is said to have a *golden cup*, to denote her abundant luxury, power, and wealth, and the specious means whereby she seduces the nations to idolatry, superstition, and error, Rev. xvii. 4. The cup, or wine, in the Lord's supper, is called a *cup of blessing*? it is solemnly set apart and dedicated to an holy use, and all the blessings of the new covenant are represented by it, 1 Cor. x. 16. To *take the cup of salvation*, is, with



cheerful joy, gratitude, and praise, to take hold of, and improve, God's deliverances, Psalm cxvi. 13. There seems to be here an allusion to the drinking of the wine at the feast of the peace-offering. To drink the *cup of trembling*, or of the fury of the Lord, is to be afflicted with sore and terrible judgments, Isa. li. 17. Psal. lxxv. 8. Jer. xxv. 15—29. Matt. xx. 23.

**CURE**, deliverance from disease. To cure a person, is to heal his body or mind of diseases and troubles, Luke vii. 21. To cure a church or state, is to reform them, and restore them to order, freedom, power, and wealth, Jer. xxxiii. 6. and xlvi. 11.

**CURIOUS**, (1.) Made with great art, Exod. xxviii. 8. (2.) Mysterious, magical, Acts xix. 19.

**CURRENT MONEY**, is what passeth well, and is readily received, Gen. xxiii. 16.

**CURSE**. To curse, signifies to imprecate, to call down mischief upon, or to wish evil to, any one. Noah cursed his grandson Canaan, in his person and posterity, Gen. ix. 25. Jacob cursed the fury of his two sons Simeon and Levi, who massacred the Shechemites, and plundered their city, *id.* xlix. 7. Moses enjoins the people of Israel to denounce curses against the violators of the law, Deut. xxvii. 15, 16, &c. And Joshua (vi. 26.) cursed him who should undertake to rebuild Jericho. These curses were either ordained by God himself, and pronounced by men abounding with the Spirit, or were predictions of what evil should happen to a person or people, uttered in the terms of imprecations, which had their accomplishment. They were not the effects of passion, impatience, or revenge, and therefore were not such as God condemns in his word. For example, he ordains that no one shall presume to curse his father or his mother, upon pain of death, Ex. xxi. 17. He shall not wish any mischief to befall them, nor use any kind of malicious, reviling speeches, which argue a contempt of his parents. He

ordains that no one curse the prince of his people, *id.* xxii. 28. or one that is deaf, Lev. xix. 14. In the gospel our Saviour pronounces those of his disciples to be blessed, who are loaded with curses, and requires them to bless those that curse them; to render blessing for cursing, Matt. v. 11. Luke vi. 23. and Rom. xii. 14. —For the ceremony of pronouncing the blessings and cursings from mount Ebal and Gerizim, see the article **EBAL**.

God, from the beginning, denounced his curse against the serpent, and against the earth, which thenceforth was to produce briars and thorns; it should produce both fewer and worse fruits, and that with more trouble of men's minds, and labour of their bodies, Gen. iii. 14, 17. He cursed Cain also, who had imbrued his hands in the blood of his brother Abel, *id.* iv. 11. He was devoted to destruction, cast out from God's presence, and the communion of the church, and the society of his kindred and acquaintance, and wandered from one country to another, by reason of the trouble and perplexity of his conscience. The divine maledictions are not merely imprecations, impotent and faithless desires: they carry their effects with them, and are attended with all the miseries denounced by the Lord.

**CURTAIN**, (1.) A hanging for a bed, court, tent, or house, &c. 1 Sam. vii. 2. (2.) Dwellings, **TENTS**, Hab. iii. 7. (3.) Outward wealth, order, or other accommodations, Jer. iv. 20. and x. 20. The visible heaven resembles a *curtain*; great is its glory and extent; and it is spread betwixt us and the veiled brightness of the glorified state, Isa. xl. 22.

**CUSH**, *black*, (1.) The eldest son of Ham, and father of Nimrod, Seba, Havilah, Sabtah, Raamah, and Sabtecha, and the grandfather of Sheba and Dedan. His posterity took up their primitive abodes on the east and west of the lower part of the Euphrates; and in Arabia, chiefly that part of it called the Happy,

Gen. x. 6—8. (2.) The name of some countries, where Cush or his posterity dwelt, called ETHIOPIA by the Greeks, and other translators. The scripture appears to mention a threefold Cush or Ethiopia: (1.) CUSH, CUTH, CUTHA; Susiana, now Chuzistan, or the country of Cush in Persia, on the east of the lower part of the Hiddekel or Tigris, Gen. ii. 13. Memnon, the son of Aurora, or the day-break, who assisted Priamus in the defence of Troy, and is by Homer and Pindar called an Ethiopian, was probably the king of this country in these early times. Shalmaneser or Esarhaddon, having conquered this country, transplanted the Cushites, or, according to the Chaldean pronounciation, the Outhites, from their own country, to inhabit that of the ten tribes of Israel, where they continued in the idolatrous worship of their idol Nergal, (See SAMARITANS and PERSIA,) 2 Kings xvii. 24.—(2.) CUSH or CUSHAN, on the north-east of the Red Sea, near the point of the Eleanitic gulf. This is joined with Midian, and was shaken with the earthquake which attended God's appearance on mount Sinai, Hab. iii. 7. On the coast of this country they had excellent topazes, Job xxviii. 19. Zipporah, Moses's wife, is called a Cushite or Ethiopian, because she was born here, Numb. xii. 1. Whether CUSHI, the courier, who brought David certain word of the death of his son Absalom; CUSHI, the father of Shelamiah; and CUSHI, the father of the prophet Zephaniah; were Ethiopians of this place, as their name may import, we know not. It was, perhaps, the Ethiopians of this country, who, under Zerah their king, marched, to the number of 1,000,000, against Asa king of Judah. Nor do some doubt, but Tirhakah was king of this country; and that the Ethiopians and Sabeans, given for the Jews, were the inhabitants of this country, and their allies, abandoned to the fury of the Assyrians, Chaldeans, or Persians, in order to pro-

note the welfare of the Jews, 2 Chron. xiv. 2 Kings xix. Isa. xliii. 3. and xlv. 14. (3.) CUSH, ETHIOPIA, or Abyssinia, a country on the south-west of the Red Sea, and south of Egypt. The great Bochart indeed, together with Wells and others, confidently deny, that ever this country is mentioned in scripture by the name of Cush or Ethiopia. But what other Ethiopia could possibly be the boundary of the Persian empire, since both the other two were included in the bosom of it? Esth. i. 1. and viii. 9. and ix. 1. What other Ethiopians could be joined with the Lybians on the west of Egypt? Dan. xi. 43. What other Ethiopians, besides the black ones of Abyssinia, could be so distinguished for their unchanging colour? Jer. xlii. 27. In what doth not the march of an Abyssinian army from Egypt, and return thereto, as well suit the story of Zerah and Tirhakah, as the march of an army from Arabia? When the Assyrians, Chaldeans, and Persians, in their turn, subdued Egypt, what hindered them from distressing the Ethiopians of Abyssinia, as well as of Cushan? Isa. xviii. and xx. Ezek. xxx. 4, 5. Who knows not, that the gospel-promises relative to Ethiopia, have been far more eminently accomplished in Abyssinia, than in either Cushan or Chuzistan? Psal. lxxviii. 31. and lxxxvii. 4. Shall I add, that Dionysius the ancient geographer, and Eustathius the commentator of Homer, plainly distinguish the Ethiopians into the Eastern and Western, the Red Sea being between them? and Herodotus affirms, that Xerxes the son of Darius Hystaspis, king of Persia, had both Asian and African Ethiopians in his formidable army. Perhaps the Cushites crossed the Red Sea westward, about A. M. 2470.

Ethiopia, southward of Egypt, was once a very large empire, consisting of 45 kingdoms, according to Pliny. It is exceedingly mountainous, and never had many noted cities, besides Axuma and Meroe, which last, it is

said, could have furnished 250,000 soldiers, and 400,000 artificers. Some of the mountains are of salt, and others abound with mines of iron, copper, and gold. The chief river of Ethiopia is the Nile, into which almost all the inferior ones run : and which, according to some good authors, is divided into two branches, the Niger, which crosses the vast regions of Africa to the westward ; and the Nile, which runs through Egypt into the Mediterranean Sea, and is prodigiously swelled by the immoderate showers that fall in Ethiopia, in the months of June and July.

It appears, that in the earliest ages, about the time of the Hebrew bondage in Egypt, the Cushites of Arabia, with part of the descendants of Joktan, passed the Red Sea at the straits of Babel-mandel. Perhaps the Ludim, in ages still more ancient, settled in that country. The language of the modern Abyssinians plainly marks itself a dialect of the true and ancient Arabic. Many of their laws were much the same with those of the Egyptians, and others resembled the customs of the more civilized Arabs. Ham, the father of Cush, or Jupiter Ammon, was their chief deity. They seem to have been anciently divided into a great number of tribes, with kings at their head. Probably enough the queen of Sheba was an Abyssinian. It is pretended she had a son, called Menelech, to king Solomon, who was instructed in the Jewish religion, and by the help of some Hebrew doctors introduced it into Ethiopia. It is certain, circumcision, the observance of the seventh-day Sabbath, and a number of other Jewish rites, are practised by the Ethiopians till this very day. But it is far less evident, that their modern sovereigns are descended in a straight line from Solomon. It is probable the Ethiopians of Abyssinia were conquered by Shishak. During the civil war, which happened in Egypt after the death of Shishak, Zerah the Ethiopian appears to have made himself

master of Egypt and Lybia : and intending to add Judea to his dominions, was routed by king Asa. After which the Egyptians, assisted by 200,000 Hebrews, or Canaanites, recovered their country from the Ethiopians. About A. M. 3257, So, or Sabacon, king of Ethiopia, reduced Egypt, which then consisted of three or more different kingdoms, and entered into an alliance with Hoshea and the Israelites, against the king of Assyria. TIRHAKAH, perhaps the same with Sethon, marched an army against Sennacherib. Some time after, Esarhaddon, king of Assyria, having ravaged Egypt, subdued a great part of Ethiopia, and held the people in bondage for three years. They recovered their liberty ; but Nebuchadnezzar, Cyrus, and Cambyzes, in their turns, harassed part of the country, Isa. xviii. and xx. and xliii. 3. and xlv. 14. Ezek. xxx. 4, 5. They have been since harassed by the Romans, Saracens, and Turks, and sometimes the country terribly ravaged by the inhuman Gallies, or Giagas ; but have maintained themselves in an independent state, though it must not be denied, that the Saracens and Turks mightily abridged the extent of their empire ; Dan. xi. 43.

Perhaps Christianity was introduced into Ethiopia by the eunuch, as early as the times of the apostles. It is certain, that in the fourth century, and ever since, there has been here a Christian church of considerable note. They indeed mix with their Christianity a number of Jewish rites ; but they pretend to retain these as usages either wholly civil, or as subordinate to the duties of the Christian law. In the seventh and subsequent centuries, the Mahometans thought to have introduced their delusion into Ethiopia ; but all their attempts, though bloody, were in vain, as to the greatest part of the country. In the last century, the Popish missionaries, having decoyed the Ethiopian king to their side, thought to introduce their idolatry

and superstition; but after a terrible civil war on that account, the Papists were entirely prohibited to enter the kingdom, Psa. lxxviii. 31. and lxxxvii. 4.

The Jews are compared to *Ethiopians*, for their ignorance, unconcern, fixed habit of sinning, and their profane, heathenish courses, Amos ix. 7. Jer. xiii. 23. CUSH the Benjamite, was either some wicked informer against David; or Saul is compared to an Ethiopian, for the horrid nature of his conduct, Psa. vii. *title*.

CUSTODY, charge, keeping, Numb. iii. 36.

CUSTOM. (1.) Ordinary practice, Luke iv. 16. (2.) A practice long used, or derived from ancestors, Judg. xi. 39. John xviii. 39. (3.) Frequent disease, Gen. xxxi. 35. (4.) A tax upon persons or goods, demanded by civil magistrates, Rom. xiii. 7.

To CUT, (1.) To divide into pieces with a knife, or like instrument, Exod. xxxix. 3. Lev. i. 6. (2.) To prick, pain, vex, Acts v. 33. (3.) To destroy, Hab. iii. 16. 2 Chron. xv. 16. Job xxiv. 24. Men's *cutting themselves*, imported excess of grief and madness, Jer. xlviii. 37. Mark v. 5. If an Hebrew neglected circumcision after he was come to age, or did not duly observe the passover, or did eat leaven during the days of unleavened bread, Gen. xvii. 14. Numb. ix. 13. if he did work on the Sabbath; if he attempted to counterfeit the sacred oil or incense, Exod. xxx. 33. and xxxi. 14. if he did eat any part of a sacrifice in his uncleanness, or eat any blood, or of the fat of beasts fit for sacrifice; or did eat of the peace-offering after the third day; or killed his sacrifice in any place, but at the door of the tabernacle, without special warrant from God, Lev. vii. 20—27. and xix. 8. and xvii. 4, 9. if he neglected to observe the fast of expiation, or to use the water of purification, Lev. xxiii. 29. Numb. xix. 13, 20. if he was guilty of sodomy, bestiality, voluntarily lying with a woman during her

menstrual disorder, or of incest, idolatry, giving of his seed to Moloch, consulting familiar spirits, or of blasphemy, presumptuous sinning, murder, rape, adultery, Lev. xviii. and xx. Numb. xv. 30, 31. he was to be CUT OFF from the congregation, not only separated from communion with the church, but, in many cases, put to death by the magistrate, or destroyed by the immediate vengeance of heaven.

The *cutting off* from the church, or *casting out from the synagogue*, was that which we call excommunication, whereby church-members, evidently guilty of obstinate rebellion against the law of God, are separated from the fellowship of the church, and deprived of the spiritual privileges proper to church-members, John ix. 34. It is generally supposed the Jews had three kinds or degrees of excommunication; the first was NID-DUI, or separation of the person from things holy, for the space of thirty days: the second CHEREM, or ANATHEMA, which ratified the former, and excluded the offender from the synagogue, and from civil commerce; the third SHAMMATHA, which was published by 300 or 400 trumpets, and implied a final exclusion from the synagogue. But Selden, that miracle of Jewish learning, has pretty fully evinced, that *niddui* and *shammatha* are promiscuously used, and often signify the same censure; and consequently the Jews have but a lesser and greater excommunication. The form of the *lesser* is simple and short; "Let such an one be excommunicated." If an offender continue three months under this, without manifesting his repentance, the *greater* is inflicted. In it, the offender is charged with a multitude of terrible curses, by God, by angels, by heaven and earth, &c. The lesser excommunication debarred the offender from approaching nearer any person, his wife and children not excepted, than four cubits. The greater shuts him out from all converse; his goods are confiscated

extremely careful of his education; and early he discovered an uncommon sprightliness, sagacity, and courage. About twelve years of age, his mother carried him to her father's court. His generous, obliging, and heroic behaviour, quickly gained him the affection of the Medes. After five years he returned to Persia. About the 40th year of his life, he assisted Darius the Mede, his uncle, with 30,000 Persian troops. He reduced the revolted Armenians. Neriglissar, the king of Babylon, then intended to reduce the kingdom of Media: his huge army of Babylonians, Lydians, Cappadocians, Carians, Phrygians, Cilicians, and Paphlagonians, bid fair to swallow up Cyrus and his uncle; but his host was routed, and Neriglissar himself was slain. Soon after, Cyrus and his uncle, encouraged by Gobrias and Gadates, two revolted Babylonian lords, carried the war almost up to the very gates of Babylon, filling the country with terror, ravage, and blood. To oppose him, Belshazzar entered into a league with the Egyptians, Thracians, and all the nations of Lesser Asia, and raised an army of 420,000, of which Craesus, king of Lydia, had the command. Cyrus, with less than half the number, gave them a total defeat; he pursued Craesus to Sardus, his capital: and, having taken it, ordered the inhabitants to bring him their gold and silver, and save the place from being plundered. Craesus was the first to obey.

Either his ready compliance, or his repeating a saying of Solon, the Athenian sage, importing that no man was happy till his death, so touched the generous heart of Cyrus, that he ever after honoured Craesus, restored him almost the whole power of his kingdom, and carried him about with him, in all his after expeditions, as a counsellor and friend. He then reduced the various nations of Lesser Asia, Syria, and part of Arabia the Desert; took Babylon, and put an end to the Chaldean empire. After settling their new form of government, and dividing their territories into 120 provinces, the command whereof was given to such as had distinguished themselves in the war, Cyrus left Darius, his uncle and father-in-law, to govern the empire, and marched to the conquest of Egypt.

Two years after the reduction of Babylon, Darius died; and Cyrus, having married his only daughter, fell heir to the crown. Having perhaps read the Jewish prophecies concerning himself, or only determined by the providence of God, he, of his own accord, in the first year of his reign, issued a warrant for the Hebrew captives to return to their country, and rebuild the temple of their God. About seven years after, in the 30th year of his reign over Persia, and 70th of his life, he died, *A. M.* 3475. *Dan.* vii. 5. and viii. 3, 20. and ii. 39. *Isa.* xlvii. 11. and xlii. 2, 3, 25. and xlv. 26—28. and xlv. 1—4, 13. *Ezra* i. ii. and iii.

## D

## D Æ M

**D**ABERATH, *the word*, a city near the foot of mount Tabor, in the great plain of Jezreel. Whether it be the same which the tribe of Issachar gave to the Levites, is uncertain, *Josh.* xix. 11, 12. and xxi. 28. Not long ago, a village called Debarah, was in these parts.

**DÆMONIAC**, a word applied to a person possessed with an evil spirit, *demon*, or devil. Numerous in-

stances are recorded by the evangelists, of persons afflicted by evil spirits. Some were grievously tormented, *Matt.* xv. 22. others were more gently dealt with, *Luke* xiii. 16. Some were deprived of the use of their speech, *Matt.* xv. 30. others of their hearing, *Mark* vii. 34. and some are mentioned by St. Mark as *possessed*, distinct from others who were *diseased*, *Mark* i. 32.

## D Æ M



But in a work which now lies before the editor, an attempt is made to explain away the reality of *dæmoni- cal* possession, by representing all the instances mentioned in the New Testament, as *frenzy, epilepsy, apoplexy, &c.* The author says, "The reality of *dæmoniacal possession* is denied by many, and the *evangelists* in their relations of the cures performed on *dæmoni- acs*, are supposed to have spoken in conformity only with the prevailing notions and opinions of the people amongst whom they lived." That some of those mentioned by the evangelists were afflicted with bodily diseases is not denied; but that evil spirits were not the cause of them, cannot be proved. Much less can it be proved, that all the accounts given us by the evangelists were bodily diseases. To demonstrate this, let us only select one single fact, recorded by St. Luke, viii. 27, &c. The man to whom mercy was extended by our blessed Lord, it is said, "*had devils long time*," that he wore no clothes, neither abode in any house, but in the tombs; that when Jesus commanded the unclean spirits to quit their hold of the man, they showed much reluctance, having had long and quiet possession. They besought him, i. e. Christ, that he would not command them to go out into the abyss, but permit them to go into an herd of swine; that when leave was given them, they entered, and the herd ran violently down a steep place into the lake, and were choked. Now in this plain account we may observe, upon the supposition that this was nothing more than a *bodily disease*, we must view the subject of it as afflicted with a legion of diseases at one time, that is, about *five thousand*; that the diseases were possessed of the gift of speech, for it is said, they besought him that he would not command them to go out into the deep. We must likewise suppose this *legion of diseases* to have entered the herd of swine, and forced them into the lake, where they were choked. There is

one thing more which ought to be noticed: when our Lord had commanded the unclean spirit, or rather, according to this hypothesis, the *unclean disease*, to come out of the man, the reply which was made was, "What have I to do with thee, Jesus, thou Son of God most High? I beseech thee, torment me not." If we consider this to be the language of the afflicted person, without diabolical influence, we are totally unable to make sense of the passage; and if we view it as the language of disease, it appears more absurd still.

But in the above quotation it is insinuated, that the evangelists have spoken in conformity only with the prevailing notions and opinions of the people amongst whom they lived. This idea of the evangelists, is not much to their honour as sacred historians; for if they were capable of such conformity in transmitting to us such important facts, they must be worthy of very little credit indeed; nor can any insinuation be much more calculated to undermine the authenticity of the holy scriptures. Another home-thrust at the sacred writings, is found in the following sentence from the same work: "The disciples and the apostles themselves, might perhaps believe these disorders to be real *dæmoni- cal* possessions, and our Saviour might suffer them to remain in such harmless errors." But the apostle affirms, "All scripture is given by inspiration," and our Lord promised his apostles the Holy Spirit to guide them into *all truth*.

DAGGER, a long knife with a sharp point, Judg. iii. 16.

DAGON, *corn, a fish*, the principal idol of the Philistines. He is commonly figured as a man in his upper parts, with the tail of a fish; and is thought to represent Noah, who long floated in his ark; and to have his name from DAG, a fish; but others will have his name derived from DAGON, corn; and reckon him a copy of the Egyptian Isis, who taught people to cultivate fields, and

grind meal. At Gaza, Samson pulled down his temple on the head of his worshippers, Judg. xvi. 21—30. At Ashdod, when the ark of God was placed in his temple, as if it had been his booty, his image fell before it; his head and hands were broke off on the threshold. On account of which, his priests never after trode on the threshold, but jumped over it as they entered the temple, 1 Sam. v. About *A. M.* 3840, Jonathan, the Maccabee, burnt it, and the remains of the Syrian army which had fled into it. Since which, we hear no more of the existence of Dagon. Perhaps Odacon, the Chaldean deity, was the same with him.

DAINTY, (1.) Nice, costly, delicate, Rev. xviii. 17. (2.) Delicate food, Gen. xlix. 20.

DALE, a valley, Gen. xiv. 7.

DALMANUTHA, *a bucket, a branch*; a city on the east side of the sea of Tiberias. It is either the same with Magdala, or near it; and hence one evangelist says, Christ and his disciples landed in the parts of Dalmanutha; and another, that he landed in the coasts of Magdala, Mark viii. 10. Matt. xv. 39.

DALMATIA, *deceitful lamps*, a province of old Illyricum, and east of the gulf of Venice. With no small difficulty, the Romans subdued it. It was long after terribly ravaged by the Quadi, Goths, and Huns. From *A. D.* 1076 to 1310, the Dalmatians had a kingdom of their own. Except the small republic of Ragusa, Dalmatia is (or lately was) subject, partly to the Austrians, and partly to the Turks. Since Titus preached the gospel here, Christianity has never been wholly extirpated, 2 Tim. iv. 10.

DAM, a mother among brute animals, Deut. xxii. 6, 7. Lev. xxii. 27.

DAMAGE, loss, hurt, Ezra iv. 22. To *drink damage*, is to injure or ruin one's self, Prov. xxvi. 6. To *EN-DAMAGE*, to do hurt, Ezra iv. 13.

DAMASCUS, a noted city, long the capital of Syria, about 160 miles north-east of Jerusalem, in the pleasant plain between mount Lebanon

on the west, and Hermon on the south. As its name, with some, signifies *a cup of blood*, or *the blood of a righteous person*, they imagine Abel was here murdered. It was in being in the days of Abraham, Gen. xiv. 15. It is said, he reigned some time in it: but it is far more certain that Eliezer, his principal servant, was a native of it, Gen. xv. 2. In the latter end of Solomon's reign, Rezin made it the capital of his Syrian kingdom, 1 Kings xi. 24. It was taken by Jeroboam, the son of Joash, king of Israel, 2 Kings xiv. 28.

About 100 years after, TIGLATH-PILESER, *A. M.* 3264, demolished it, and carried the inhabitants captive to Kir, Isa. vii. 4. and viii. 4. and ix. 9. Amos i. 3, 4. Some think Sennacherib had to retake it in his march against Hezekiah; but it is more certain, that soon after it became a flourishing city, and was taken and pillaged by Nebuchadnezzar, Ezek. xxvii. 18. Jer. xxv. 9, 10. and xlix. 23, 24. It again recovered its lustre; but was betrayed to Alexander's troops, *A. M.* 3671, with Darius's treasures, and part of his family, in it. About *A. M.* 3939, the Romans seized on it. Soon after which, we find it the residence of an Arabian prince, subject to the Romans, 2 Cor. xi. 32. About *A. D.* 620, Cosroes, king of Persia, took it from the Romans; but it was quickly retaken; and in a few years after taken by the Saracens. During the 11th, 12th, and 13th centuries, it was often rendered a scene of ravage and blood by the Seljukian Turks, the European croisades, &c. Zech. ix. 1. Here the gospel was early preached by Ananias, Paul, and others; and a Christian church long maintained a considerable figure. But for many ages past, there has been very little of proper Christianity to be found in it. At present, the place has some outward splendour and magnificent ruins; but their houses are generally little better than cottages; and the furniture is still more wretched. The

river Abana waters their gardens. In rainy weather their streets are like mires. About 20,000 of the inhabitants are cutlers. Our damask silks, damask roses, and plums, come to the Europeans from Damascus.

**DAMNATION**, the punishment of hell; or the sentence binding over to it, Matt. xxiii. 33. 1 Tim. v. 12. Such as believe not the truth shall be *damned*; adjudged to, and tormented in, hell, 2 Thess. ii. 11. Mark xvi. 16. He that does what he doubts the lawfulness of is *damned*, i. e. is self-condemned, Rom. xiv. 23. Unworthy receivers of the Lord's supper eat and drink *damnation*, or rather *judgment*, to themselves, 1 Cor. xi. 29. Christian widows waxing wanton against Christ, and marrying with Heathens, and so apostatizing from the gospel, *have damnation*, because they have cast off their first faith, 1 Tim. v. 12.

**DAN**, *judgment*, the 5th son of Jacob, and eldest of Bilhah. He had but one son, viz. Hushim, or Shuham, Gen. xlv. 23. yet, when his tribe came out of Egypt, about 210 years afterwards, they amounted to 62,700, under the command of Ahiezer the son of Ammishaddai: and in the wilderness they increased to 64,400. Their spy to search the promised land, was Ammiel, the son of Gemalli; and their prince to divide it, was Bukki, the son of Jogli. They, with the tribes of Asher and Naphtali, formed the fourth division of the Hebrew camp, and marched last, Numb. i. 12, 39. and xxvi. 43. and xiii. 12. and xxxiv. 22. and viii. 25. They had their inheritance on the north-west of Judah: but the Amorites retained a great part of the low country, particularly Ajalon and Shaalabin, till the neighbouring tribe of Ephraim obliged them to be tributaries, Josh. xix. 40—48. Judg. i. 34, 35. Part of the Danites, informed of a city on the north of Bashan, which might be easily taken from the Canaanites, 600 of them went and seized on it, and called it **DAN**. In their way they robbed Micah, the

Ephraimite of his idol; and at Dan they set it up, and continued to worship it, till they were carried captive by Tiglath-pileser, Judg. xviii. Deut. xxxiii. 22. During the oppression of king Jabin, the Danites, unconcerned for the misery of their brethren, applied themselves to their sea-trade, and shipped off their effects for some other country, Judg. v. 17. Samson, one of this tribe, when judge of Israel, more privately, and in no open war, terribly harassed the Philistines, Gen. xlix. 16, 17. 28,600 Danites attended at David's coronation, 1 Chron. xii. 35. As this tribe lay so contiguous to the Philistines, it was no doubt peculiarly harassed by them.

**DAN**, a city on the east of the springs of Jordan, and south of mount Lebanon. It was early built by the Canaanites, and called **LAISH**, or **LESHEM**. After the end of Joshua's wars, the inhabitants became extremely secure, though unconnected with other people. This tempted the Danites who lived about 140 miles distant to the south-west, to come and take it. Near to this place, Abraham routed Chedorlaomer and his allies, Genesis xiv. 14. Here the idolatry of the Hebrews had its first public establishment, Judg. xviii. 19, 30, 31. Here Jeroboam fixed one of his golden calves, 1 Kings xii. 29. Benhadad, king of Syria took and pillaged it, 1 Kings xv. 20. After the captivity of the ten tribes, it seems to have made some figure: and it, or perhaps the tribe of Dan in general, carried on a trade with the Tyrians, Ezek. xxvii. 12. Nebuchadnezzar marched his troops this way to invade Judea, Jer. iv. 15. and viii. 16. During our Saviour's debasement, Philip the tetrarch improved this place, or built one very near it, and called it **CE-SAREA-PHILIPPI**, which lay about a day's journey eastward from Sidon, and something more westward from Damascus, Mark viii. 27.

**DANCE**. The original words so rendered in our Bibles, do not al-

ways bear such a sense, but merely to *leap for joy*, or *great joy*, *Psa. xxx. 11.* *Luke xv. 25.* or to praise God, *2 Sam. vi. 14.* and the word rendered *the dance*, signifies no more than a company of singers, *Psa. cxlix. 2, &c.*

Dancing, as a diversion, was in great esteem among the *Greeks*, especially at entertainments: but the *Romans* discountenanced it as *inexcusable levity*. *Cicero* says, "no man dances unless he is mad or drunk."

To DANDLE. To dandle on the knees, is expressive of tender affection, such as is evinced by a kind mother towards her infant, or by aged experienced Christians towards new converts. The word as used by the prophet was probably meant to show the benefit which the Gentiles would at first receive from the Jewish church, especially by the preaching of the apostles, *Isa. lxvi. 12.*

DANGER. The different degrees of *danger of the judgment*, *council*, or *hell-fire*, denote different degrees of punishment, prepared by God for sinners, according to the greater or lesser heinousness of their crimes; and there is an allusion to the Jewish courts, the lesser of which judged lesser crimes, inflicted lesser punishments, *Matt. v. 21, 22.* *Sailing was dangerous*, after the *FAST* of expiation, on the 10th day of the 7th month; as winter began, and the weather became stormy, *Acts xxvii. 9.*

DANIEL, *judgment of God*, (1.) A son of David by Abigail, and perhaps the same with Chileab, *2 Sam. iii. 3.* *1 Chron. iii. 1.* (2.) A priest of Ithamar's family, who attended Ezra to Judea, *A. M. 3550*; and about 20 years after, probably sealed Nehemiah's covenant of reformation, *Ezra viii. 2.* *Neh. x. 6.*

(3.) DANIEL, the prophet, was of the royal family of Judah, who, with others, was carried captive to Babylon, *A. M. 3398.* By Nebuchadnezzar's order, he, and three other youths, were educated in the learn-

ing of Chaldea. They all four had new names imposed on them, importing relation to the idols of Babylon. Daniel was called *Belteshazzar*; Hananiah, *Shadrach*; Mishael, *Meshach*; and Azariah, *Abramo*. These, and other young men, educated in like manner, were appointed a daily allowance of provision from the king's own table: but as such provision was partly forbidden by the Jewish law, and possibly had a tendency to idolatry, at least was not suitable to a captive state, Daniel and his three companions, begged the prince of the eunuchs to give them *pulse* instead of it. He refused, lest their feeding on pulse should render them lean, and so his life be endangered; but Melzar his deputy, after proving them ten days with pulse, and finding that they looked better than such as had eaten of the king's provision, allowed them pulse for their ordinary diet. All the four quickly excelled their fellows in comeliness and learning, and were admitted to attend the king. And their wisdom was found far superior to that of all the wise men of Babylon, *Dan. i.*

Daniel's renown for piety and wisdom was very great while he was but a youth, *Ezek. xiv. 14, 20.* and *xxviii. 3.* Repeated occasions furnished him with opportunity to manifest his wisdom. About *A. M. 3400*, Nebuchadnezzar dreamed of a large image, whose head was of gold, its breast and arms of silver, its belly and thighs of brass, and its legs iron, and its feet part of iron and part of miry clay. It was broken to pieces by a small stone cut out of a mountain without hands, and which gradually increased into a mountain that filled the whole earth. This dream mightily affected him; but he quickly forgot it. He convened a vast number of his wise men; and because they could not tell him his dream nor the interpretation of it, he gave orders to slay them, whether present or absent. Daniel and his three compa-





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***Daniel Interpreting Nebuchadnezzar's Dream.***

nions, though not called to make trial of their skill, were appointed to death. Hearing of this bloody mandate, Daniel begged that Arioch, the captain appointed to oversee the execution, would delay it, till he and his fellows should try to fulfil the desire of the king. After Daniel and his companions had spent some hours in fasting and prayer, he was conducted by Arioch to the king's presence: he related his dream of the *image*; explained the *golden head*, of the Chaldean monarchy; the *silver breast and arms*, of the Medo-Persian; the *brazen belly and thighs*, of the Grecian, which was soon after its erection divided into the Syro-Grecian and Egypto-Grecian kingdoms; the *iron legs and feet*, of the Roman, divided in process of time into the eastern and western empires, and at last into ten sovereignties; which fourfold empire should be overturned, one after another, to make way for the glory of Christ and his church to fill the whole earth. Nebuchadnezzar was so entirely satisfied with this rehearsal and interpretation of his dream, that he immediately constituted Daniel the chief of all his wise men: and, at his request, promoted his three companions to places of rule in the province of Babylon, Dan. ii. Some years after, Nebuchadnezzar set up a monstrous idol in the plain of Dura, and commanded all his subjects, as soon as they heard the sound of the concert of music on that occasion, to fall down and worship it. Daniel was then either absent from Babylon, or his high honour, and his large share of the king's favour, made his enemies afraid to accuse him: but Shadrach, Meshach, and Abednego, were accused before the king. Upon interrogation, they declared their resolution not to worship the idol, and their firmest assurance of their God's ability to deliver them from the burning fiery furnace. Enraged with their resolute reply, Nebuchadnezzar ordered them to be cast bound into the furnace of fire, heated to a

sevenfold degree. The flame caught hold of those who cast them into the fire, and burnt them to ashes. But by the interposal of the Son of God, who appeared walking with them in the furnace, the fire was only permitted to burn their bands, but not so much as to singe their garments, or the hair of their head. Nebuchadnezzar observing this, called them to come forth; which they did, and were advanced to more honourable stations: and the king made a decree, that if any body should speak reproachfully of the God of the Jews, whose power and majesty were so great, he should be put to death, and his house turned into a dunghill, Dan. iii. About the 35th year of his reign, Nebuchadnezzar dreamed of a large and flourishing tree cut down, and no more of it left but the stump fixed in the earth, to be wet with the dew of heaven, till seven times passed over it. When none of the magicians, or other pretenders to wisdom, could interpret it, Daniel, after a handsome introduction, and some friendly advice, told the king, that this dream portended that he should be deprived of his reason and royal dignity and for seven years live as a beast in the field; after which his reason and royal dominion should be restored unto him, Dan. iv.

About A. M. 3451, Daniel himself had a vision of *four beasts* rising out of the sea, a *lion*, a *bear*, a *leopard*, and a monstrous animal. An angel informed him, that they signified the Chaldean, Persian, Grecian, and Roman empires; the last of which, he assured him, would, in its fall, be divided into ten sovereignties, and give rise to Antichrist, whose duration should be 1260 years, Dan. vii. Two years after, he had another vision of a *pushing ram*, with two horns, and of a *he-goat* which destroyed him. An angel informed him, that the ram signified the empire of the Medes and Persians; and the he-goat the empire of the Greeks, who, under Alexander, should destroy the

Persian monarchy, and afterwards be divided into sundry kingdoms; one of which should, a little before its downfall, be governed by Antiochus Epiphanes, noted for his baseness, conquests, and his persecution of the Jews, and abolition of their daily sacrifice, for 2300 evenings and mornings, Dan. viii. In *A. M.* 3466, Daniel, by the advice of Nictocris, was sent for, and explained to Belshazzar and his courtiers the handwriting on the wall, and was made the third ruler in the kingdom.

Darius the Mede, having on that very night paved his way to his new empire, constituted Daniel the third ruler in it, and intended to make him deputy-governor, next to himself. The Heathen governors hated him for his religion, and were enraged at his promotion. Despairing to find any thing blameable in his conduct, except touching his religion, they craftily persuaded king Darius to enact an unalterable law, that whoever should, for the space of 30 days, ask any favour from either God or man, besides the king himself, should be cast into the den of lions, to be torn asunder. Daniel being informed that this wicked act was ratified, thought it his duty to avow his worship of God; he thrice a day prayed to him with his windows open towards Jerusalem. His enemies, who watched him, quickly apprehended him, and brought him before the king to be punished. Darius did what he could to deliver him: but all was in vain, as the royal laws of the Medes and Persians were unalterable. Daniel was cast into the den of lions, but they were divinely restrained from hurting him. Darius, who could sleep none the ensuing night, by reason of his grief, came early the next morning, and with a most mournful air, called to Daniel, and asked, if his God had been able to deliver him from the lions? Finding him perfectly safe, he ordered him to be drawn up, and his accusers and their friends to be thrown into the den. These the lions quickly seiz-

ed and tore to pieces, ere they came to the bottom, Dan. vi. What a wonderful instance of divine providence!

About this very time, Daniel, finding, from Jeremiah's predictions, that the captivity of the Jews would be just 70 years, and that their deliverance was at hand, applied himself to solemn fasting and prayer. While he was thus employed, an angel informed him, that his prayer was accepted; and that about the end of 70 weeks, or 490 years, from Artaxerxes's edict to rebuild Jerusalem, the Messiah would appear, and by his death make an atonement for sin, and fulfil a multitude of ancient prophecies; and that soon after, the Jewish nation should be punished with lasting desolation and misery, Dan. ix. In *A. M.* 3471, he had next a vision of Jesus Christ, attended with such glory as had almost killed him with terror, had not an angel comforted him. This angel informed him, how the kings of Persia had been divinely supported, and should be restrained from hurting the Jews; that their empire should, after the reign of a few kings, be seized by Alexander the Greek; that his kingdom should be divided after his death, but not to his friends; that his successors in Egypt on *the south*, and Syria on *the north*, should have mutual wars; and of Antiochus's persecution of the Jews, and miserable end; of the rise and fall of the Antichristian and Mahometan states; of the deliverance of the Jews from their present dispersion; and of the last judgment, Dan. x. xi. and xii.

The style of Daniel is extremely plain; but his language, from the 4th verse of the second chapter, to the end of the seventh, is Chaldaic; and nearly relates to the affairs of that empire. Enraged at his fixing the time of the Messiah, the Jews deny him the name of a prophet; but our infallible Saviour calls him one, Matt. xxiv. 15. The order of his predictions is very distinct; and may serve as a key to those of the

Revelation, and to many of Isaiah, Ezekiel, &c. The fabulous story of his affair with Susannah, and of Bel and the Dragon, we reckon unworthy of our regard.

**DARIUS**, *he that requires, or informs himself*, or **CYAXARES**, the Mede, was the son of Ahasuerus, or Astyages, and the brother of Mandane, mother of Cyrus, and of Amyil, the mother of Evil-merodach king of Babylon. After a long war with the Babylonians, he got possession of their empire, on the death of Belshazzar, his grandnephew. He appointed 120 governors over his kingdom, and three principal ones to direct them, of whom Daniel was one. Upon the occasion of Daniel's marvellous deliverance from the lions, he published an edict, that all his subjects should have a reverential regard for the God of the Jews, Dan. v. 31. and vi. and ix. 1. and xi. 1. He had scarcely reigned two years at Babylon when he died, aged 64, and was succeeded by Cyrus, his nephew and son-in-law.

**DARIUS-HYSTASPIS**. See **AHASUERUS**, the husband of Esther.

**DARIUS CODOMANNUS**, the last of the Persian kings of that age, Neh. xii. 22. was indeed of a royal descent, but very remote from the throne, and of a very debased condition. He had been courier to Darius Ochus; but for defeating a bold duellist of the enemies' host, he was made governor of Armenia. After murdering Ochus and Arses, kings of Persia, one after another, Bagoas the eunuch set him on the Persian throne. He had not long possessed it, when Alexander king of Macedonia, with a small but brave army of Greeks, invaded his empire, and in three great battles overthrew his troops, seized on his family and empire. After collecting about 40,000 warriors in Media, he resolved to hazard a 4th engagement with Alexander, who pursued him: but Besus and Nabarzanes, two of his deputy-governors, put him in chains, shut him up in a close chariot, and re-

treated with the army into Bactria, on the south-east of Media. If Alexander overtook them, they resolved to procure his favour by surrendering their master: if Alexander pursued them not, they resolved to kill Darius, and set up for themselves. Being informed of their treachery, Alexander pursued them with rage and speed. Observing him just at their heels, they stabbed Darius, because he refused to flee off with them on horse-back, and left him bleeding to death in his chariot. Alexander found him, and wept to see him thus abused by his servants; and sent his corpse to Sisigambis, his queen, that she might inter it in the royal sepulchres of Persia, Dan. viii. 5, 6, 20, 22.

**DARK**. (2.) Without natural light, Gen. xv. 17. (2.) Blackish, hindering light, Job xxii. 13. (3.) Mysterious, obscure, Psal. lxxviii. 2. (4.) Unhappy, perplexing, without the light of prosperity, Psal. xxxv. 6. Mic. iii. 6. Job xii. 25. and xviii. 6. Isa. v. 30. Eccles. ii. 14. Prov. xxii. 29. (5.) Full of ignorance and wickedness, without the light of Revelation and religion, Psal. lxxiv. 20. Prov. ii. 13. Job xxxvii. 19. Isa. xxix. 18. Psal. lxxxii. 5. (6.) Without the knowledge of divine things, Eph. iv. 18. (7.) Secret, not exposed to open view, Ezek. viii. 12. 1 Cor. iv. 5.

**DARKLY**, obscurely, imperfectly, 1 Cor. xiii. 12.

**DARKNESS** signifies, (1.) The privation or want of natural light, Matt. xxvii. 45. Such darkness surrounded the deep or chaos on the first day of the creation, Gen. i. 2. Job xxxviii. 9. and in part returns every night. Thick clouds of black and moist vapour so overspread the land of Egypt for three days, that no man could see his fellow, nor could their fires or candles burn, Exod. x. 21, 22. While our Saviour, the blessed Sun of righteousness, hung on his cross, a similar darkness covered Judea and places around, Matt. xxvii. 45. That this was **MIRACU-**

LOUS, not the effect of an eclipse of the sun, is evident, because it was full moon at that time; not to mention that an eclipse of the sun never continues for three hours as that darkness did, from the sixth to the ninth hour. (2.) Ignorance, unbelief, error, which bewilder men, bereave them of true comfort, and unfit them for proper exercise, John iii. 19. Nay, sin, especially a state of it, is called *darkness*, to denote how uncomely, dreadful, and bewildering, it is, 1 Pet. ii. 9. and the persons under the reign of ignorance, unbelief, error, or any other sin, are represented as *darkness*, John i. 5. Eph. v. 8. (3.) Great distress and perplexity are called *darkness*, and hell, where the utmost confusion, misery, and horror, for ever reign, is called *outer darkness*, Isa. viii. 22. Matt. xxii. 13. To *eat in darkness*, is to live in perpetual anxiety and distress amidst the outward comforts of life, Eccles. v. 17. *All darkness is hid in his secret place*; terrible confusion and horror wait on him, and shall surprise him, Job xx. 26. To *meet with darkness in the day-time, and to grope at noon*, is to be exceedingly infatuated or surprised with great trouble at the height of prosperity, Job v. 14. (4.) Privacy, obscurity, Matt. x. 27. Hence the grave is represented as *darkness*, and a place where the light is as useless as darkness, Psal. lxxxviii. 12. Job x. 22. (5.) Forgetfulness and contempt, Eccles. vi. 4.—*The darkness is past, and the true light shineth*; the ceremonial dispensation is over, and Jesus is clearly exhibited in the gospel. Your state of ignorance, error, unbelief and wickedness, is over, and you have received the knowledge, felt the power, and believed the promises, of God, 1 John ii. 8. The *land of darkness*, is the grave, Job x. 21. To sit in *darkness* and the *shadow of death*, is to be in a sinful, disconsolate, and forlorn condition, or shut up in a prison or dungeon, Psa. cvii. 10. The power of *darkness* means the exercise of Satan's power, and a

state of slavery to the devil, Luke xxii. 53. Col. i. 13.

DARLING, a beloved one. The soul is so called, because we ought chiefly to care for it, Psa. xxii. 20. and xxxv. 17.

DART, a missile weapon, thrown by the hand; a small lance. The javelin is a kind of it, 2 Sam. xviii. 14. 1 Sam. xx. 23. Numb. xxv. 6. *A dart strikes through the adulterer's liver*, when his constitution is wasted, or some sudden judgment comes upon him, Prov. vii. 23. Satan's temptations are *fiery darts*, which, if not repelled, suddenly terrify, and mightily hurt and inflame the soul, Eph. vi. 16.

DASH, furiously to break or beat to pieces, 2 Kings viii. 12. God *dashes* his enemies, when he grievously punishes and destroys them, Exod. xv. 6. He *dashes* them one against another, when he gives them up to ruinous wars, contentions, and disorder, Jer. xlii. 14.

DATES, the fruit of the palm-tree; they are extremely sweet and nourishing, 2 Chron. xxxi. 5.

To DAUB, to besmear, plaster, Exod. ii. 3. False prophets and unfaithful ministers, who encourage men to hope for peace while they practise iniquity, are compared to builders who raise a tottering wall with untempered mortar, which will not abide the storm, Ezek. xiii. 10—15. Awful indeed will be the final doom of such men!

DAUGHTER. See CHILDREN.

DAVID, *dear, dearly beloved*, the son of Jesse, and descendant of Judah, was born at Bethlehem, A. M. 2919. No sooner had the Lord rejected Saul, than, to comfort Samuel, he sent him to anoint one of Jesse's sons to the kingdom. David's seven elder brethren were presented to that prophet, but he was instructed by God, that none of them was the intended sovereign. David was brought home from the sheep, and by the direction of God anointed to be king over Israel. After this, David returned to his flock; but the



Spirit of God began to qualify him for his future office. Meanwhile, the spirit of government departed from Saul; and an evil spirit, which produced a deep melancholy, troubled him. David, who was an excellent musician, was brought to divert him with his music. His comeliness, sober behaviour, and fine music, quickly gained him an interest in Saul's favour, and he became his armour-bearer. Saul's melancholy at length went off, and David returned to his flock.

The Philistines invaded the country. While they and the Hebrews encamped over against one another, with the valley of Elah between them, for the space of forty days, Goliath presented himself, and offered to decide the fate of the war, by a single combat with any one they pleased; and defied them to produce the man that durst engage him. The very sight of him terrified the Hebrews. At last, David came with provision to his three elder brethren who served in the army. Observing the proud Philistine defy the armies of the true God, and hearing that Saul's eldest daughter was offered to the man who should kill him, he, under a sacred impulse, signified his readiness to accept the challenge. Eliab, his elder brother, haughtily rebuked him; to which he returned a mild reply. Hearing of his offer, Saul sent for him, and dissuaded him from so unequal a combat. David replied, that he trusted the Lord, who had enabled him to slay a lion and bear without any weapons, would give him the victory over this proud blasphemer. Pleased with this answer, Saul equipped him in armour similar to that of Goliath; but David, finding it heavy and burthensome, put it off, and met the giant with his staff, a sling, and five small stones. Goliath disdained his appearance, and bid him come on, and he would give his flesh to the fowls of the air and the beasts of the earth. David replied, that he came against him armed with the protection and power

of that God of Israel whom he had blasphemed, and whose armies he had defied; and slung a stone, which penetrated his forehead, and brought him flat to the ground. David ran up to him, and, with his own sword, cut off his head. The Philistines' army fled, and the Hebrews pursued them with great slaughter to the very gates of Ekron. 1 Sam. xvii.

David's beard being now grown, and having his shepherd's dress on him, he was quite unknown to Saul and Abner his general, till he informed them who he was. Jonathan conceived a very uncommon regard for him; but the Hebrew women, in their triumphant songs, having ascribed the slaughter of ten thousands to him, and of but thousands to Saul, that jealous monarch conceived an inveterate resentment against him; he indeed retained him in some post in the army; but treacherously disposed of Merab, his daughter, to Adriel the Meholathite. When Saul returned to his house, and had no public affairs on his hand, his melancholy returned upon him, and David was called to divert it with his music. Twice Saul attempted to murder him with a javelin; but he escaped from his presence. Being informed that his daughter Michal loved David, Saul thought by this to find an occasion of murdering him. He made David an offer of marriage with her, providing he would give a hundred foreskins of the Philistines, as her dowry; and hoped he would perish in the attempt. David slew two hundred of these murderous enemies of his nation, and presented their foreskins to Saul, who, on that account, was obliged to give him Michal to wife. Just after, he directed Jonathan and other courtiers to kill David. Jonathan diverted this for the present. The Philistines commenced a new war against Israel; David routed them with prodigious slaughter, and was scarcely returned, when, while he diverted Saul with his harp, that malicious and unnatural wretch threw a javelin at

him; and, because he escaped, ordered his guards to beset his house that night, and murder him. Michal hearing of her father's designs, let David down by a window; and by laying an image in the bed, and pretending he was sick, she gained time for him to escape a great way off, 2 Sam. xvii. 55. and xviii. and xix.

David fled to Naioth, where Samuel superintended a number of young men, who studied the divine law that they might be prepared to receive the gift of prophecy. Informed where he was, Saul sent two different parties to apprehend and bring him back. Whenever they came to the place, they were inspired, and fell a prophesying, or otherwise joined in the religious exercise of the prophets. Vexed that they did not return, Saul went thither himself, and was so affected, that he lay upon the ground almost naked before David and Samuel, all that day and the ensuing night. This might have taught him, that God was David's protector. David, on invitation, returned; and entered into a solemn covenant of friendship with Jonathan, who undertook to discover whether his father was resolutely determined to murder him or not. From the rage of Saul at the absence of David on the feast of the new-moon, he saw it was evident that his murder was resolved on; and, under pretence of shooting in the field, went and informed David of his danger, and renewed their covenant of friendship, 1 Sam. xix. 18—24. and xx.

Ever after, David was in a state of exile from the court of his father-in-law. He, and a few of his servants, went to Nob. Here Ahimelech, the high priest, knowing nothing of the rupture between him and Saul, gave them show-bread to relieve them in their absolute necessity, and gave David the sword of Goliath. This occasioned the murder of AHIMELECH, and all the priests and inhabitants of Nob, Abi-

athar excepted. David fled to Achish king of Gath, but finding that the Philistines knew and hated him, on account of his killing Goliath, he sinfully feigned himself mad. Retiring from Gath, he went to Adullam, where his brethren and a number of malcontents, and people in distressing circumstances, to the number of 400, came to him, and engaged to stand by him. His aged parents he carried off, and put them under the protection of the king of Moab, who might be an enemy of Saul. It was perhaps at this time, that he went northward about mount Hermon, and married Maachah, the daughter of Talmai, king of Geshur, and, in his return, married Abinoam the Jemreelitess, Psa. xlii. 6. 2 Sam. iii. 2, 3. It is certain, the prophet Gad warned him to return to the land of Judah. He obeyed, and abode in the forest of Hareth. Here Abiathar came to him, and informed him of the ruin of Nob. Hearing that the Philistines were ravaging Keilah, a city of Judah, not far distant, he marched to attack them, and took from them a valuable booty. Saul hearing that he was in Keilah, hasted thither with some chosen troops, to apprehend him. Upon consulting the Lord, whether the people of Keilah would ungratefully betray him to Saul if he remained in their city, he was informed they would; and therefore retreated to the wilderness of Ziph; whither Jonathan came to him, where they renewed their covenant of friendship. The malicious Ziphites informed Saul where he was, and he came in quest of him. David retired to the wilderness of Maon, where he was upon the point of being taken, had not an invasion of the Philistines diverted Saul from his murderous pursuit, 1 Sam. xxi. —xxiii. Psa. xxxiv. lii. liii. &c. lvi. lix.

David retired eastward to the desert of En-gedi, and he and his men lodged in a cave. Saul searched the country for him, and entered into this very cave, probably to sleep.

hiring the heat of the day. Some of David's friends advised him to kill Saul, when Providence had delivered him into his hand; but he refused, and only cut off the skirt of his robe, without being perceived. When Saul was gone off to some distance, David cried after him, and remonstrated, how evident it was that he had no design on his life, since he had but cut off his skirt, when he might so easily have taken his life. Saul owned the justness of what he said, confessed his own guilt, and begged that David would not destroy his family when he should be king. After David had given him his oath, he retired to his cave. David and his men had till now chiefly continued about the wilderness of Maon, in the south-east part of the inheritance of Judah, and had protected Nabal's flocks from robbers and wild beasts. While Nabal kept his shearing-feast, David sent some of his servants to ask a small present of what he could best spare. Nabal abused the servants with ill language, and represented David himself as a base fellow, that had outrun the king's service. Irritated by this conduct, David resolved to destroy him and his whole family, had not Abigail diverted him from it, 1 Sam. xxiv. and xxv.

The Ziphites, earnest to recommend themselves to the favour of Saul, informed him, that David and his men concealed themselves in the hill of Hachilah, over against Jeshimon. Saul, with 3000 chosen men, marched in quest of him. One night David reconnoitered Saul's army, and finding them all asleep, carried off Saul's spear and cruise of water. From a proper distance, he cried, and upbraided Abner for guarding his master so ill; and represented how unjust it was that he should be charged with murderous designs against Saul, when he had now a second time left him safe, while he had it so much in his power to slay him, without being discovered. Saul readily acknowledged David's integrity;

and after receiving back his spear and cruise, went home to his house, 1 Sam. xxvi.

David, fearing that Saul might sometime or other accomplish his design, too rashly resolved to shelter himself in the country of the Philistines. Achish king of Gath, having sufficient proof of the variance between David and Saul, gave him the kindest reception, and allotted him and his men the city of Ziklag, which the Philistines had taken from the tribe of Judah, to dwell in. While they abode here they made several attacks upon the Amalekites, Geshurites, and Gezerites, that dwelt in the west of the Arabian desert, and killed every body they met with, that no information might be given against them. David made a present of the cattle to Achish, and pretended, they had ravaged the country of the Kenites, and south of Judah. Achish believed this report, and placed an entire confidence in David. He even carried him to the war against Saul, and promised that he and his men should be his life-guard, and David professed to be hearty in his friendship to Achish; but the opposition of the other lords of the Philistines, obliged Achish to dismiss him and his men from the army, as persons not to be trusted. Had not Providence thus interposed, David had either sinfully fought against Israel or proved treacherous to Achish. In his return to Ziklag, a number of valiant Manassites fell to him, as some Gadites and Benjamites had done before: and well it so happened; for the Amalekites, provoked by his late ravages, had burnt Ziklag, made prisoners of his two wives, Ahinoam and Abigail, and the rest of the people, and carried off what was valuable. His men were so enraged, that they spake of stoning him, as the cause of this disaster. But he encouraged himself in the Lord; and consulted him, whether he should pursue the plunderers, and if he could overtake them? Directed by God, he pursued

them. An Egyptian slave of the enemy, who had been ill used, and fallen sick by the way, being his guide, he found the Amalekites spread abroad at a riotous feast in the field; he came on them unexpectedly, cut the most of them to pieces, recovered the prisoners and booty, and took a rich spoil. Two hundred of his men had, by reason of fatigue, been obliged to halt at the brook Besor. The rest who were engaged in the action, refused to give these any thing but their wives and children; but David made them equal sharers of the booty with their brethren. His own share of the spoil he divided among his friends in Bethel, South Ramoth, Jattir, Aroer, Siphmoth, Eshtemoa, Rachal, Hormah, Chorashan, Athach, Hebron, and other cities on the south of Judah. By this means, he at once expressed his gratitude for the kindness which he had received; and at this critical juncture recommended himself to their favour, 1 Sam. xxvii.—xxx.

Meanwhile, the Philistines had defeated the Hebrews at Gilboa: Saul and his three sons, with a multitude of his army, were slain. On the third day after the battle, an Amalekite, expecting a reward, brought him Saul's crown, and pretended he had helped to despatch him out of life. David ordered him to be killed, as confessedly a murderer of the king. He and his warriors expressed great sorrow at the news of the defeat; and he composed a mournful elegy in honour of Saul and Jonathan. Finding the slaughter was much owing to the Philistines' arrows, he ordered the men of Judah to be taught the use of bows, that they might oppose the enemy on equal terms, 1 Sam. xxxi. 2 Sam. i. 1 Chron. x.

Directed by God, David removed his family and warriors to Hebron. Thither the princes of Judah came, and made him their king; but Abner made Ishbosheth, Saul's son, king over the rest of the tribes. For some

years, almost perpetual skirmishes happened between the troops of Ishbosheth and David, in which the latter had always the advantage. At last Abner, conceiving an offence at Ishbosheth, began to treat with David, in order to render him king of all Israel; but was murdered by Joab, ere he effected his purpose. David sufficiently marked his detestation of the murder; but Joab's credit with the army saved him from condign punishment. Baanah and Rechab, two Benjamites, murdered Ishbosheth, and brought his head to David, expecting a reward; but he justly ordered them to be killed, and made them standing monuments of his detestation of their treachery and murder, 2 Sam. ii.—iv.

David had already governed the tribe of Judah seven years and six months, when 339,822 armed men, from the different tribes, assembled to make him king over all Israel. He therefore removed northward of Jerusalem; and with no small difficulty reduced the proud Jebusites, that had kept possession of it till now. Resolved to overturn his government ere it was established, the Philistines twice marched their troops almost to the walls of Jerusalem, and encamped in the valley of Rephaim. It was probably about this time they had their garrison at Bethlehem; and Adino, Eleazar, and Shammah, David's three principal heroes, brake through their host, and brought David water from the well of Bethlehem, as that about Jerusalem was brackish; but he would not drink it, as they had endangered their lives to bring it, but poured it out as a drink-offering of thankfulness for their preservation. Attending to the direction of his God, David gave these enemies two terrible defeats. He next removed the ark of God from Kirjath-jearim, to bring it to a tent he had prepared for it at Jerusalem. Contrary to law, they brought it on a cart: but Uzzah being struck dead for touching it when the oxen shook the cart, it was left

in the house of Obed-edom. Three months after, it was, with great solemnity, according to order, carried up to Jerusalem on the shoulders of the Levites. David, dressed like a common priest, played before it: Michal rallied him for his behaviour, as too mean and base for a king. He replied, that he thought no expression of gratitude to God, who had given him her father's throne, any baseness, but honour, 2 Sam. v. and vi. and xxiii. 13—17. 1 Chron. xii. —xvi. David now enjoyed profound peace, and resolved to build a house for the ark of God; as he thought it improper that it should be lodged worse than himself. Nathan the prophet encouraged him in this project. But the Lord, by Nathan, quickly informed him, that though he approved his good design, yet he had shed too much blood to be concerned in so sacred an undertaking; but his son and successor should build it; and that his family should be established on his throne; and the everlasting King, the Messiah, spring from his loins. With the utmost thankfulness and wonder, David acquiesced in the will of God, and contented himself with preparing a fund and materials for the erection of a temple, 2 Sam. vii. 1 Chron. xvii. About *A. M.* 2960, he commenced a war with the Philistines, and rendered that troublesome nation his tributaries. Provoked with the Moabites for the murder of his parents, or for some other cause, he subdued their country, dismantled their fortifications, and slew the most of them, except such as were necessary to cultivate the fields. He next attacked the Syrians of Zobah, routed Hadadezer's army; and just after routed the allied army of Syrians from Zobah and Damascus, put garrison in their cities, and rendered them tributary. About the same time, he attacked the Edomites; and on the field of battle, in the valley of Salt, cut off 12,000 of them, and 6,000 more in the pursuit; or Abishai cut off 18,000, and Joab 12,000 more,

Psa. ix. title, 2 Sam. viii. 1 Chron. xviii. It was about this time he found out Mephibosheth, and kindly invited him to live at his table, 2 Sam. ix.

About *A. M.* 2967, his ambassadors, being sent with compliments of condolence to Hanun, king of the Ammonites, were ill used, as if spies, and sent home with their clothes cut off in the middle, and their beards half shaved. Fired with indignation, David commenced a war against the Ammonites. Twice he defeated their large armies, though mightily enforced with vast numbers of Syrians. Several petty kings of Syria submitted to him, 2 Sam. x. 1 Chron. xix.

In the third year of this war, while Joab, after ravaging the country, invested Rabbah the capital, David at Jerusalem happened, after his sleep, to take an evening-walk on the flat roof of his house. He observed Bathsheba, the wife of Uriah, bathing herself in her garden. His lust was inflamed; he sent for, and defiled her. She fell with child, and informed him of it. To prevent the discovery of their guilt, David called home Uriah from the army; did what he could to make him go home, sleep with his wife, and so be reputed the father of the child. Neither the royal advice, nor the luxurious entertainment, could prevail on Uriah to approach his own house. David therefore sent back this worthy hero, with a letter to Joab, ordering him to have him killed by the sword of the children of Ammon, while his bravery refused to yield to a shameful flight. Uriah, according to direction, was deserted at the siege, and so slain by the Ammonites. Informed of his death, David represented, that there was nothing but the chance of war in the whole matter; and quickly after took Bathsheba to wife. This scene of wickedness highly provoked the Lord, offended the pious Hebrews, and tempted the very Heathens to blaspheme the way of God. By Joab's



advice, David, with a strong reinforcement, marched to Rabbah, about 64 miles distant from Jerusalem, that he might have the honour of taking a place so noted for strength: he took it by storm; gave it up to the ravage of his soldiers, reserving only what belonged to the king for himself. The principal men, and most violent, that held out against him, he put to exquisite tortures, tearing their flesh with harrows, saws, and axes of iron, and burning them alive in their brick-kilns. Or, as some read the words, he obliged them to work at the saw, at cutting of stones, digging of iron-mines, hewing of wood, and making of brick. Thus he used all the Ammonites who did not readily submit, 2 Sam. xii. 1.

Scarcely had David returned to Jerusalem, A. M. 2970, when Nathan the prophet, by a parable, brought him to condemn himself, in the matter of Uriah, and to supplicate the pardon of his sin. Nathan was soon after ordered by the Lord to inform him that his crimes should not lead him to eternal punishment, but to fearful chastisement in this life; his adulterous child should die in its infancy; several of his family come to an untimely end; one of his sons rebel against him; and his wives be publicly prostituted. No less than four of his sons perished in this quarrel. The child begotten in adultery fell sick in his infancy, and notwithstanding David's most earnest prayer and fasting for his life, was cut off. Next year, Bathsheba bare him a second son, whom he called *Solomon*; but God, by means of Nathan the prophet, called him *Jedidiah*, the beloved of the Lord, 1 Chron. xx. 2 Sam. xi. and xii. Psal. li.

About A. M. 2974, his son Amnon defiled Tamar his sister; and after two years, was murdered by Absalom on that account. About 2981, Absalom drove his father from his throne, and publicly defiled ten of his concubines. David's life-guard and principal friends fled with him;

but he persuaded Hushai, Abiathar, and Zadok, to serve his interest, by staying at Jerusalem. He and his friends crossed the brook Kidron, weeping as they went. As they passed the mount of Olives, Ziba met him with two ass-loads of provision; and by falsely accusing Mephibosheth, his master, of intending to set up for the crown, prompted David to make him a grant of Mephibosheth's estate. David was just advanced over against Bahurim, when SHIMEI rudely insulted and bitterly cursed him, as a most wicked and bloody monster. He endured all with the utmost resignation and patience, taking it from the hand of his God; nor would he allow his attendants to revenge it on Shimei. Informed by Hushai of Absalom's designs, he fled beyond Jordan to Mahanaim, where Barzilai, Shobi, and Machir, supplied him with plenty of provision. During this rebellion he composed a number of excellent psalms, as 2d, perhaps to 7th, and 41st, 42d, 43d, and 44th, and 55th, &c. Absalom pursued him as quickly as possible, with a formidable army. Absalom's troops were routed, and himself, contrary to the charge David had given to his warriors, was slain. David most bitterly lamented his death. Joab sharply reproved him for so discouraging his friends and troops, who had saved his life at the hazard of their own. David hereon forbore his mourning, and spake kindly to his friends. He next set forward for Jerusalem, and sent word to the chief men of Judah, to show their distinguished zeal on this occasion; and promised Amasa, his nephew, the office of chief general, in the room of Joab, who had highly offended him in effecting the death of Absalom. The men of Judah, instigated by Amasa, immediately invited David back to his throne; and multitudes went to conduct him home. Shimei, at the head of a thousand Benjamites, came with the first; and by his frank confession of his late behaviour, obtained

he king's pardon, contrary to the re-nonstrance of Abishai. Mephibosheth too met David, and cleared himself of the charge which had been laid against him by Ziba. He was continued in favour, but had no more than half of his estate restored to him, while his treacherous servant was allowed to enjoy the other half. To reward Barzillai the Gileadite for his late generosity, David desired him to go and live with him in his palace; but the old man declining this offer, David took Chimham his son with him. When the other tribes found that the men of Judah had come before them, to bring back their king, they were highly offended, and hot speeches were thrown out on both sides, especially by the men of Judah, as they reckoned themselves more closely connected with David. Sheba the son Bichri, a Benjamite, instigated the tribes to a new revolt; but Joab, after murdering Amasa, who had been perhaps not very justly invested with his office, pursued Sheba, and soon put an end to his life and rebellious attempts, 2 Sam. xiii.—xx.

About *A. M.* 2983, God punished the Israelites with a famine of three years' continuance. Informed by God, that it was the punishment of Saul and the people's sin, in murdering the Gibeonites, whom by a solemn oath, made about 430 years before, they were bound to preserve, David sent for the remains of that people, and asked what satisfaction they required for the injury done them? Upon their demand, Armoni, and Mephibosheth, the sons of Saul by Rispah, and the five sons of Adriel, the son of Barzillai the Meholathite, born of Merab, and brought up by Michal, the daughter of Saul, were delivered unto the Gibeonites, and they hanged them up before the Lord in Gibeah, and his anger was appeased. Much about this time, or perhaps before it, the Philistines, encouraged by a family of giants, made four different attacks on the Israelites; in one of which David had like

to have been slain, had not Abishai run up to his assistance, and slain the giant: after which the Hebrews would no more allow David to go to battle, lest his death should quench their light, their glory, and their comfort, 2 Sam. xxi. 1 Chron. xx.

The above famine had scarcely ceased, when David, permitted by God, and tempted by Satan, proudly resolved to have all his subjects, capable of arms, numbered; and Joab was appointed to take the account. Joab remonstrated against this project, as not agreeable to the promise of God to render the Hebrews innumerable; but was obliged to yield to the king's will. After nine months he brought in the account. The men of Judah amounted to 470,000; which, together with their 24,000 of standing militia, made near 500,000. The men of Israel were 800,000; which, with several odd thousands, and the 264,000 of the eleven trained bands, made near 1,100,000. But the Levites and Benjamites were not numbered, as Joab heartily detested the whole business. Offended with David's pride, God offered him his choice of three different punishments, calculated to diminish the number of his subjects: three years of famine added to the former three; three months' flight before their enemies; or three days' pestilence. David chose the last, as it came immediately from the hand of a gracious God. It had lasted about nine hours, and had cut off 70,000 persons, when David observed an angel brandishing his sword over Jerusalem, and ready to destroy the inhabitants. He with great earnestness implored mercy and forgiveness: and having erected an altar on the threshing-floor of ARAUNAH, and offered sacrifices thereon, the plague was stayed, 1 Chron. xxi. 2 Sam. xxiv.

About *A. M.* 2988, David's aged body was now so exhausted of natural warmth, or smitten with a kind of palsy, that he could get no heat in his bed. They got him Abishag, a beautiful young woman, to sleep

with him, and keep his body in temper; but he had no carnal knowledge of her. Meanwhile, as David had been indulgent to his children, Adonijah attempted to render himself his successor, but was prevented; and Solomon was made king, as David had long before promised to Bathsheba his mother.—In the latter part of his reign, David made great preparation for the temple of God; and he settled for the priests, Levites, singers, and porters, their respective orders and stations of service. His kingdom was put into the most excellent order. Of 288,000 standing militia, 24,000 served each month by turns: rulers were assigned to the various tribes of Israel, and to the king's stores, vineyards, flocks, and herds. The histories of his **MIGHTIES** will occur afterwards. Perceiving his death near, David confirmed Solomon's enthronement, delivered into his hand a model of the temple, which had been prescribed to him by God, with about 46,000 ton weight of gold and silver, besides an immense quantity of brass, and other materials for the use of it. And having given him various solemn charges, with respect to his religious and civil conduct, and enjoined him to punish Joab for his redoubled murder, and Shimei for his opprobrious insult, and poured forth a prophetic prayer on his behalf, he breathed out his last, being *full of days, riches, and honour*. He reigned seven years and a half in Hebron, and 33 in Jerusalem.—He penned a vast number of **PSALMS**, especially during his troubles.—He was a noted type of our Saviour. God gave him the exalted character of his *servant*, and a *man after his heart*: but the Jewish rabbins, and other wicked men, have rudely abused him, 2 Sam. xxiii. 1 Kings i. and ii. Chron. xxii.—xxix. Psal. lxxii. Acts xiii. 22, 36.

Jesus Christ is frequently called **DAVID**, because he was the antitype of the former. He is our great prophet and king, who instructs, forms, and governs, his church, the Israel of God.

Through what debasement, labour, reproach, temptation from the world, from heaven, from hell, from relations, from friends, from foes, did he obtain his kingdom and glory! How skilful, compassionate, and righteous, is he, in the government of his subjects! how active in forming the gospel-church, in preparing the temple above for his people, and preparing them for it! Psal. lxxxix. Ezek. xxxiv. and xxxvii. Hos. iii. 5.

**DAY.** An artificial day, is that which intervenes between the rising and setting of the sun, which is a time fit for labour. A natural day is the period between one midnight, or noon-tide, and another, consisting of 24 hours. The civil day is much the same; but it begins and ends according to the different humours of different nations. The Hebrews began their sacred, if not their civil day, from the evening, Lev. xxiii. 32. The ancient Athenians, Austrians, Bohemians, Marcomans, Silexians, modern Italians, and Chinese, do the same. The Chaldeans, Persians, Syrians, modern Greeks, begin it at the rising of the sun; the ancient Umbri, and the Arabians, at noon. The Egyptians, and almost all the moderns in Europe, begin their day at midnight. As in the polar circles, the sun continues 24 hours or more above the horizon, at sometimes there must be fewer artificial days in these places; nay, under the poles, the whole year is but one artificial day, the sun being six months above, and six below, the horizon. In prophetic language, a *day* is put for a year; and so a week is seven years, a month 30, and a year, or time, 360, Ezek. iv. 5, 6. Dan. ix. 24. and vii. 25. Rev. iv. 15. and x. 3. *One day is with the Lord as a thousand years; and a thousand years as one day.* God's duration is without succession of moments; so that a longer period is no more in his account, and in comparison with his eternity, than a shorter one, nor is the work of a thousand years in man's

judgment, more than the work of a day with him, 2 Pet. iii. 8. As a day is a noted period proper for work, so any noted occasion of mercy or judgment is called a *day*, Psa. xxxvii. 13. Mal. iv. 1. Jer. l. 4, 30. The *day of the Lord*, often signifies the period when he will execute his fearful judgments, Isa. ii. 12. and xiii. 6. Psa. xxxvii. 13. Job xxiv. 1. Zeph. i. 14, 18. The *day of Christ*, is either the day of his humiliation, and time of the powerful spread of the gospel, John viii. 56. or the period of the Jewish destruction, and of the last judgment. The season is fixed; and great is, or will be, the work and discoveries therein made, 2 Pet. iii. 12. 1 Cor. iii. 13. and v. 5. Phil. i. 6. Or the Christian Sabbath, which is set apart to commemorate the day of his resurrection, Rev. i. 10. The *day of persons*, is either their birth-day, Job iii. 1. or the season of merciful opportunities and prosperity, Luke xix. 42. Amos v. 8. or their *day* or season of ruin and trouble, Psa. xxxvii. 13. and cxxxvii. 7. Job iii. 8. or the eternal period of their complete happiness, Rom. xiii. 12. A *day of power*, is that period in which Jesus, by his word and Spirit, powerfully converts sinners to himself, Psa. cx. 3. A *day of espousals*, is the period in which one, or rather many souls, are spiritually united to Christ, Song iii. 11. Jer. ii. 27. A *day of slaughter*, signifies a time of excessive feasting; as when multitudes of peace-offerings were slain, or when some sumptuous feast was held, Jam. v. 5. The *day of vengeance* in Christ's heart, and *year of his redeemed*, is a time for punishing his enemies, and for delivering, and comforting his people, Isa. lxiii. 4. The season of gospel-light, opportunities, and success, is called a *day*, and a *day of salvation*: it is a period of light, labour, and comfort, Isa. xlix. 8. 2 Chron. vi. 2. Psa. cxviii. 23. The knowledge of Christ, and a state of gracious union with him, are called a *day*, 1 Thess. v. 5, 8. 2 Pet. i. 19.

The state of heavenly glory is called a *day of redemption*: there the ransomed constantly enjoy the light of God's countenance, and are active in the service of God, Eph. iv. 30.

The *day of the king*, is the day of his birth, or of his coronation; which used to be annually commemorated with feasting, joy, and gladness, Hos. vii. 5. A *great day*, is a season of something very great and wonderful; and that either of great mercy, as when the Jews shall be converted to the Lord, Hos. i. 11. or of great trouble and vengeance, as on the Jews when led captive by the Chaldeans, and when almost destroyed by the Romans, Jer. xxx. 12. Joel ii. 31. Mal. iv. 5. and on Heathensim and Antichrist at their downfall, Rev. vi. 17. and xvi. 14. *That day*, in predictions, doth not always signify the time of the events mentioned just before, but a noted period, as Isa. xi. 1. and xxvii. 1. or of the last judgment, Jude 6. *This day*, denotes a time near at hand, as well as one present, Deut. ix. 1. and xi. 8. Or, *this day*, denotes the period of Christ's resurrection, Acts xiii. 33. The *latter* or *last days*, denote future time in general, Gen. xlix. 1. the period of the New Testament dispensation, Isa. ii. 2. or the last part of the gospel-period, 1 Tim. iv. 1. 2 Tim. iii. 1. or the day of death and judgment, James v. 3. A *good day*, is a day of prosperity, feasting, and gladness, Esth. viii. 17. and ix. 22. An *evil* or *bitter day*, is a time of trouble and distress, Amos vi. 3. and viii. 10. *To-day*, denotes a present season of grace, and opportunity of salvation, Psa. xcv. Heb. iii. and iv. *In one day*, sometimes denotes suddenly, all at once, Rev. xviii. 8. *In the day-time*, signifies publicly, or at a set time, 2 Pet. ii. 13. Psa. xlii. 8. or in a time of scorching trouble and persecution, Isa. iv. 6. *All the day*, is constantly, habitually, Deut. xxviii. 32. Psa. xxv. 5.

DAYS, signify, (1.) A period of duration; thus, the *days* of men are their whole life, Psa. xc. 9. The

*days of a tree*, denote a long happy period, Isa. lxxv. 22. The *days of Christ* denote the period of his powerful gathering the nations to himself, and governing his people, Jer. xxiii. 6. The *days of heaven*, mark eternal duration, Psa. lxxxix. 29. (2.) The events that happen in a period, Psa. xxxvii. 18. and xxxi. 15. and cxix. 84. Isa. vii. 17. (3.) Persons of great age, Job xxxii. 7. The *ten days* of the church's tribulation, denote a short time, or the ten years of persecution, from A. D. 302 to 312, Rev. ii. 10. The 1260 days of Antichrist's reign, which is the same with 42 months, or time, times, and half a time, are 1260 years, Rev. xi. 2, 3. xii. 6, 14. xiii. 6. Dan. vii. 25. and xii. 11, 12. The two thousand and three hundred days of the pollution of the sanctuary, may either denote so many days from the first pollution of it by Antiochus Epiphanes, to the perfect purification of it by Judas the Maccabee; or rather, so many mornings and evenings, and no more than 1150 days, Dan. viii. 15. A *day's man*, is an arbitrator that judges a cause; or a mediator, Job ix. 33. The *day-spring*, is the first beginning of light in the morning, or day-break, Job xxxvii. 12. Jesus Christ is called the *day-spring*, that visits us from on high, Luke i. 78.

**DEACON.** The word so rendered, is applied to such as perform service in the church or state; as to Christ, Rom. xv. 8. to gospel-ministers, ordinary or extraordinary, 1 Cor. iii. 5. Col. i. 23, 25. to every follower of Christ, John xii. 26. and to magistrates, Rom. xiii. 4. But it is chiefly used to signify an officer in the church, whose business originally was to provide for, and duly distribute provision to ministers and to the poor, Phil. i. 1. When the converts to the Christian faith were exceedingly multiplied at Jerusalem, and the Hellenists, or Jews who used the Greek language, complained that their widows were overlooked in the administration of the sacred

alms, the apostles, not reckoning it proper for themselves to leave the constant preaching of the gospel, desired the multitudes of converts to choose from among themselves seven men of good report, and filled with the Holy Ghost, who might be appointed to manage this business, Stephen, Philip, Prochorus, Nicanor, Parmenas, Timon, and Nicolas, were chosen. These the apostles ordained by prayer and laying on of hands, Acts vi. It is required that deacons be chaste, sincere, blameless, sober, and honest, rule well their families, and be well approved before they be put into office. It is evident, that some of the first seven deacons were afterward preachers; but no where do the sacred oracles hint, that preaching belongs to the office of a deacon, 1 Tim. iii. 8—12.

**DEAD,** (1.) Deprived of natural life, 1 Pet. iv. 6. Ruth i. 8. (2.) Without spiritual life, under the dominion of sin, Eph. ii. 1. 1 Tim. v. 6. Luke xv. 24. (3.) What never had life, as idols, &c. Job xxvi. 5. Isa. viii. 19. (4.) What has no continued existence, no living soul to be reunited to its body, Matt. xxii. 32. (5.) In a state of mortality; condemned, or signally exposed to death, Rom. viii. 10. Gen. xx. 3. (6.) In a state of oppression, slavery, and desperate-like wretchedness, Isa. xxvi. 19. Ezek. xxxvii. 1—14. (7.) Unfit for generation, according to the power of nature, Rom. iv. 19. Heb. xi. 12. (8.) Such as are much decayed in grace, Rev. iii. 1. (9.) The resurrection of the dead, 1 Cor. xv. 29. *Let the dead bury their dead*; let men, dead in sin, bury those naturally dead; or let the dead lie unburied, rather than the preaching of the gospel be hindered. *Dead*, or rather *monstrous gigantic things*; are formed from under the waters; whales, and other huge animals, and strange creatures, are produced in the deep seas, Job xxvi. 5. *Dead faith*, is that which is not productive of good works, James ii. 17, 20. *Dead works*, are those that flow not from a



principle of spiritual life, Heb. ix. 14. To be *dead to the law*, is to expect no salvation by it as a covenant, Gal. ii. 19. Sin is *dead* relatively, when it lies undiscovered and unregarded in our soul, Rom. vii. 8. it is *dead* really, when it is mortified, and slain by the word, Spirit, and blood, of Christ, Rom. vi. 6. To *die to sin*, or be dead to it, is to be freed from the dominion of it, and curse due to it, by the blood of Christ, and by his grace to be drawn from the love and service of it, Rom. vi. 7. The saints *are dead*, both to the law, as a covenant, and to sin, Col. iii. 3.

To *DIE*, is to be laid under the sentence or execution of death, Gen. ii. 17. Christ *died unto sin*, when by death he made atonement for it; and believers *reckon themselves dead unto sin*, when they receive a full remission of their sins through his death, and a title to eternal life, Rom. vi. 10, 11.

DEAF, (1.) Without natural hearing. The Hebrew word signifies also dumb or silent; because such as are born deaf cannot easily learn to speak; though there have been various examples of their learning to know what was said by the motion of the speaker's lips. According to the ancient predictions, Christ healed many who were deaf and dumb, Isa. xxxv. 5. and xxix. 18. and xlii. 18. Matt. xi. 5. *Cursing of the deaf*, or *putting a stumbling-block before the blind*, exposed the actor to distinguished punishment, as it was an outrageous insulting of God, who had made them such, Lev. xix. 14. (2.) Without spiritual ability, or concern, to regard or understand divine things, Isa. xlii. 18, 19. and xxix. 18. (3.) Saints are as *deaf and dumb*, when they study the utmost patience and resignation under trouble; when they neither murmur against God, nor angrily vindicate themselves before men, Psa. xxxviii. 13. and xxxix. 9.

To *DEAL*, (1.) To act, to behave. Jesus *deals prudently*, in the work of our redemption, always employing

the most proper means to gain the most noble ends, Isa. lii. 13. Men *deal* with one another *wisely, falsely, deceitfully, subtilly, foolishly, corruptly, perversely, treacherously, proudly, truly*, with *knowledge*, or with a *slack*, prodigal, and careless hand, Exod. i. 10. Lev. xix. 11, &c. (2.) To distribute by parts, Isa. lviii. 7. Rom. xii. 3. and a *DEAL* signifies a part, Exod. xxix. 40. Numb. xv. 4—9. God *deals bountifully and in mercy*, when he graciously bestows his favours on men worthless and miserable, Psa. cxvi. 7. and cxix. 17, 124. and cxlii. 7. He *deals bitterly*, and *in fury*, when he sorely afflicts and punishes men, Ruth i. 20. Ezek. viii. 18. and xvi. 59. and xxii. 14.

DEAR, precious, eminently beloved. Jer. xxxi. 20. Col. i. 13. *Dearly beloved*, loved in the most tender manner and highest degree, Rom. xii. 19. The Jewish nation were the *dearly beloved of God's soul*. He had taken great delight in doing them good, and brought them into covenant with himself as his peculiar people, Jer. xii. 7.

DEATH, is sometimes taken for great danger, distress, and affliction, 2 Cor. i. 10. and xi. 23. In this sense, Paul *died daily*, was constantly exposed to great distress, 1 Cor. xv. 31. The saints *bear about* in their body *the dying of the Lord Jesus*; they endure manifold sufferings, after his example, and for his sake, 2 Cor. iv. 10. (2.) For the separation of the soul from the body; in consequence whereof the body becomes destitute of natural life, and corrupts into dust, Gen. xxv. 11. In allusion to this, seed cast into the ground, is said to *die*, when it corrupts in such a manner as is necessary to its springing up in new stalks, John xii. 24. (3.) For spiritual death, which consists in being under the curse of God's law, separated from his favour, and destitute of his moral image, 1 John iii. 14. Luke i. 79. Eph. ii. 1. And with respect to this, persons are said to be *twice*

**dead**, when, to that naturally inflicted on all men, there is added apostasy from God, Jude 13. (4.) Everlasting punishment of both soul and body in hell; this is the *second death*, which comes after the first, Rev. xx. 6, 14. (5.) The certain cause of death, as some poisonous thing, 2 Kings iv. 40. The pestilence, or like infectious disease, Jer. xv. 2. Faithful ministers are unto them that perish, a savour of *death unto death*, in the ruin of soul and body, in time and in eternity, 2 Cor. ii. 16. To have *death working* in us, and have the *sentence of death* in us, is to be duly exposed to sufferings and death, for the sake of Christ and his truths, 2 Cor. iv. 12. and i. 9. The law of God is *unto death*, and a ministration of it. No life can be had by the works of it; but every man under it, is cursed and condemned to death, spiritual, temporal, and eternal, Rom. vii. 10. 2 Cor. iii. 7. It is made *death* to a convinced sinner; it irritates his sinful lusts, and kills his vain hopes of eternal happiness, Rom. vii. 13. To be carnally minded is *death*; it confirms and constitutes spiritual death; it forebodes, prepares for, and leads to, eternal death, Rom. viii. 6. Wicked works are *fruit unto death*; they flow from spiritual death, expose to and fit for eternal death, Rom. vi. 16, 21. and vii. 5. The feet of a harlot *go down to death*, and her steps *take hold on hell*; she hastens herself, and those who deal with her in whoredom, to a natural death, and to everlasting ruin, Prov. v. 5, 6. Christ *abolished death*, and *swallowed it up in victory*; by his own death, he removed the curse and sting of it; and he will raise his saints from the dead, and give them the full possession of eternal happiness, 2 Tim. i. 10. 1 Cor. xv. 54, 55. Isa. xxv. 8. *Death and hell will be cast into the lake that burneth with fire and brimstone*; when the bodies and souls of the wicked shall be united together, and shut up in Tophet, where all their former torments will be summed up with in-

conceivable increase, after which no effect of the divine curse shall remain any where; but in the pit of endless misery, Rev. xx. 14.

To DEBASE, to render base and contemptible. Men *debase themselves to hell*, when they commit the vilest crimes, and thereby expose themselves to contempt, and the most disgraceful punishments, in order to fulfil their lusts, Isa. lvii. 9.

To DEBATE, to dispute. A man ought to debate his cause with his neighbour: he ought privately and meekly to reason the point of difference between them, Prov. xxv. 9. God *debates in measure*, with his people, when he reproveth and corrects them as they are able to bear it, Isa. xxvii. 8. DEBATE signifies contention, especially in words, Rom. i. 29.

DEBIR, an *orator, a word*, (1.) A city of the tribe of Judah, near Hebron. It was also called Kirjath-sepher, and Kirjath-sannah; because there the Canaanites had a seat of learning. Joshua took it; but, it seems, the Cannanites repossessed themselves of it; and Caleb, to whose lot it fell, observing the strength of its walls and inhabitants, gave Achsah, his daughter, to Othniel, for making the first effectual assault on it. It was afterwards given to the priests, Josh. xi. 39, and xv. 15, 16. and xxi. 15. (2.) A city on the frontiers of the tribe of Gad. The Seventy will have it to be the same as Dibon; but it is rather the same as Lodebar, where Mephibosheth lived in his childhood with Machir, his friend, Josh. xiii. 26. 2 Sam. ix. 4, 5. (3.) A king of Eglon, Josh. x. 3. (4.) A city of Benjamin, which formerly belonged to the tribe of Judah, Josh. xv. 7.

DEBORAH, a *word, a bee*, (1.) Rebekah's nurse, who came with her from Padan-aram. After her mistress's death, she continued with her country-women in Jacob's family. She died near Bethel, in a very advanced age, and was buried under an oak-tree, called, from that event, ALON-BACHUTH, *the oak of*

weeping, Gen. xxiv. 59. and xxv. 8.

—(2.) **DEBORAH**, a prophetess and judge of Israel, and wife of Lapidoth. She dwelt under a palm-tree between Ramah and Bethel. When **JABIN**, king of Canaan, had for 20 years grievously oppressed the Israelites, she sent for **BARAK**, the son of Abinoam, a man of Issachar, who lived in Kedesh-Naphtali; and, from God, directed him to levy an army of 10,000 men, of Naphtali and Zebulun, the tribes which had been principally enslaved, and march them to mount Tabor: where the Lord would deliver Sisera, and the mighty host of Jabin, into his hand. He refused to attempt this, unless she would accompany him; to this she consented; but assured him, that his cowardice should be punished by the Lord's giving the chief honour of the victory, the death of the general, into the hand of a woman. They had scarcely levied their troops, and marched from Kedesh to Tabor, when Sisera was at their heels with a prodigious army. It seems scarcely one of Barak's 10,000 had either sword or spear; but the Canaanites were struck with a panic, when they saw the Hebrews come down from the hill to attack them: the slaughter was so universal, that few escaped. Barak and Deborah composed a song to commemorate their victory; to praise God on account of it; to celebrate the Hebrew princes, and Jael the wife of Heber the Kenite, for their instrumentality therein; and to condemn the tribes of Asher, Dan, and Reuben, for their inactivity, Judg. iv. and v.

**DEBT**, what one man owes to another, 1 Sam. xxii. 2. Sin is called a *debt*: it consists in withholding from God his due honour and love; and by suffering, must his justice be satisfied for its offence, Matt. vi. 12. **A DEBTOR**, is one who, by promise or equity, owes somewhat to another. The saints are not *debtors to the flesh*; they owe no service to sinful lusts, but to God, who hath saved them with a great salvation, Rom. vii. 12.

Circumcised persons were *debtors to fulfil the whole law*: by circumcision, they solemnly declared their obligation and willingness to do so, Gal. v. 3. Sinners are debtors to God; they owe obedience to the precept, and satisfaction to the penalty, of his holy law; for as a debt obliges the debtor to payment, so does sin the sinner to punishment, Luke vii. 41. Matt. xviii. 24. Paul was debtor to both Jews and Gentiles, wise and unwise; he was bound by office to preach the gospel to them, Rom. i. 14. Love to one another, is a debt we ought never to think fully paid off, Rom. xiii. 8.

**DECAPOLIS**, containing ten cities, a country according to Lightfoot, on the north and east of the sea of Tiberias: but if Bashan was one of the cities of it, part of it lay on the south-west of that sea. It was called Decapolis, because there were ten cities in it, viz. Bethshan, Gadara, Hippo, Pella, Caphar-tzemach, Beth-Gubron, Caphar-carnaim, Cesarea-philippi, Orbo, and another whose name I find not. Some say it was Damascus; but that was certainly too far distant. Here Jesus preached, and healed the sick, Matt. iv. 25.

To **DECAY**, to lessen, weaken, Job xiv. 11. Neh. iv. 10. Cities and houses are decayed, when broken down, and in a ruinous condition, Eccl. x. 18. Isa. xliv. 26.

To **DECEASE**, to die a natural death, Matt. xxii. 25.—Death, Luke ix. 31.

**DECEIT**, FRAUD, GUILF; (1.) Villanous and unjust conduct carried on under a fair show, Psa. x. 7. and xxxvi. 3. (2.) Fair pretences and devices, calculated to impose on and deceive men, Psa. xxxviii. 12. (3.) Deluding messages, dreams, and lies of false teachers, calculated to please men's humours, and gratify their lusts, Isa. xxx. 10. Jer. viii. 5. and ix. 6. (4.) False accusation, dishonest conduct, and goods gotten by means of it, Jer. v. 27. Zeph. i. 9. Those who *handle the word of God deceitfully*, who wrest it according to their own

pleasure, 2 Cor. iv. 2. One is *without guile*, when he allows himself in no hypocrisy, deceit, or dishonesty, Psa. xxxii. 2. *Being crafty, I caught you with guile*; mine enemies will perhaps say, though I myself did not appear covetous of your money, yet by crafty, guileful, and underhand dealing, I procured it by Titus, or some other of my friends. *Did Titus make a gain of you?* It should be carefully observed, that St. Paul does not allow, but absolutely denies, *he had caught them with guile*; so that the common plea for guile, which has been so often drawn from this text, is utterly without foundation, 2 Cor. xii. 16.

**DECEITFUL**, (1.) Fraudulent, full of deceit and villany, Psa. v. 6. (2.) Full of art, calculated to impose on and craftily ruin men, Psa. xxxv. 20. The heart and its lusts are *deceitful above all things*: they, in ways unnumbered, beguile multitudes out of their present and eternal happiness, for mere trifles; lead them to a persuasion of the innocence or goodness of things, the most abominable and wicked; and fill them with views of God, of Christ, of time and eternity, and of themselves, the most contrary to truth, Jer. xvii. 9. Heb. iii. 13. Eph. iv. 22. Favour is *deceitful*: it has a fair show, and no more, Prov. xxxi. 30. A bow is *deceitful*, which shoots wide of the mark, Psa. lxxviii. 57. Men handle the word of God *deceitfully*, when they wrest it, to please the corrupt humours of themselves or others; when they mingle it with their own invention, and use it to promote or protect passion, pride, covetousness, &c. 2 Cor. iv. 2. and ii. 17. To *swear deceitfully*, is to swear false and unlawful oaths, or to swear lawful ones, without a candid resolution and earnest care to fulfil them, Psa. xxiv. 4.

To **DECEIVE**, (1.) To cheat, beguile, Gen. xxxi. 7. Lev. vi. 2. (2.) To mislead, seduce, Deut. xi. 16. Isa. xliv. 20. (3.) To allure, entice, Job xxxi. 9. *Lord, thou hast deceived, or*

*persuaded me, and I was persuaded*: thou hast, contrary to my inclination, persuaded me to undertake this office of prophesying, and hast disappointed me of the success and comfort I expected in it, Jer. xx. 7. Heretics *deceive, and are deceived*; they are persuaded of the goodness or innocence of error and wickedness, and endeavour to persuade others of it, 2 Tim. iii. 13.—*Adam was not deceived*; he took the forbidden fruit by yielding to the *persuasion* of Eve, 1 Tim. ii. 14.

**DECENTLY**, with becoming soberness and gravity, 1 Cor. xiii. 5. and xiv. 40.

To **DECIDE**, to give sentence as to what should be done in a cause, 1 Kings xx. 40. **DECISION**, denotes the Lord's passing and executing a just sentence on his people, and his enemies, Joel iii. 14.

To **DECLARE**, (1.) To tell, publish, Psa. ix. 11. (2.) To explain, make clear, and manifest, Gen. xli. 24. Isa. liii. 8. "The heavens declare the glory of God:—day unto day uttereth speech, and night unto night showeth knowledge." Their form and order show forth the glorious wisdom, power, and goodness, of their Almighty Creator, Psa. xix. 1, 2. with Job xii. 8, 9. Romans i. 19, 20.

To **DECLINE**, to turn aside. To *decline* from God's *testimonies, word, law, or way*, is to lose a regard for them, and walk in sinful courses, opposite thereto, Psa. cxix. 51, 157. Job xxiii. 11. Psa. xliv. 18.

To **DECREASE**, (1.) To become less honoured, John iii. 30. (2.) To become fewer and weaker, Psa. cvii. 38. The waters of the flood *decreased*, when, being dissipated into the air, or returned into the bowels of the earth, they ceased to cover the ground, Gen. viii. 5.

To **DECREE**, is firmly to purpose and appoint, Job xxiii. 28. Isa. x. 1. A **DECREE** is, (1.) An authoritative determination, or law, 2 Chron. xxx. 5. The acts of the Christian council at Jerusalem, are called *decrees*, to

denote their binding force upon the churches, Acts xvi. 4. (2.) God's purpose, Dan. iv. 24. The *decree* made for the rain, the sea, &c. denotes the purposes of God fixing the plan of these things, and also the laws established to them, Job xxviii. 26. and xxxviii. 10. Prov. viii. 29. Jer. v. 22. The *decree* which Christ declares, is the will and pleasure of his Father, in the advancement of his human nature to the throne of glory, &c.

DEDAN, *their friendship*, or *a judge*, or *their uncle*, (1.) The son of Raamah, and grandson of Cush. It is probable, his posterity had their residence on the west of the Persian gulf, in Arabia-Felix, where the city Dedan is yet to be found, Gen. x. 7. (2.) The son of Jokshan, and grandson of Abraham. He was the father of the Dedanim, Letushim, Ashurim, and Leummim, tribes in Arabia the Desert, Gen. xxv. 3. Whether the offspring of this man peopled the city of Dedan, on the frontiers of Idumea, we know not. It is certain the Dedanites, chiefly the posterity of the latter, traded with the Tyrians in ivory, ebony, and fine cloths for chariots, and were miserably harassed by the Assyrians and Chaldeans, Ezek. xxvii. 15, 20. and xxv. 13. Isa. xxi. 13. Jer. xxv. 23. and xlix. 8.

DEED. See WORK.

To DEEM, to think, to guess, Acts xxvii. 27.

DEEP, (1.) That which is a great way from the surface to the bottom, Psal. cxl. 10. (2.) What is strange, unknown, incomprehensible, Isa. xxxiii. 19. Job xii. 22. Dan. ii. 22. Psal. xcii. 5. Thus the *deep things* of God are the mysteries of his purpose, word, and providence, 1 Cor. ii. 10. (3.) What is complete and full. Poverty is *deep*, when it is very great, 2 Cor. viii. 2. Sleep is *deep*, when one can hardly be awakened out of it, Acts xx. 9. Dan. ix. 10. To *revolt deeply*, to *corrupt themselves deeply*, is rapidly or perseveringly to proceed in apostacy and

wickedness, Isa. xxxi. 6. Hosea ix. 9.

DEEP, or DEPTH, (1.) The ocean, sea, and deep places thereof, Job xli. 31, 32. (2.) The mingled chaos of earth and water, Gen. i. 2. (3.) The huge collection of waters hid in the bowels of the earth, Gen. vii. 11. and viii. 2. (4.) Fearful and overwhelming trouble of soul or body, Psal. cxxx. 1. and lxxxviii. 6. Rom. viii. 39. (5.) The grave, Rom. x. 7. (6.) A deep dungeon, where one sinks in darkness, water, or mire, 2 Cor. xi. 25. (7.) Hell, which is hidden, unsearchable, and bottomless, Luke viii. 31. Rev. xx. 3. Prov. ix. 18. *The depth of the riches of the wisdom and knowledge of God*, is the infinity and unsearchableness thereof, Rom. xi. 33. *The depth of Jesus's love*, is its condescension to save the vilest and meanest sinners out of hell, Eph. iii. 18. *The depths of Satan* are shameful practices invented by seducers, Rev. ii. 24. The Chaldean army is likened to a *deep*, for their multitude, their noise, and their overwhelming conquests, Ezek. xxvi. 19. The countries wasted by the Assyrians are likened to a *great deep*, for their number of inhabitants, their confusion and roaring noise, Amos vii. 4. These, as well as the trade of his rivers Hiddekel, Euphrates, &c. exalted the Assyrian empire and king; and were covered with mourning when the kingdom was overturned, Ezek. xxxi. 4, 15. God's judgments are a *great deep*; are very mysterious, and hard to be understood, Psal. xxxvi. 6.

DEER, a four-footed beast of the flock kind, having branched horns which fall off yearly: they are at first hairy, but afterwards become smooth. The females seldom have any horns. The various creatures of the deer kind are the hart, the roe-buck, rein-deer, elk, goat-deer, horse-deer, &c. These creatures live long; and, especially when young, are very comely and loving. It is said, that serpents are much disposed to fasten on, and sting their



bodies, when they find them asleep. Their thirst is excessively strong and painful. They are very timorous, swift, and can leap far. They were allowed to be eaten by the ceremonial law, Lev. xi. 3. Deut. xiv. 5. 1 Kings iv. 23. The hinds, or female deer, have great pain in bringing forth their young: and, it is said, are sometimes assisted by the noise made by claps of thunder, Job xxxix. 1—4. The saints are likened to *harts panting* for water-brooks, to denote the earnestness of their desire after God, and the ordinances of his grace, when hunted by Satan, and persecuted by the world, Psal. xlii. 1. The Chaldeans were like *chased roes*, when, with terror and dread, they fled from the fury of the Medes and Persians, not knowing what to do, Isa. xlii. 14. Wives are likened to *hinds and roes*, to denote their comeliness and affection, and the delight their husbands should take in them, Prov. v. 19.

To DEFAME, to REPROACH, 1 Cor. iv. 13.

To DEFEAT, to overturn, render successless, overcome, 2 Samuel xv. 34.

To DEFEND, is to protect from enemies and wrongs, Psal. lxxxii. 3.

DEFENCE, (1.) Protection, refuge, 2 Chron. xi. 5. (2.) What one has to say in vindication of himself, against his accusers, Acts xix. 33. God is a *defence* from enemies, wrath, danger, and hurt, Psa. xxxi. 2. Isa. iv. 5. and xxxiii. 16. Ministers are set for the *defence of the gospel*: to maintain it in its purity and honour against every opposer, Phil. i. 17. Wisdom and money are a *defence*: are useful to protect their owners from outward trouble and ruin, Eccl. vii. 12.

To DEFER, DELAY, to put off till afterwards, Eccles. v. 4. Isa. xlviii. 9. Acts xxv. 17. *Hope deferred, sickens the heart*; when what we expect and wait for is long in coming, our heart faints for fear it should never come, Prov. xiii. 12.

To DEFY, (1.) To call to combat;

to challenge. (2.) To treat with contempt, to slight. Thus Goliath defied the people of God, 1 Sam. xvii. 10, 36, 45.

To DEFILE to render unclean, (1.) By disgraceful usage, 2 Kings xxiii. 8, 10. Ezek. xxviii. 7. (2.) With ceremonial pollution, as the leprosy, the touching of a dead body, &c. Lev. xiv. 46. Numb. v. 2. (3.) With sinful filthiness, by following Heathenish customs, by seeking to wizards, by idolatry, apostacy, error, unnatural lust, whoredom, evil speech, 1 Cor. viii. Tit. i. 15. Lev. xviii. 24. and xix. 31. Ezek. xx. 7. Heb. xii. 15. 1 Tim. vi. 5. and i. 10. Gen. xxxiv. 1. Ezek. xviii. 11. Jam. iii. 6. God's name is *defiled*, when those who profess to be his people bring a reproach on him, by their improper conduct, Ezek. xliii. 7, 8. His priesthood was *defiled*, when those who were invested with it walked unworthy of it, or by marriage with Heathens, brought in a strange offspring to officiate, Neh. xiii. 2, 9. His sanctuary was *defiled*, when men contemned the service of it, wallowed in wickedness, while they professed to cleave to his worship; or when they filled it with dead carcasses, Lev. xx. 3. Ezek. v. 11. and xxiii. 38. and ix. 7. The earth is *defiled* under its inhabitants, when they commit wickedness on it, and use it as an instrument therein, Isa. xxiv. 5. Jer. iii. 9. and xvi. 18. The saints' not *defiling their garments*, and not *being defiled with women*, imports their walking in purity and holiness of conversation, Rev. iii. 4. and xiv. 4.

To DEFRAUD, deceitfully to withhold or take one's just due from him, 1 Cor. vii. 5, 7. and vi. 7. but in 1 Thess. iv. 6. it primarily signifies to injure one by defiling his wife.

DEGENERATE, grown worse than it was originally. The Jews were turned into the *degenerate plant of a strange vine*, when leaving the example of their pious ancestors, they gradually became almost as wicked as Heathens, Jer. ii. 21.

**DEGREE**, (1.) A part, or division of a dial, or a step of a stair, 2 Kings xx. 9. (2.) Condition, order, rank, 1 Chron. xv. 18. Psa. lxii. 9. In allusion to the custom of giving the higher seats in a school to the best scholars, deacons are said to purchase to themselves *a good degree*, when, by the faithful and prudent exercise of their office, they gain themselves much honour and reputation, 1 Tim. iii. 13.

**DEGREES**. Fifteen Psalms are distinguished by the title *Psalms of Degrees*; viz. from the 120th to the 134th, inclusive. The Hebrew text reads simply, *a Song of Ascents*; Junius and Tremellius translate this title, *a Song of Excellencies*, or an *Excellent Song*; because of the excellent matter these psalms contain, as eminent men are called men of high degree, 1 Chron. xvii. 17. Some call them *Song of Elevation*, because, say they, they were sung with an exalted voice, or because at every psalm the voice was raised. Several commentators are of opinion that they were called *Songs of Degrees*, because they were sung upon the fifteen steps of the temple. But the most probable explanation of this title seems to be, that it refers to the ascent or deliverances from Babylon. It is very evident, that all these psalms respect that subject, and that deliverance is frequently expressed in scripture by the verb which signifies *to ascend*; see Ezra i. 3, 5, 11. and vii. 6, 7, 9. probably because Babylon was situated in a plain, and Jerusalem in a mountainous country.

**DEHAVITES**, a people mentioned Ezra iv. 9. the same, (as Calmet thinks,) who are said, 2 Kings xvii. 24. to have been brought by the king of Assyria from Ava into Samaria; the Dehavites being a people of Ava, and perhaps of that canton of Assyria watered by the river Diaba.

**DELAIAH**, *the Lord's poor, branch of the Lord*, (1.) Son of Elicenai, of David's family, 1 Chron. iii. 24. (2.) One of Jehoiakim's counsellors, 1 Chron. xxiv. 18. (3.)

Father of Shemaiah, Neh. vi. 10. (4.) A prince of Judah, Jer. xxxvi. 12.

**DELECTABLE**, precious, comely, delightful; idols were so called, because their worshippers held them in high esteem, Isa. xlv. 9.

**DELICATE**, fine, nice, Deut. xxviii. 54. **DELICACIES**, **DELICATES**, most precious things, wealth, &c. that are to the desire, as dainty meats to the belly, Rev. xviii. 2. Jer. li. 34. "He that delicately bringeth up his servant from a child, shall have him become his son at length." He that too nicely and indulgently brings up his servant, may expect him by and by to grow as bold and familiar, and as full of pretensions, as if he were an heir of the family, Prov. xxix. 21.

**DELICIOUSLY**, in wealth, pleasure, and luxury, Rev. xviii. 7.

**To DELIGHT**, to take pleasure, Esth. vi. 6. God's *not delighting* in the ceremonial services of the wicked Jews, imports his abhorrence of them, because of the wicked manner and end for which they were performed, Isaiah i. 11. Jer. vi. 20. His people are a *delightsome land*, when their piety, glory, and happiness, are very great, Mal. iii. 12.—What one takes great pleasure in, is called his *delight*: so Jesus is the delight of his Father, Prov. viii. 30. Genuine saints, and their prayers, and just weights, are the delight of God, Prov. xii. 22. and xv. 8. and xi. 1, 20.

**DELILAH**. See **SAMSON**.

**To DELIVER**. (1.) To give into one's hand, give up, Gen. xl. 13. Exod. v. 18. (2.) To free from diseases, danger, enemies, &c. Exod. iii. 8. Heb. ii. 15. **DELIVERANCE** denotes, (1.) A rescue from outward danger and distress, Gen. xxxii. 11. (2.) A salvation from sin and misery, by the blood and Spirit of Christ, Luke iv. 18. (3.) The bringing forth of a child, whereby a woman is freed from her burden, eased of her pains, and gives to the world a new inhabitant, Isa. xxvi. 17. The erection or reformation of a church, is likened

to the delivery of a man-child: with much pain and labour are a number of lively and active church-members brought into christian fellowship, Isa. lxvi. 7. Rev. xii. 2—4.

**DELUSIONS**, errors and influences of Satan, calculated to deceive men. *God chooses men's delusions*, and sends them strong delusions, when in his righteous judgment he permits Satan, their own lusts, and false teachers, to seduce them; and gives them up to the very errors and abominations which they relish, Isaiah lxvi. 4. 2 Thess. ii. 11.

To **DEMAND**, to ask humbly, Luke iii. 14. Job xlii. 4. or authoritatively, Job xxxviii. 5. and xl. 7.

**DEMAS**, popular, an early professor of Christianity, perhaps a preacher, that was for a while very useful to Paul in his confinement; but about A. D. 65, he forsook him to follow some worldly business, that would be more lucrative than preaching. It is said, he fell into the heresy of Ebion and Cerinthus, who held Christ to be a mere man, Col. iv. 14. 2 Tim. iv. 10.

**DEMETRIUS**, *belonging to Ceres, or to corn*, a silversmith of Ephesus, who made little models of Diana's temple there, with her image included therein. Vexed at the success of the gospel, and the danger of his loss of business, by the inhabitants turning their backs on idolatry, he convened a mob of his fellow-tradesmen, and represented to them the danger of their craft, and idolatrous worship. They were immediately inflamed with rage; and being assisted by the vilest part of the inhabitants, they raised, for some hours, a terrible outcry, *Great is Diana of the Ephesians*. They seized Aristarchus and Gaius, and hurried them into the theatre, no doubt, with a view to have them condemned. Perceiving Alexander, perhaps the copper-smith, they dragged him into the crowd; he begged they would hear what he had to say for himself; but, understanding that he was a Jew, and so an enemy to their religion, they would

not hear him; but continued to shout, *Great is Diana of the Ephesians*. Meanwhile a notary of considerable influence in the city, obtained an audience of the mob. He warmly represented to them, that the men they had seized could not be proved blasphemers of Diana, nor robbers of her temple; that the honour of Diana was sufficiently established all the world over, and the Ephesians' zeal for her worship abundantly known; that they were in the utmost hazard of being called to account, and punished by their Roman superiors, for the uproar which they had made; that if Demetrius, or any body else, had a plea, they ought to bring it regularly before a lawful meeting of the magistrates, and not fill the city with confusion. With this soft and sensible remonstrance, he quieted and dispersed the mob. Whether this Demetrius afterwards became a Christian convert, and had a good report of all men, we know not, Acts xix. 24—40. 3 John 12.

**DEN**, a hole, or hollow place in the earth, where lions and other wild beasts lodge, Judg. vi. 2. Job xxxvii. 8. Rev. vi. 15. God's temple became a *den of thieves*, when multitudes of wicked men officiated in it; and, to the robbing God of his honour and glory, prostituted it to be a place of dishonest merchandize, Jer. vii. 11. Matt. xxi. 13. Jerusalem, and other cities of Judah, became a *den of dragons*, when being left desolate, these creatures lodged amidst the rubbish, Jer. ix. 11. and x. 22. Nineveh is called a *lion's den filled with ravins*; the conquering monarchs who ruled there, issued forth like lions, destroyed the nations, and enriched the city with their spoil, Nah. ii. 12.

To **DENY**, (1.) To contradict a charge or affirmation, Gen. xviii. 15. (2.) To refuse granting a request, 1 Kings ii. 16. Prov. xxx. 7. God *cannot deny himself*; he cannot possibly act or speak unlike his own nature, or the gracious characters which he hath assumed, or the promises he hath

nade, 2 Tim. ii. 13. Men *deny* Christ, or his name, when, in their profession or practice, they disown his being the true God, Saviour, portion, ruler, and last end of their soul, Job xxxi. 28. Acts iii. 13, 14. They *deny the faith*, when they embrace error, indulge themselves in a slothful and wicked practice, and so manifest their unbelief of, and opposition to the truths of scripture, Rev. ii. 13. 1 Tim. v. 8. Men *deny themselves*, when they refuse every gratification that does not promote their holiness, and yet reject their own righteousness, as the ground of their happiness when they will not be led by their own wisdom, or be ruled by their own will and affections; nor attempt the performance of good works in their own strength; but receive Jesus Christ as the free gift of God, for their *all and in all*, and undervalue their own ease, profit, or pleasure, for the sake of Christ, Matt. xvi. 24.

To DENOUNCE, solemnly to declare a threatening, Deut. xxx. 18.

To DEPART, (1.) To go from a place or person, John vii. 3. (2.) To die, to go out of this world into an eternal state, Luke ii. 29. (3.) To cease, Nah. iii. 1. God *departs* from men when he ceases to bestow his favours, hides the smiles of his countenance, and pours out his wrath on them, Hos. ix. 12. or when he ceases to afflict, Job vii. 19. Men *depart* from God, when they follow sinful lusts instead of holiness, and seek created enjoyments for their portion, instead of his fulness, Jer. xxxii. 40. and especially when they break their vows to him, and cease from serving him as once they did, Hos. i. 2. Men *depart* from evil, when they cease from the love and practice of sin, and so from walking in the way to hell, Prov. xv. 24. and xvi. 6.

DEPARTURE, (1.) The ruin of Tyre by the Chaldeans, which made the inhabitants quite leave the city, Ezek. xxvi. 18. (2.) A removal into the other world by death, 2 Tim. iv. 6.

To DEPOSE, to degrade from dignity, Dan. v. 20.

To DEPRIVE, (1.) To take from a man what he hath, or expects to have, Gen. xxvii. 45. Isa. xxxviii. 10. (2.) To make destitute of, Job xxxix. 17.

DEPTH. See DEEP.

DEPUTED, constituted an inferior judge, 2 Sam. xv. 3. A DEPUTY, is a ruler appointed by and to assist a superior, Acts xiii. 7. and xviii. 12. 1 Kings xxii. 49.

DERBE. See LYCAONIA.

To DERIDE, to mock, Luke. xvi. 14. To *deride strong holds*, is to make a jest of taking them, to demolish them, as if in sport, Hab. i. 10.

DERISION, reproach, mockery, Job xxxi. 1. The Lord shall have them in derision, i. e. shall laugh at, and mock the wicked, when their fears come upon them, Psa. ii. 4.

To DESCEND, to go down from a higher place to a lower, whether from heaven, or the clouds, to the earth; or from a place higher in situation, to one lower in the same country, or a different one, Matt. xxviii. 2. Psa. cxxxiii. 3. Acts xxiv. 1. God *descends*, or *comes down*, when some visible token of his presence moves towards the earth, Exod. xix. 18. Luke iii. 22. Christ's *descending into the lower parts of the earth*, denotes his infinite condescension in assuming our nature, and his interment in Joseph's sepulchre, Eph. iv. 10. Wisdom *descends*; it proceeds from God, who is high, and resides in heaven, to men on earth, James iii. 15. DESCENT is, (1.) A place bending downward, Luke xix. 37. (2.) A coming from parents and ancestors by natural generation, Heb. vii. 3, 6.

To DESCRIBE. To *describe* a country is to draw a plan of it, Josh. xviii. 4. To *describe* persons, is to declare their names, marks, and places of abode, Judg. viii. 14. To *describe* things, is to explain their nature and properties, Rom. iv. 6.

To DESCRIFY, to view, spy out, Judg. i. 23.

**DESERT, WILDERNESS.** The Hebrews called the places a wilderness, where the cities or towns were more distant one from another, as well as where there were no towns at all. The most noted *deserts* we read of in scripture, are, that of Egypt, on the north-east of that country, Ezek. xx. 36. the *wilderness of Etham*, on the west of the Red Sea; the *wilderness of Shur*, Sin, and Sinai, on the east side of the western gulf of the Red Sea; the *wilderness of Paran*, northward of the former, and of *Zin*, at the east end of it. The *wilderness of Edom*, is perhaps the same with that of Paran or Zin; or rather one at the south end of the Dead Sea. The *wilderness of Kadesh*, might be the north part of the wilderness of Paran. The *wilderness of Moab*, Arnon, and Kedemoth, might be the same, near the head of the river Arnon. The *wilderness of Tadmor*, lay to the north-east of Canaan. The *wilderness of Judah*, of *Ziph*, *Jeshamon*, and *Maon*, lay on the west of the Dead Sea. The *wilderness* where Jesus was tempted, was probably the mountains of Quarantana, to the east of Jerusalem, which now have an appearance most rugged and unsightly; or that near Pisgah, on the east of Jordan. A great many wildernesses were named from the cities next adjacent: as the wilderness of Diblah, Engedi, Jeruel, Tekoah, Gibeon, Bethaven, &c. The wilderness of Arabia, comprehends the deserts of Shur, Sin, Paran, Zin, and Kedemoth, and was a very terrible and waste howling wilderness, Deut. i. 19. and xxxii. 10. The whole north parts of Arabia, are called a *desert*; because so little of it was cultivated, or had cities built in it, Jer. xxv. 24. Chaldea is called the *desert of the sea*; it was exceedingly well watered; much of it a fen-country; there was a desert between it and the Medes and Persians, and by them it began to be turned into a desert; but the words might be rendered, *the plain of the sea*, Isa. xxi. 1. The *wilderness of the people*, is either

Chaldea, which, though replenished with inhabitants, was destitute of things spiritually good; or the barbarous countries of Media and Scythia, Ezek. xx. 35. Whatever affords no support and comfort, but distresses and perplexes, is called a *wilderness*; hence God asks the Hebrews, If he had been to them a *wilderness, and land of darkness*? Jer. ii. 31. The Gentile world, before the spread of the gospel, is called a *wilderness*; the poor Heathens lived like wild beasts devouring one another, without order of divine laws and ordinances, without the comfortable presence of God, and without any fruits of good works to his honour, Isa. xxxv. 1, 6. and xli. 19. and xliii. 19. The *wilderness* into which God brought the Jews, that he might speak to their heart, was their afflicted state of captivity in Babylon, Hos. ii. 14.

To **DESERVE**, to be worthy of, Ezra ix. 13. Job xi. 6. Men are judged according to their *deserts*, and have their *deserts* rendered to them, when they receive the just punishment of their deeds, Psa. xxviii. 4.

**DESIRE**, (1.) With eagerness to obtain or enjoy, 1 Sam. xxiii. 20. (2.) The request or prayer of a soul, for the supply of its wants, spiritual, temporal or eternal, Psa. cxlv. 19. (3.) Love, affection, Dan. xi. 37. (4.) Inclination to, or delight in, the pleasures of this life, Eccl. xii. 5. (5.) Hope, expectation, 1 Sam. ix. 20. (6.) The thing desired, Prov. x. 24. Desire is either natural, Deut. xxi. 11. or religious, after things spiritually good, Psa. lxxii. 25. or mischievous, of hurt to others, Mic. vii. 3. or covetous and sinful, Deut. vii. 25. and v. 21. Wives are the *desire* of their husbands' eyes; they are comely and desirable to them. The temple was the *desire of the Jews' eyes*; they much valued and prided themselves in it, Ezek. xxiv. 16, 21. Christ is the *desire of all nations*; he is altogether lovely, excellent, useful, and necessary; all that spiritually know him, desire and long for him: at



last, multitudes out of all nations shall believe on him, Hag. ii. 7. The Jews were a *nation not desirous, or desired*: they had no proper desire after, and love to God and his ways; nor were they a pleasure and delight to him, but the reverse, Zeph. ii. 1. The *desires of the flesh*, are sinful inclinations, Eph. ii. 3. Gen. vi. 5. *Through desire a man separateth himself, and intermeddleth with all wisdom*: through good desire, a man separates himself from the common customs of the world, and earnestly pursues after knowledge; or, through a vain-glorious desire, a man separates himself from others, and meddles with every branch of business; or he objects to, and pours contempt on, all true wisdom, Prov. xviii. 1.

**DESOLATE, SOLITARY, lonely.** A woman is *desolate* or *solitary*, when without a husband; or a man is so without a friend, 2 Sam. xiii. 20. Psa. xxv. 16. A *desolate heart*, is one deprived of comfort, and filled with perplexity, Psa. cxliii. 4. A house, city, or country, is *desolate* or *solitary*, when without inhabitants, Jer. xlix. 20. and vi. 8. and ix. 11. Lam. i. 1. Psa. cvii. 4. The Hebrew word **CALMUD**, rendered *solitary*, signifies barren as a flinty rock, quite destitute of good, Job iii. 7. and xv. 34. and xxx. 3. Isa. xlix. 21. Altars are desolate, when in a ruinous state, and no offerings are presented on them, Ezek. vi. 6. Vines, fig-trees, and idols, are desolate, when destroyed, or quite neglected, Hos. ii. 12. Mic. i. 7. The Jewish temple was made desolate, when God's special presence no more resided in it, when it was turned into ruins, and the Jews were cast off from being God's peculiar people, Matt. xxiii. 38. Job's company was made desolate, when his children and servants were slain, and his friends scattered from him, Job xvi. 7. Antichrist will be made desolate, when Rome shall be turned into a ruinous heap, and multitudes shall forsake Popery, and turn to the Lord, Rev. xvii. 16. and xviii.

19. The Gentile world, long destitute of the gracious presence of God, or the church deprived of Christ's bodily presence, is likened to a *desolate widow*, Isa. xlix. 8. and liv. 1. The *desolate places*, which great men build for themselves, are desolate cities, which they rebuild for their honour; or tombs, in which their dead bodies dwell in silence, Job iii. 14.

To **DESPAIR**, to grow hopeless, 1 Sam. xxvii. 1. 2 Cor. iv. 8. **DESPERATE**, without hope, Job vi. 26. Our heart is desperately wicked; so set on evil, that it will forego every hope, and rush on eternal ruin, for the pleasures of sin, Jer. xvii. 9.

**DESPISE.** See **CONTEMN**.

**DESPITE, or SPITE**, (1.) Malice, malignity, Ezek. xxv. 6. Psa. x. 14. (2.) The object of envy or malice, Neh. iv. 4. **DESPITEFUL**, malicious, full of malice, Ezek. xxv. 15. To entreat one *spitefully*, is maliciously to expose him to the most cruel and shameful abuse, Luke xviii. 32. Matt. v. 44.

**DESTITUTE**, wanting, without help, happiness, or comfort, 1 Tim. vi. 5. Although Abraham was not left destitute of outward comforts, some of his children have been so circumstanced, Gen. xxiv. 27. Heb. xi. 37. yet have they found the Lord ready to hear and answer their prayer, Psa. c. 17.

To **DESTROY**, (1.) To pull down, cut off, kill, Gen. xix. 14. Exod. xxxiv. 13. Rom. iii. 16. (2.) To cast one into hell, Mark i. 24. (3.) To hurt a weak Christian, by drawing him to act against his conscience, in the use of things indifferent; or by alienating his mind from his Christian profession, Rom. xiv. 15. 1 Cor. viii. 11, 12. God destroys meats, and the belly, when by death he breaks the connexion between the two, 1 Cor. vi. 13. The mouth of hypocrites destroyeth their neighbours, by seducing them into error and ruin, Prov. xi. 9. Sin and Satan are destroyed, when their dominion, power, and influence, are taken

away, Rom. vi. 6. Heb. i. 14. Satan, the Chaldeans, robbers, the pestilence, &c. are called *destroyers*, Rev. ix. 11. Jer. iv. 7. Job xv. 21. 1 Cor. x. 10. **DESTRUCTION** is, (1.) The taking away the power and life of any person or thing, 1 Sam. v. 11. 1 Cor. v. 5. (2.) Death, which cuts off men from their place and station, Psa. xc. 3. and lxxxviii. 11. (3.) The pestilence, or some other terrible calamity, Psa. xci. 10. Job xxi. 17. (4.) The punishment of hell, 1 Tim. vi. 9. 2 Thess. i. 9. The poverty of poor men is their *destruction* or *consternation*; it distresseth and affrights them, Prov. x. 15.

To **DETERMINE**, (1.) To decide or judge a cause, Exod. xxi. 22. (2.) Firmly to reserve, 1 Sam. xx. 7. 1 Cor. ii. 2. (3.) To appoint, Job xiv. 5. Dan. ix. 25. The *determinate counsel of God*, is his purpose to redeem mankind from eternal misery, by the death of his Son, Acts ii. 23.

To **DETEST**, to hate and abhor a person or thing as abominable, Deut. vii. 26. Idols are represented as *detestable things*, Jer. xvi. 18. Ezek. v. 11. and vii. 20.

**DEVIL**, a *calumniator* or *accuser*, "who accuses us before God day and night," whence he is called the accuser of the brethren, Rev. xii. 9, 10. and prince of those wicked spirits who are reserved in chains for the judgment of the last day; and who, in the disguise of a serpent, deceived the woman, by denying the evil consequence of eating the forbidden fruit; on the contrary, affirming the advantages arising from it, Gen. iii. a proof that this serpent was not of the common species, but with the faculties of reasoning and persuasion, consequently more than a brute beast. And hence the devil is called the old serpent, Rev. xii. 9. The reason why Moses mentions the serpent, and at the same time not the devil, seems to be, that, as an historian, he relates facts according to their external appearance; and which, as was said, might readily

suggest to Eve a suspicion of something more than a common serpent, animated by the devil, or some evil spirit, prompting suggestions into her mind, in direct contradiction to the express prohibition of God; and this is the reason why the serpent, which served the devil for an instrument, received a particular degree of punishment; a practice adopted by courts of justice, of condemning the instrument with him who uses it; the poignard with the murderer. This serpent was probably of the winged species, frequent in the east, and more beautiful than the rest; under which form Seraphim often appeared, by which Eve might be deceived, taking it for a messenger of God: but God could never contradict himself. That the devil revolted from God by sin, appears from John viii. 44. 2 Pet. ii. 4. But in what thing this revolt particularly consisted, is not easy to determine, as the scripture is silent about it.—

Figuratively, *devil* denotes a wicked man, because under the tyranny and influence of the devil, John vi. 70. Idols, because by the worship of them the service of the devil is eminently promoted, 2 Chron. xi. 15. Persecutors, instruments employed by the devil against good men, Rev. ii. 10.

To **DEVISE**, (1.) To contrive, Ex. xxxi. 4. (2.) To plot something hurtful, 2 Sam. xxi. 5. **DEVICE**, (1.) Curious work of an artificer, 2 Chron. ii. 14. (2.) Contrivance, purpose, Eccl. ix. 10. (3.) Crafty projects, Psa. x. 2. The *devices of Satan*, are his crafty temptations, whereby he ensnares and ruins men's souls, 2 Cor. ii. 11. Men are *filled with their own devices*, when the execution and fruit of them tend to their ruin, Prov. i. 31.

To **DEVOTE**, (1.) Solemnly to set apart to the service and honour of God, Lev. xxvii. 21. (2.) To set apart for destruction, Josh. vi. 17. Deut. xiii. 13. See **ACCURSED**.—**DEVOTIONS**, religious observances, Acts xvii. 23. Devout, much engaged in religious exercise, whether law-

ful or not, Luke ii. 25. Acts x. 2. xiii. 50. and xvii. 4, 17.

To DEVOUR, (1.) To eat up greedily, Gen. xxxvii. 20. (2.) To spend riotously, Luke xv. 30. (3.) Cunningly to defraud God or men of their due, and seize on it for our own use, Matt. xxiii. 14. Prov. xx. 25. (4.) Cruelly to harass men, and spoil them of their spiritual and eternal happiness, 1 Pet. v. 8. (5.) To kill or destroy, 2 Sam. ii. 26.—Destructive judgments, such as the *locust*, the *canker-worm*, the *caterpillar*, are the *devourers*, whom God will rebuke, or stop, Mal. iii. 11.

DEUTERONOMY, the last of the five books of Moses. Its name signifies, *the repetition of the law*. As the generation who came out of Egypt were generally dead, Moses, a few days before his death, in this book repeats the substance of their history in the wilderness, and a variety of the laws that had been given them, and adds some new ones; as of cutting off false prophets, and idolatrous cities; of making battlements around the roofs of their houses; of expiating uncertain murder; of taking down hanged malefactors in the evening; of punishing rebellious children; of distinguishing the sexes by their apparel; of the marriage of captives, and the wives of deceased brethren; of divorce, and trial of virginity; of men-stealing; of runaway servants, &c. chap. i.—xxv. He then directs them to surrender themselves to God at Ebal and Gerizim; solemnly lays before them the blessings that would follow on their obedience to the divine laws; and the miseries that would attend their apostacy and rebellion; and which have, or do take place on that unhappy nation, in their ancient calamities, and present dispersion, chap. xxvi.—xxxi. It next contains the song of Moses, and his blessing of the twelve tribes; chap. 32, 33. and the account of his death: the last chapter was probably written by another hand. The manner of this book of Moses

is more sublime, and its matter, especially the commands, more plain and practical than those before delivered.

DEW, a thick moist vapour on the earth, chiefly when the sun is below the horizon. In warm countries, where it seldom rains, rank dews do exceedingly refresh and moisten the ground: hence the dew was reckoned a great blessing, and the withholding of it a grievous curse; Deut. xxxiii. 13. 2 Sam. i. 21. The dew is first raised from the earth, heated by the sun, and hence the lower bodies are first moistened; and bodies most hard share least of the dew: when so much is extracted, as the air cannot sufficiently poise, it falls back on the earth; when the air is corrupted with hurtful vapour, the dew is infected by it, and hence is formed the mildew, so injurious to corn. God is likened to *dew*; how pleasant, reviving, and fructifying the influences of his word and Spirit! Hos. xiv. 5. Isa. xxvi. 19. The saints are as *dew*, for multitude, pleasantness, and influence on other persons, Psa. cx. 3. Mic. v. 7. An army is like *falling dew*, for their numbers, and their seizing on every thing near them, 2 Sam. xvii. 12. Afflictions and sufferings are like *dew, and drops of the night*: are many and disagreeable, and yet have a happy and fructifying tendency, Song v. 2. Dan. iv. 25. Amos vi. 11. The truths of God are as *dew*, falling gradually, and often insensibly, on the souls of men; they refresh, render them tender, pliable, and fruitful in good works, Deut. xxxii. 2. Any thing very delightful and refreshing, is compared to dew; the king's favour is as dew, it mightily delights and actuates men, Prov. xix. 12. Harmony of brethren, is as the *dew of Hermon*, very delightful, reviving, and encouraging to good works, Psa. cxxxiii. 3. The *dew lies* on a man's branches, when his soul prospers under the influences of God's word and Spirit, and his outward lot under the

smiles of his providence, Job xxix. 19.

DIADEM, a crown, Isaiah lxii. 3.

DIAL, an instrument for measuring of time by the shadow of the sun. Whether the people on the east of the Euphrates, or the Jews, or Phenicians, first invented this instrument, we know not. The Greeks knew nothing of dials till the time of Anaximander, the contemporary of Cyrus. Nor in history do we find a dial more ancient than that of Ahaz. Nor is there any mention of *hours*, till the time of Daniel's captivity in Babylon, chap. iv. 9. Some learned men suppose, that the MAHALOTH, which our version renders a *dial*, was no more than a flight of stairs, and the degrees were the steps of the stairs. Others contend that it was a real dial; but of what form, horizontal or vertical, or of any other form, they are not agreed. We are assured, that a real miracle on this *dial* or *stairs*, marked the certainty of Hezekiah's restoration to health; but whether the sun, or only his shadow, went backward the ten degrees is still controverted. Those who maintain, that only the shadow went back, observe, that in 2 Kings xx. mention is only made of the going back of the shadow; and that in Isaiah's account of this matter, chap. xxxviii. the sun may be put for his shadow; that the shadow might go back by an inflection of the rays of the sun; that if the sun had gone back gradually, the day would have been ten or twenty hours longer than ordinary, and so one part of the world scorched, and the other half frozen; or, if it had gone back instantaneously, the frame of nature must have felt an insufferable shock, which the astronomers of those times could not have failed to observe; and that it was needless for God to put himself to the expense of so great a miracle, when the inflection of the solar rays might as well serve the turn. To me, the whole of this

reasoning appears rather showy than solid. In favour of the sun's going back, it is easy to observe, that no one miracle is more difficult to God than another; that we are expressly told that the sun went back; that it is hard to conceive, how the shadow could go back without the sun; that if all had been done by a mere inflection of the rays of the sun, it would have been a private affair, and not have alarmed the Chaldeans, as it seems it did; and the Chinese annals inform us, that the planet Mars went back several degrees, for the sake of one of their kings, about the same time, Isa. xxxviii. 8. 2 Kings x. 9—11.

DIAMOND. See ADAMANT.

DIANA, *giving light, perfect*, a celebrated goddess of the Heathens. This image was especially renowned at Ephesus. She was one of the twelve superior deities, and was called by the several names of Hebe, Trivia, Hecate, Diana, and Lucina. In heaven, she was the *moon* or *queen of heaven*; and perhaps the same with *Meni*, the numberer, or goddess of months, Ezek. xvi. 25. Isa. lrv. 11. On earth, she was Diana and Trivia, the goddess of hunting and highways; in hell, she was Hecate; in assisting women in child-birth, she was Lucina. She was said to be the daughter of Jupiter, and sister of Apollo; and was figured as a young huntress, with a crescent or half-moon on her head; or as wholly covered with breasts, and her pedestal ornamented with heads of stags, oxen, and dogs, to mark her bounty, and power over hunting. She was worshipped with great solemnity at Ephesus, where she had once a temple, which, for the extent and elegance of the building, was called one of the wonders of the world.—She was adored as the queen of heaven, Jer. vii. 18. Acts xix. 27—34.

DIBLAIM, a cluster of figs, father of Gomer, Hos. i. 3.

DIBLATH, or DIBLATHAIM, *paste of dry figs*, a town beyond the

Jordan, at the foot of mount Nebo, or Pisgah, Ezek. vi. 14. Jer. xlviii. 22.

**DIBON**, *understanding*, or *abundance of knowledge*, perhaps the same with **DIMON**: Sihon took it from the Moabites. Moses, when the Hebrews encamped near it, took it, and gave it to the Reubenites; but it seems the Gadites obtained it in exchange for some other place. It afterwards fell into the hands of the Moabites, and was ruined by the Assyrians and Chaldeans, Numb. xxxii. 24. and xxxiii. 45. Josh. xxx. 9, 17. Isa. xv. 2, 9. Jer. xlviii. 18.

To **DIE**, not only to be distressed, to lose natural life; but to lose all kind of happiness, and incur every kind of misery, 1 Cor. xv. 31. Gen. vii. 21. Ezek. xxxiii. 11.—See **DEAD**.

To **DIFFER**, (1.) To be unlike, 1 Cor. xv. 41. (2.) To be more excellent, 1 Cor. iv. 7.

To **DIG**, to make a trench, pit, &c. God *digs* about barren professors, when he deals with them by awakening and alluring providences, ordinances, and influences, Luke xiii. 8. Wicked men *dig up evil*; they reproach neighbours with former faults, and with great pains they do mischief, Prov. xvi. 27. The unjust steward *could not dig*; could not perform servile work, Luke xvi. See **PIT**.

**DIGNITY**, (1.) Honour, reputation, honourable employ, Eccl. x. 6. (2.) A ruler, 2 Pet. ii. 10.

**DILIGENT**, very careful and active, Deut. xix. 18. Much is said in praise of diligence, especially in following the Lord, Prov. xiii. 4. and xii. 27. and x. 4. Jer. xxix. 13.

To **DIMINISH**, to make less in power, wealth, measure, or number, Ezek. v. 11. and xxix. 11.

**DIM**, (1.) Weak in sight, Gen. xxvii. 1. (2.) Obscure, darkish, Lam. iv. 1. Perplexing and heavy calamities on a nation, are called a *dimness*; they obscure its glory, and render it difficult for the people to judge what ought to be done, Lam. iv. 10. *The dimness shall not be such, as when he lightly afflicted the land of Zebulun and Naphtali, and afterwards*

*did more grievously afflict her, &c.* the judgments of God upon the Jewish nation, by the hand of the Romans, shall be more distressing than the ruin of the ten tribes by the Assyrians; or the harassment of Judah by Sennacherib, or even their captivity by Nebuchadnezzar, shall be more hopeful than the captivity of the ten tribes. But the words might be read, *He made base the land of Zebulun, but afterwards glorified it*, Isa. ix. 1.

**DINAH**. See **JACOB**.

**DINAITES**. See **SAMARITANS**.

**DINNER**, the chief meal, Prov. xv. 17.—The provision of the gospel is called a **DINNER**. When the Jews refused it, the Gentiles were called, and the Jews severely punished for their contempt of it. And all such as now make light of it, by preferring their farms, their merchandise, or their fellow-creatures, will be shut out of heaven for ever, unless they timely repent of their sins, Matt. xxii. 1—14.

**DIONYSIUS**, *from heaven*, or *divinely touched*, or *moved forward*, the Areopagite, or judge in the court of *Areopagus*. In his youth, it is said, he was bred in all the famed learning of Athens, and went afterwards to Egypt, to perfect himself in astronomy: being at On, when our Saviour died, and observing the miraculous darkness, he cried out, "Either the God of nature suffers himself, or sympathizes with one that suffers." He was converted at Athens by Paul; and, it is said, became an evangelist, and was burnt as a martyr in his own city, *A. D.* 95. Perhaps Damaris, who was converted about the same time, was his wife, Acts xvii. 34.

**DIOTREPES**, *nourished by Jupiter*, a pretended Christian, who was ambitious of being preferred to every body else. He did every thing possible to oppose the reception of the messengers sent by the apostle John, and said what he could to disparage that great man, 3 John 9.

To **DIRECT**, (1.) To show the way to one, Gen. xlv. 28. (2.) To point towards one, Job xxxii. 14.



God directs men's steps and ways, and their hearts into the love of himself, Prov. xvi. 9. 2 Thess. iii. 5.— Wisdom is *profitable to direct* how to act; righteousness directs; it tends to keep men in a proper course of life, Eccl. x. 10. Prov. xi. 5. Men direct prayer to God, when they, with knowledge, confidence, and awe address their prayers to him, and expect the answer of them from him, Psa. v. 3. and cxli. 2.

To DISALLOW, to testify disapprobation of a person or thing, Numb. xxx. 5. Christ is *disallowed of men*, by their unbelief, blasphemy, and hatred of him; and by their persecution of him or his people, the Jews and others evidenced their dislike of him, 1 Pet. ii. 4.

To DISANNUL, to alter, abolish, Job xl. 8. Gal. iii. 17.

To DISAPPOINT, to prevent one's obtaining what he hoped for: or executing what he intended, Prov. xv. 22. Psa. xvii. 13.

To DISCERN, (1.) To observe carefully, Gen. xxxi. 32. (2.) To distinguish one thing from another, 2 Sam. xiv. 17. To *discern time and judgment*, is to know the season proper for particular works, and the works proper on particular occasions, Eccl. viii. 5. To *discern the Lord's body*, is to take the bread and wine in the Lord's supper, as representing him in our nature, 1 Cor. xi. 29. Christ is a *discerner* of the thoughts and intents of the heart; he fully knows, and can judge of their motives, manner, and ends: the scripture is a *discerner* of them; when powerfully applied, it makes men truly to understand them, Heb. iv. 12. *Discerning of spirits*, was either a miraculous power of discerning men's state or secret conduct; or a spiritual ability to discern true apostles and ministers from false ones, 1 Cor. xii. 10.

To DISCHARGE, to unload, give up, 1 Kings v. 9. There is no *discharge* in the warfare of death: no way of escaping it, Eccl. viii. 8.

DISCIPLE, one that learns from

a master, a scholar, John ix. 28. In the Gospels it signifies the twelve APOSTLES, who learned under Jesus Christ as their master: but in the Acts and Epistles, it signifies any follower of Christ, who is careful to learn his truth.

DISCIPLINE, instruction, correction, Job xxxvi. 10.

To DISCLOSE, to show openly, uncover. The earth *discloses* her blood and slain, when those who did wickedness, and shed innocent blood, are publicly punished, Isa. xxvi. 21.

To DISCOMFIT, to conquer, rout, Exod. xvii. 13.

To DISCONTINUE, to cease, Jer. xvii. 4.

To DISCOVER, (1.) To perceive, observe, Acts xxi. 3. (2.) To make manifest, expose to open view, Exod. xx. 26. The Jews *discovered* themselves to another in God's stead, when they loved and worshipped idols, and trusted in alliances with men, rather than the blessing of God, Isa. lvii. 8. To *discover*, or *uncover near of kin*, or *nakedness*, is to have carnal knowledge of one, Lev. xx. 18, 19. and xviii. 6—19. To uncover the locks, thighs, foreskin, nakedness, or skirts, of a people, is to expose them to terrible shame and disgrace, and show their weakness and wickedness, Isa. lvii. 2. and iii. 17. Hab. ii. 16. Ezek. xvi. 37. Jer. xiii. 26. God *discovers* the lewdness and sin of a people, when he openly punishes them on account of their idolatry, whoredom, and other wickedness, Lam. iv. 22. Hos. ii. 10. To *discover the foundations* of a city, is to demolish it utterly, Mic. i. 6. To *discover the foundations* of a kingdom *even to the neck*, is to cut off its great men, and so overturn it, Hab. i. 13. He *discovered the covering* of Judah: Sennacherib dismantled their fortified cities, Isa. xxii. 8.

DISCRETION, prudence, sobriety, Psa. cxii. 5. Prov. i. 4.

To DISDAIN, to despise as insignificant and vile, Job xxx. 1.

DISEASE, an imperfect state of the body, arising from a defect in its

several actions; as those of the heart, brain, stomach, &c. or of the soul, 1 Kings xv. 23. Ezek. xxxiv.

4. All diseases are the fruit of sin, and comprehended in the death that is the wages of it. Their various forms are innumerable, and as men change their methods of sinning against God, he changes the form of punishing them. The diseases mentioned in scripture, are fevers, agues, inflammation, itch, botches, boils, leprosy, palsy, dropsy, running issues, blindness, deafness, dumbness, lameness, &c. Deut. xxviii. 22, 27. Matt. iv. 25. and xi. 5. The Hebrews generally ascribed their diseases to evil spirits, and the more terrible ones to the immediate hand of God. Nor can we say how far these causes may immediately act in the production of our distempers. It is plain, God has often punished peculiar sins with peculiar judgments, as in the case of Abimelech, Er, Onan, Miriam, Gehazi, Jehoram, Uzziah, Herod, and the Philistines who detained the captive ark; Sennacherib's army, the Corinthians, &c. Jesus Christ healed a vast number of diseases, otherwise desperate; and we hope, often healed the maladies of their soul, with those of the body. The *diseases of Egypt*, were blindness, ulcers in the legs, consumptions, and the elephantiac leprosy, &c. Exod. xv. 26. Covetousness is an *evil disease*, that terribly corrupts and pains the soul, Eccl. vi. 2. An *evil disease*, or *disease of Belial*, some terrible and desperate disease inflicted by the devil, as the fruit of his distinguished crimes cleaveth to him, Psal. xli. 8.

To DISFIGURE, to disform, make ugly, Mark vi. 16.

To DISGRACE, to DISHONOUR, shame, render contemptible, Jer. xiv. 21.

To DISGUISE, to conceal one's self by a false appearance, 1 Sam. xxviii. 8.

DISHONESTY, deceit, thievishness, shameful behaviour, 2 Cor. iv. 2.

To DISINHERIT, to deprive of an inheritance, Numb. xiv. 12.

To DISJOINT, painfully to separate, Jer. vi. 8. Ezek. xxiii. 17.

To DISMAY, terribly to affright and perplex, Obad. 9.

To DISMISS, to send off, cause to separate, 2 Chron. xxiii. 8.

DISOBEDIENT, rebellious, averse to obey the laws of God or men, Luke i. 17. Acts xxvi. 19.

DISORDERLY, not according to the laws of Christ. 2 Thess. iii. 6.

To DISPATCH, (1.) To kill, Ezek. xxiii. 47. (2.) To put an end to an affair, Ezra x. 14.

DISPENSATION, (1.) A stewardship, or commission to administer the ordinances of the gospel, 1 Cor. ix. 17. It is called a *dispensation of grace*, because it is freely given, and given in order to convey the grace of God to men, Eph. iii. 2. and a *dispensation of God*, as it is given by him, and for his glory, Col. i. 25. The two different methods of revealing the truths of the gospel, before and after Christ's death, are the Old and New Testament *dispensations* thereof, Eph. i. 10.

To DISPERSE, (1.) To spread, scatter, Prov. xv. 7. Ezek. xii. 15. (2.) To give to the poor, Psal. cxii. 9. 2 Cor. ix. 9. (3.) To place here one, and there one, 2 Chron. xi. 23. God's *dispersed*, and *the dispersed among the Gentiles*, may signify those Jews that lived in Egypt, Assyria, Lesser Asia, and other countries than Judea, Zeph. iii. 10. John vii. 35.

To DISPLAY, to show openly, clearly to spread out, Psal. lx. 4.

To DISPLEASE, God's *hot or sore displeasure*, denotes his being highly provoked; his avenging wrath and most fearful judgments, Zech. i. 2, 15. Deut. ix. 19. Psal. vi. 1.

To DISPOSE, (1.) To incline, 1 Cor. x. 27. (2.) To place in right order, Job xxxiv. 13.

The Hebrews received the law by the *disposition*, or *administration of angels*, who attended God at Sinai when he gave it; though some writers think, the angels or messengers employed on that occasion were the *fire, light, darkness, cloud, and thick*

*darkness*, on mount Sinai, Exod. xix. 16, &c. Acts vii. 53.

To DISPOSSESS, to drive one out of his property, Numb. xxxii. 39.

To DISPUTE, to contend with arguments, Acts vi. 9. and xvii. 17. Disputing is sinful, when it is carried on by wrong arguments, for a wrong end, or in an angry and contentious manner; wherein victory, rather than the discovery of truth, is sought for, Phil. ii. 14. 1 Tim. vi. 5. Such as are weak in the faith, are to be admitted into the church, but not to *doubtful disputations*: they are not to be tried whether they understand intricate controversies, nor to have any thing but what is clearly asserted in scripture, imposed on them as terms of admission, Rom. xiv. 1.

To DISQUIET, to distress, render uneasy, Jer. i. 34.

To DISSEMBLE, to lie, pretend one thing and do another, Josh. vii. 11. Jer. xlii. 20. Rom. xii. 9.

DISSENSION, disputing, strife, Acts xv. 2. and xxiii. 7.

DISSIMULATION. Love is *without dissimulation*, when it is altogether sincere, and men's orderly carriage truly proceeds from their heart, Rom. xii. 9. The *dissimulation* that Barnabas was carried away with, was Peter's keeping at a distance from eating with Gentile converts, though he knew God had not given any warrant for so doing, Gal. ii. 13.

To DISSOLVE, (1.) To soften, moisten, Psa. lxxv. 10. (2.) To melt down, put quite out of order, destroy, Psa. lxxv. 3. (3.) To answer and explain a dark and doubtful matter, Dan. v. 12, 16.

DISTAFF, an instrument used by spinners; the staff from which the flax is drawn in spinning, Prov. xxxi. 19.

To DISTIL, to drop softly, Deut. xxxii. 2.

DISTINCTION, what shows the difference of one thing from another, 1 Cor. xiv. 7.

DISTINCTLY, plainly, so as one point may be distinguished from another; and so every part, and the

whole point be clearly understood, Neh. viii. 8, 9.

DISTRACTED, tossed in mind, greatly distressed, Psa. lxxxviii. 15. To attend on God *without distraction*, is to wait on him in his ordinances without disturbance or incumbrance of mind, 1 Cor. vii. 33.

DISTRESS, TROUBLE, whatever vexes, pains, or hurts our soul, body, or outward enjoyments, Psa. cxliii. 11. or war, persecution, bodily affliction, &c. 1 Chron. xxii. 14. 2 Tim. ii. 9. Job xiv. 1. Isa. xxv. 4. Lam. i. 20. The sinful manner of the Jews' observance of their ceremonies was a *trouble* to God; quite offensive to him, Isa. i. 14. Egypt was a land of *trouble and anguish*: there the Hebrews had been once sorely oppressed, and painfully enslaved; and the Jews' expectation of help from them, in the time of Hezekiah, and afterwards, did but increase their misery, Isa. xxx. 6.

To TROUBLE the water or sea, is to toss it hither and thither, John v. 4.

To *trouble* men, is to bring anxious care, fear, danger, and pain on them, Luke x. 41. Gen. xlv. 3. Lam. i. 20.

The apostles were *troubled*, but not distressed, loaded with outward affliction, but inwardly full of spiritual consolation; *perplexed*, often at a loss what to do, but not in despair of God's delivering them; *persecuted* of men, but not forsaken of God; cast down, sorely distressed in body and mind, but not destroyed, 2 Cor. iv. 8, 9. From their return from Babylon, the Jews had *troublesome times*; they were terribly harassed with tributes, wars, and persecutions, Dan. ix. 25.

To DISTRIBUTE, (1.) To give by parcels or parts, Josh. xiii. 32. (2.) To give freely, 1 Tim. vi. 18. Rom. xii. 13.

DITCH, a place digged around a city, garden, or field, to defend it, or drain off the water, Isa. xxii. 11. Ditches are generally miry at bottom, nor is it easy to get out of them. God *plunges men into the ditch*, when he manifests to them their abominations.

ble wickedness, and afflicts them for it, Job ix. 31. Lewd women are a *deep ditch*; such as intermeddle with them are seldom, if ever, reclaimed, but wallow in their uncleanness, and die in misery, Prov. xxiii. 27. The *ditches* and *pits*, which wicked men dig for their neighbours, are snares which they lay to ruin their soul, body, reputation, &c. Psa. vii. 15. and exl. 10. Error, wickedness, and hell, are *the ditch*, into which blind teachers lead their followers, and go themselves, Matt. xv. 14.

DIVERS, (1.) Several persons, 2 Chron. xxx. 11. (2.) Different, Judg. v. 30. Dan. vii. 19. The Hebrews were forbid to engender their cattle with *divers* kinds, as by coupling horses and asses; and to sow their field or gardens with mingled seed; and to wear cloth made of linen and woollen wrought together: by these admonitions, they were excited to beware of mingling themselves with the Heathen; of mingling the truths and ordinances of God with their own inventions; and of joining the Messiah's righteousness and their own, in the work of their salvation, Lev. xix. 19. Deut. xxii. 9, 11. *Divers* weights and measures, are a larger to receive goods with, and a lesser to give them out. This, importing the most vile and deliberate dishonesty, was an abomination to the Lord, Prov. xx. 10, 23. *Diversity of gifts and operations*, are different kinds and degrees of them, 1 Cor. xii. 4, 6.

To DIVIDE, (1.) To separate or part one thing from another, Gen. i. 6. (2.) To part one thing into two, making a distance between them, Exod. xv. 9. (3.) To break to pieces, to raise contending parties, to set one against another, Lam. iv. 16. Luke xii. 53. Matt. xii. 25. (4.) To deal, give, or take his due share, Isa. liii. 12. The *dividing asunder* of the joints and marrow by the word of God, imports deep conviction of conscience, reaching even to the most secret and beloved lusts, Heb. iv. 12. To *divide rightly* the word

of truth, is to preach it distinctly, and apply to saints and sinners what is proper for them, 2 Tim. ii. 15. Matt. xxiv. 45.

DIVINE, belonging to God, excellent and God-like, Heb. ix. 1. Prov. xvi. 10. 2 Pet. i. 4.

To DIVINE. The word *NAH-HASH*, properly signifies to search carefully, or to try; and when mentioned in the history of Joseph, may import no more, than that he would carefully search for his cup, or had sufficiently tried his brethren's honesty by it, Gen. xliv. 5, 15. but as the word is ordinarily used, it signifies, to find out or foretell secret or future things, by sinful and diabolical means. The art of DIVINATION was very much practised among the Chaldeans and other eastern nations; nay, among all the Heathens in every age, and among multitudes of nominal Christians heathenishly disposed, trying to balance their want of true knowledge with what is shadowy and wicked; and ever ready to mark their subjection to Satan, as the god of this world, in their observance of his ordinances. The systems and methods of divination were almost infinite in number, as Cardan shows us. Scarcely any thing but was abused, as a mean to obtain this unlawful and unsubstantial knowledge; against which Cicero has written two books, to ridicule the whole of it, as senseless and trifling. First, the *CHARTUMIN*, or *magicians*, were, as some think, their natural philosophers, who added to their knowledge of nature the effecting of things wonderful by diabolical means. Nay, it is certain, that electricity, and a thousand other things in the experimental part of philosophy, are apt to be thought by weak minds an effect of diabolical power. The *astrologers*, *observers* of times, *soothsayers*, were such as, by observing the heavens, stars, clouds, and by casting of nativities, pretended to know future events. The *enchanters*, were such as pretended to have intercourse with

serpents; to interpret omens, and to work things wonderful, by supernatural influence. The *witches*, or *sorcerers*, were such as used unlawful arts of hurting their neighbours, by diabolical influence. The *charm*ers might be such as pretended to prevent hurt, or heal diseases by charms, that is, by means having no natural tendency to accomplish the end. The *wizards*, or cunning men, might be such as were consulted concerning things lost, or in cases of apparently incurable diseases; or to find out future fortunes. The *diviners*, might be such as set up for a kind of prophets; but how they came by their pretended knowledge, whether by observing the flight of birds, or by looking into the entrails of beasts, or by diabolical impressions on the mind, &c. we cannot so much as guess. There were besides, the *consulters with familiar spirits*, who held familiar intercourse with Satan, and consulted him as they had need. Others were *necromancers*, and pretended to raise and consult with such persons as were dead. How the *soothsayers* pretended to have their art of foretelling futurities, whether by clouds, or by divination with twigs, &c. we know not. It is probable, that sometimes, one person pretended to all or most of the arts, supposed to be marked by these various characters; hence it becomes hard to know the precise meaning of them. All these arts, and all pretensions thereto, are prohibited by the word of God, Lev. xx. 27. Deut. xviii. 9—13. Isa. viii. 19. It is probable, *divination* began in the earliest ages: whether Joseph had imbibed something of it or not, is uncertain; but it is evident that, about 200 years after, there were magicians in Egypt, who pretended to do wonderful things. By their enchantments, they made their rods appear as serpents, water as blood, and brought up frogs on the land of Egypt, in imitation of Moses. But whether by illusive witchcraft they merely cheated the

eyes of spectators, or whether by Satanic impression on the rods, water, &c. there was any real change effected; or whether, while they used their enchantments, God effected a real miracle, in order to harden the heart of Pharaoh; is not agreed by interpreters. It is certain, that, in all their appearances of miracles, Moses had by far the superiority; that whatever they did, but added to the plagues of their country; and that they taught no doctrine proper to attend to, and be the distinguishing mark of true miracles, Exod. vii. and viii. *Diviners* abounded in Canaan; nor do the Hebrews seem to have taken due care to extirpate them, till the days of Saul, and he afterwards consulted a witch at Endor, to show him his fate. In the days of Ahaz, it seems to have been common to use divination by rods, Hos. iv. 12. and to consult diviners and soothsayers; and numbers, it is likely, had come to them from Chaldaea or Arabia in the east, for the sake of gain, Isa. ii. 6. and viii. 19. Manasseh not only encouraged this infernal tribe, but became one of their number, 2 Kings xxi. 6. 2 Chron. xxxiii. 6. All along to this day, the Egyptians have made high pretences to divination; nor were the Philistines much behind them, Isa. ii. 6. No people were more mad upon it than the Chaldeans, Isa. xlvii. 9, 12, 13. and xlv. 25. When Nebuchadnezzar came to the south-east of Syria, he consulted, by the drawing of arrows out of a quiver, and by images, and by inspecting the entrails of beasts, whether he should first besiege Rabba or Jerusalem, Ezek. xxi. 21. Multitudes of diviners were maintained at Babylon at the public expense, that they might be ready to consult on every difficult occasion. Their inability to tell Nebuchadnezzar one of his dreams, and to interpret another; or to read the hand-writing of the angel on the wall of Belshazzar's palace, no doubt, much diminished their credit, Dan. ii. iv. and



v. but it is probable, Zoroaster restored it about the time of Darius Hystaspes, king of Persia. At Philippi, a young sorceress grieved Paul and Silas, till they dislodged the devil who possessed her, Acts xvi. 16—18. At Ephesus, a vast number of diviners were converted to the Christian faith, and burnt their magical books to the value of fifty thousand pieces of silver. If these pieces of silver be taken for *Jewish* sheckels, the sum will amount to six thousand two hundred and fifty pounds, Acts xix. 19. When Christianity overspread the world, divination every-where fell into contempt. Under the prevalency of Antichrist, it regained its character, and was reckoned of great use to sanction the lying wonders necessary to the establishment of his delusions, 2 Thess. ii. 11. Rev. xiii. 14. Even among Protestants, the regard to omens of good or bad luck; the using of charms for healing or preventing of distempers; the readiness to consult fortune-tellers, or pretenders to skill in discovering of goods stolen or lost; or to encourage dice-players, and exhibitors of puppet-shows, &c. show how ready multitudes are to yield subjection to, and evidence dependence on Satan.

**DIVISION**, (1.) Separation, difference, Exod. viii. 23. (2.) Contention, breach, 1 Cor. xii. 25; and i. 10. And it is observable, from these and other similar texts, that *schism* in scripture, chiefly, if not solely, means alienation of affection, and disagreement among those who continue the same joint attendance on the ordinances of the gospel. (3.) Class, order, Ezra vi. 18.

**DIVORCE**, the separation of married persons one from another. According to the original institution of marriage, a man and woman thereby become *one flesh*; and nothing but death, adultery, or wilful desertion of one party, can dissolve the union, Matt. v. 32. and xix. 9. 1 Cor. vii. 15. But the Jews being a malicious and revengeful people, God, to pre-

vent the murder of their wives, permitted the husbands to divorce them if they found some hateful uncleanness in them. This permission their Rabbins extended to such a degree, that, in our Saviour's time, it was thought lawful to divorce a wife for the merest trifle. Women too divorced their husbands. Salome, the sister of Herod the Great, was the first we find mentioned that did so: but it soon after became a common practice. All the three sisters of Agrippa divorced their husbands; Bernice, Polemon king of Pontus; Mariamne, Archelaus; and Drusilla, Azizus king of Emesa. The old Testament affords no instance of proper divorce: for the marriage of the strange wives was unlawful and null from the beginning. The Pharisees thought, perhaps oftener than once, to entrap our Saviour on the head of divorce; but, by referring them to the original institution of marriage, he left it to themselves to think, whether Moses could give a contrary command; and after observing, that no more than a mere permission of divorce was mentioned by Moses, he declared the mind of God on this head, Matt. xix. 3—9.

Since their last dispersion the Jews have been more cautious on the head of divorce. Scarcely any thing but adultery, or strong suspicions thereof, are reckoned sufficient grounds for it; so many formalities are used about it, and the examination of the husband with respect to his obstinacy, so close, that few seek or obtain it who can be reconciled to their wives. The bill of divorce runs to this purpose, "On such a day, month, year, and at such a place, I, N. voluntarily divorce, put away, and restore to your liberty, you, N. who was formerly my wife; and permit you to marry whom you please." This bill of divorce must be written by a woman, a deaf man, or a Rabbi, on parchment, in twelve lines of square letters: two witnesses must sign their attestation of the man's subscription, and other two.

must attest the date of it. Ordinarily there are other ten persons present at the giving of it. They generally advise the woman not to marry till after three months. But the divine law absolutely prohibited her return to her former husband, Deut. xxiv. 4. Jer. iii. 1. God's *divorcement* of the Hebrew nation, and of which he denies himself the cause, is his casting them off from being his peculiar people, Jer. iii. 8. Isa. 1. 1.

DOCTOR, a teacher; somewhat like our teachers in colleges, Luke ii. 46.

DOCTRINE, (1.) Knowledge, learning, Isa. xxviii. 9. (2.) A tenet or opinion, Matt. xvi. 12. (3.) The truths of the gospel in general, Tit. ii. 10. (4.) Instruction in gospel truth, 2 Tim. iii. 16. (5.) Act, manner, and matter, of teaching, Mark iv. 2. Matt. vii. 28. (6.) Divine ordinances, Matt. xv. 9. The truths of the gospel are the *doctrine of God*, and *according to godliness*, and *sound doctrine*. God in Christ is their author, matter, and end; and they are pure, solid, substantial, and uncorrupted with error, 1 Tim. vi. 1, 3. Heb. vi. 1. 2 Tim. iv. 3. And they are *Christ's doctrine*, as he is the chief preacher and great substance of them, Tit. ii. 10. and they are *not his*, i. e. not his only, nor his as a mere man, which the Jews supposed him to be, but the Father's also, John vii. 16. They are the doctrines of preachers, as they are published by them, 2 Tim. iii. 10. The Popish tenets concerning the unlawfulness of marriage to the clergy or others, or the restrained use of meats, are *doctrines of devils*, invented by, and calculated to accomplish the purposes of, these evil spirits, 1 Tim. iv. 1. Error is *strange doctrine*: it is absurd in itself, and foreign to God's word, the only standard of truth, Heb. xiii. 9. The *doctrine of Balaam*, imported an allowance of whoredom, and eating of things offered to idols; nor was that of the Nicolaitans much different, al-

lowing, it is said, of the common use of women, and of compliance with Heathenish superstitions, Rev. ii. 14, 15.

DODANIM, *beloved*, RODANIM; youngest son of Javan; perhaps the same with Dorus, the son of Neptune; and father of the Dorian tribe of Greeks, who possessed part of Greece in Europe, and part of the west of Lesser Asia. Some would have his posterity to have peopled Rhodes; and Bochart drags them as far as the banks of the Rhone, on the south-east of France, Gen. x. 4. 1 Chron. i. 7.

DOEG, *careful*, the accuser of AHIMELECH the high priest, and the murderer of him and eighty-four other priests. It is thought he came to an unhappy end, 1 Sam. xxi. xxii. Psal. lii. and cxx. and cxi.

DOG. In the Linnæan system of animals, this comprehends the household dogs of all kinds, as mastiffs, hounds, terriers, lap-dogs, curs, &c. and the fox and wolf. Animals of the dog-kind have ten paps, four on the breast, and six on the belly; five toes on the fore feet, and four on the hinder ones. All of this kind were unclean, and reckoned by the Jews most vile and despicable; nor was their price to be devoted to the Lord, Deut. xxiii. 18. A *dog*, *dead dog*, or *dog's head*, was expressive of the most insignificant person, 2 Kings viii. 13. 1 Sam. xxiv. 14. and 2 Sam. ix. 8. and iii. 8. Persons immodest and unclean, or who return to filthy doctrines and practices, or who clamour and rail at such as they hate, are called *dogs*, Rev. xxii. 15. Deut. xxiii. 18. 2 Pet. ii. 22. Prov. xxvi. 11. Psal. lix. 6. and xxii. 16. False teachers are called *dogs*; they are inclined to abominable courses; are *dumb dogs*, do not faithfully warn and instruct men; are *lazy dogs*, do not travail as in birth, till Christ be formed in the souls of their hearers; are *greedy dogs* that never get enough of worldly things, and are given to defame and reproach the people of God, Phil. iii. 2. Isa. lvi. 10, 11. The Gentiles were reckoned as *dogs* by

the Jews, yet they did *eat of the crumbs* that fell from the Saviour's table, partook of some of his miracles, and applied the virtue of his sufferings for the healing of their souls, Matt. xv. 27. Luke xvi. 21. Some writers think, that Satan is intended by this word, Psa. xxii. 20. to denote his fierce attacks on Christ and his saints; whether by inward suggestions, or outward persecutions.

**DOLEFUL**, hideously mournful, Mic. ii. 5. *Doleful creatures* are such as are given to hideous cries of the mournful kind, as dragons, owls, &c. Isa. xlii. 21. and xxxiv. 13, 14.

**DOMINION**, authority, power to rule and dispose of, Gen. i. 26. Ministers have not *dominion over the faith* of their hearers, to require them to believe any thing not founded in the word of God, 2 Cor. i. 24. 1 Pet. v. 3. (2.) Kingdom, nation, Psa. ciii. 22. 2 Kings xx. 13. (3.) Governors and their subjects, Dan. vii. 27. (4.) Angels who have great power and authority to execute God's commission, Col. i. 16.

**DOOR**, an entrance whereby people go out of and into houses, gardens, &c. and it is used for any kind of means of entrance to, or going out. Christ is called the *door*; and was figured out by the doors or gates of the tabernacle and temple. He, in his office of Mediator, is the only mean of our access to God. Only such as believe on him, can be true members of his church on earth, or admitted to that in heaven, John x. 9. Slothful persons are as a *door turning upon its hinges*; they seem to be doing somewhat, and yet make no progress in any thing good, Prov. xxvi. 14. The *door* at which Christ knocks, and demands entrance, is the understanding, conscience, and affections, whereby he enters into our heart, Rev. iii. 20. Song v. 4. Psa. xxiv. 7, 9. The *door will be shut* after Christ's saints shall have entered his marriage-feast: all merciful access to God, the dispensation of the gospel, and the striving of his Spirit, shall cease. Nor will heaven

be open to such as are left behind, Matt. xxv. 10. Luke xiii. 25. The *door of faith* is opened to the Gentiles, when they have a clear warrant and invitation to believe, set before them in the gospel, and they are powerfully determined to receive Jesus and all his fulness, as the gift of God, and the means of access to his favour, Acts xiv. 27. An effectual *door* was opened to the apostles, and other ministers when they had opportunity, with appearance of success, to preach Christ to multitudes, 1 Cor. xvi. 9. 2 Cor. ii. 12. Rev. iii. 8. Ministers have a *door of utterance* given them, when they are helped of God to preach the gospel with great plainness, readiness, and boldness, Col. iv. 3. Ministers *enter in by the door*, when they have a call from God to their office, John x. 1, 2. *At the door*, or *before* it, imports nearness, readiness, to testify against, come upon, or judge us, Gen. iv. 7. Matt. xxiv. 33. James v. 9. God promised to give his people, upon their repentance, the valley of Achor for a *door of hope*, Hos. ii. 15. Achor was a valley in the territory of Jericho, and in the tribe of Benjamin, or the very entrance into the land of Canaan. The Israelites, fatigued and discouraged with marching and encamping for forty years in the wilderness, and coming to this valley, began to entertain hopes of enjoying the promised land. In allusion to this. God promised his people by Hosea, that he would give them some beginnings of mercy and favour, as the earnest and pledges of future blessings.

**DOR**, or **DORA**, a generation, or habitation, capital of a district in Canaan, called in Hebrew, Nephtad-Dor. It stood about nine miles northward of Cesarea of Palestine, and a little to the south of mount Carmel. It was taken by Joshua, and given to the half-tribe of Manasseh; but they suffered the Canaanites to keep possession of it, Judg. i. 27. Long after, it was a strong city: and here Antiochus Sidetes, about A. D. 3886, besieged

Tryphon, the usurper of the Græco-Syrian throne, Joshua xii. 23. and xvii. 11.

To DOTE, (1.) To become senseless or stupid, Jer. l. 36. 1 Tim. vi. 4. (2.) To be excessively fond of persons or things, Ezek. xxiii. 5, 12, 16.

DOTHAN, *the custom, or law*, a city and country about twelve miles north of Samaria; and, according to Bunting, 44 north of Jerusalem, and six westward of Tiberias. Here Joseph was sold to the Ishmaelites; and here Elisha smote the Syrians who came to apprehend him, with blindness, Gen. xxxvii. 17. 2 Kings vi. 13.

DOUBLE. God's people receive of his hand *double* for all their sins. The Jews, in their Chaldean captivity, received large punishment, sufficient to answer God's designs with them, Isa. xl. 2. The Jews had *double* for their shame, when their troubles and disgrace were removed, and great happiness and glory succeeded, Isa. lxi. 7. Antichrist's cup shall be *filled double*; the judgments of God upon the Papists shall, at last, be more dreadful than the persecution they inflicted on the witnesses of Christ, Rev. xviii. 6. A *double portion*, is either twice as much as any other, Dent. xxi. 17. or a very large share, 2 Kings ii. 9. A double garment, is a lined one, Exod. xxxix. 9. A *double heart*, or mind, is that which has some inclination to good, and yet habitually works wickedness with pleasure; and is opposite to a single, honest, faithful, and sincere one, Psa. xii. 2. Jam. i. 8.

To DOUBT, to be uncertain what to think or believe, John x. 24. Matt. xxviii. 17.

DOVE, *columba*, a well known genus of birds, of the order of the passeræ, or such birds whose beaks are of a conic and much attenuated figure: the generical characters of the dove are, that the beak is straight, and furraceous at the base; the nostrils are oblong and membranaceous, and are in part covered; the tongue is entire, or undivided. The several

species of doves are, the wood-pigeon, the tame pigeon, the ring-dove or turtle, the picaipinima, and the St. Thomas's pigeon. The three first species often occur in the Bible, under the names of the pigeon and turtle-dove; and the two last are natives of America; the picaipinima being the gray and black dove, with a white breast; and the St. Thomas's pigeon being the green columba with yellow legs.

The dove was by the law of Moses declared to be a clean bird. It was ordained, that when any woman went to the temple after lying in, she should offer to the Lord a lamb, a dove or turtle, or else a pigeon, or a young turtle, Lev. xii. 6, 8. The lamb was offered as a burnt-offering, the pigeon for a sin-offering; or, if the person could not afford a lamb, then, instead of it, she offered two pigeons, or two turtles. The blessed Virgin, to comply with this law, offered two pigeons, or two turtles, because she was poor, Luke ii. 24. And, as it was difficult for all those who came from remote places to bring doves with them, the priest gave permission for the selling of these birds in the courts of that holy place, which our Saviour could not endure; for, having entered the temple, he made a scourge, and drove out those who thus profaned the temple for the sake of gain, Mark xi. 15.

The dove is the symbol of simplicity and innocence. The Holy Spirit appeared at the baptism of our Saviour in the form of a dove, Matt. iii. 16. to signify what Christ is, (1.) In his own nature, to them that come to him, namely, meek, harmless, loving. (2.) In the execution of his office, even he by whom the Father is pacified, and who brings the good tidings of the assuaging the deluge of wrath, as the dove did of the retiring of the waters to Noah. (3.) What he is in the operations of his Spirit upon his people, that they are made meek, harmless, and lowly, as doves. Christ recommends to his disciples the wisdom of the serpent, and the harm-

lessness of the dove, Matt. x. 16. The prophet Hosea, (vii. 11.) compares the Israelites to a silly dove, without heart, and without understanding. The dove is a defenceless creature, without gall, or cunning, exposed to the pursuit of men and beasts, which is not able either to protect itself, or its young, or to take precaution against those who have designs upon its life and liberty. Thus the Israelites, notwithstanding the chastisements with which God afflicted them, and the captivities to which he had reduced them, still relapsed into their irregularities, and exposed themselves again to the same calamities. The dove, when absent from its mate, sits solitary, and coos or mourns; in allusion to which are those expressions of Isaiah, xxxviii. 14. lix. 11. Nah. ii. 7. Noah sent a dove out of the ark, in order to get intelligence whether the waters of the deluge were gone off, Gen. viii. 8.—This bird is very fruitful, having young ones almost every month. Its feathers are of divers colours, which, according to the variety of its position with respect to the eye or light, look like silver or gold, as the Psalmist observes, lxviii. 14.

**DOWRY**, (1.) A portion brought by a husband to his wife, or given to her parent to obtain her in marriage, Gen. xxxiv. 12. 1 Sam. xviii. 25. (2.) A portion brought by a wife to her husband, Exod. xxii. 17.

**DRAG**. See **NET**. To **DRAG**, is to draw along with difficulty, John xxi. 8.

**DRAGON** answers generally to the Hebrew word **תָּנִין** *Thannin*, or *Thannin*, (Gen. i. 21. Job xxx. 29. Isaiah xxxiv. 13. Ezek. xxix. 3.) which signifies a large fish, a sea-dragon. By comparing the different passages of scripture where this word occurs, it is found sometimes to signify large river or sea-fishes; and, at other times, venomous land-serpents; and particularly the crocodiles and whales. As to the dragons which are talked of, and are often

mentioned in books, they are for the most part only old serpents grown to a prodigious size. Some are described with wings, feet, claws, crests, and heads of different figures. There is no question but there are winged serpents. Moses speaks of them under the name of *Zaraph*, Numb. xxi. 6.

As serpents, dragons, and venomous beasts, hide themselves in uninhabited places, in the ruins of cities, and in rubbish; for this reason, where there is mention of the ruin of a city, the ravaging of a province, or of a land reduced to a wilderness, it is said to be a dwelling for dragons, Isa. xiii. 22. xxxiv. 13. Jer. ix. 11. This word is sometimes taken in scripture for the devil, Rev. xii. 9. so called for his great strength, and bloody cruelty against the saints. It is also taken for cruel tyrants, Psa. lxxiv. 13. Ezek. xxix. 3.

Wicked men are like *dragons*: they are the seed of the old serpent, and are full of sinful poison; and destruction and misery are in all their ways, Isa. xxxv. 7. and xliii. 20. To *wail like dragons*, is to mourn very bitterly, and in a hideous and hissing manner. But some think the dolphin-fishes are here meant, who mourn in the most pitiful strains, Mic. i. 8. Job xxx. 29.

**DRAM**, or **DRACHM**, a piece of money current among both the Hebrews and the Greeks. A Hebrew dram, in the opinion of Dr. Prideaux, was equal to nine-pence. The Attic dram he supposes might be equal to the Hebrew in Judea; what it wanted in weight being made up in excellence, and its ready currency in all countries. Dr. Arbuthnot, on the other hand, reckons the Attic dram equal in value to the denarius, which he has, in his table of coins, stated at seven-pence three farthings.—Mention is made of this coin in 1 Chron. xxix. 7. Ezra ii. 69. viii. 27, &c.

**DRAUGHT**, (1.) A quantity of fishes at one drawing of the net, Luke v. 4, 9. (2.) A sink, a drain,



Matt. xv. 17. A *draught-house*, is a place of filth and excrements, 2 Kings x. 27.

To DRAW, (1.) To pull towards one, Judg. iii. 22. (2.) To go, Job xxi. 33. (3.) To come, Exod. iii. 5. Christ *draws* men, by kindly and powerfully persuading and enabling them to come to him, John vi. 37. and xii. 32. Hos. xi. 4. God *draws* nigh to us, when he bestows on us his quickening, liberating, strengthening, and comforting influence; and we *draw* near to him, when we earnestly seek and embrace him, as our Saviour, Portion, Master, and last end; and solemnly apply to the ordinances of his worship, and diligently labour to have fellowship with him therein, Jam. iv. 8. Psa. lxxiii. 28. We *draw back*, when our love to God, and outward service and worship of him, lessen, Heb. x. 38. To be *drawn away of lust*, is to be powerfully enticed by it into sinful acts, Jam. i. 14.

DREAD, terror, Gen. x. 2. Job xiii. 11, 21. God is the *dread* of his people, when they, in a holy and affectionate manner, reverence and stand in awe of him. DREADFUL, TERRIBLE, Mal. i. 14.

DREAM. Natural dreams proceed generally from the business men are intent upon, or from the constitution and habit of their body; and hence diseases, latent or beginning, are often discernible from them.—It is likely, they often begin from some outward sensation of the body, in which spirits, good or bad, have no inconsiderable influence. By supernatural dreams, God of old informed men of his mind. In this manner he informed Abimelech, that Sarah was Abraham's wife;—Eli-phaz of his incomparable greatness;—Jacob, Joseph, Pharaoh, and his butler and baker, the Midianitish soldier, Nebuchadnezzar, Daniel, and Joseph the husband of Mary, what was to happen; and sometimes added proper instructions, Gen. xx. 6. Job iv. 12—21. Gen. xxviii. 12—16. xl. xli. Judg. vii. 13—15.

Dan. ii. iv. and vii. The Heathens, and even the Jews, were superstitiously prone to collect futurities from dreams, and to apply to their diviners for the interpretation of them. False prophets often pretended they had received the oracles of God in their dreams, Jer. xxiii. 25. and xxix. 8. Deut. xiii. 1. Wicked men, and the Assyrian host, are likened to a *dream*; they, and their prosperity, were easily and utterly cut off, Job xx. 8. Psa. lxxiii. 20. Isa. xxix. 7. and xxxvii. 26. The Jews were *like men that dreamed*, when God turned back their captivity; their deliverance was so great, that it seemed more like a dream than a reality, Psa. cxxvi. 1. The Israelites were forbidden to address themselves to pretended interpreters of dreams, who imposed on the credulity of the people, and drew them away to idolatry, Deut. xiii. 1, 2, &c. *Filthy dreamers that defile the flesh*, are either false teachers that vent their abominable tenets; or lascivious persons who, by means of unclean dreams, pollute their bodies, Jude 8.

To DRESS. To *dress ground*, is to dig, sow, and otherwise cultivate it, Gen. ii. 15. Heb. vi. 7. To *dress meat*, is to make it ready for eating, 2 Sam. xii. 4. and xiii. 5. To *dress the lamps* of the sanctuary, was to light, snuff, and trim them, Exod. xxx. 7. To *dress one's nails*, is to pare them. To *dress one's feet*, or *self*, is to clothe and adorn the body in a proper manner, Deut. xxi. 12. 2 Sam. xix. 24.

DREGS, the refuse of wine at the bottom of the vessel. Sore and terrible afflictions are likened thereto, Psa. lxxv. 8. Isa. li. 17.

To DRINK, not only denotes the drinking of liquor to the satisfying of thirst, or to create a sober cheerfulness, Gen. xliii. 34. John ii. 10. but the receiving or enduring of things good or bad. To *drink* waters out of one's own cistern and well, is to enjoy the lawful pleasures of marriage, Prov. v. 15. To *drink* a cup of gall.

fury, astonishment, and trembling, is to undergo fearful miseries that make one tremble and be astonished, Jer. xxiii. 15. and xxv. 15. Psa. ix. 3. Isa. ii. 22. To *drink abundantly* of Christ's water, wine, and milk, is to receive his Spirit and new-covenant blessings in a plentiful degree, John vii. 37. Song v. 1. Zech. ix. 15—17. To *drink up iniquity as water*, is, with great pleasure to abound in the practice of wickedness, Job xv. 16. To *drink blood*, is to be satisfied with slaughter, Ezek. xxxix. 18. Sennacherib *drank strange waters*, and *dried up the rivers* of besieged places, when his army exhausted the wells of the countries which he invaded, and dried up the cisterns and wells of besieged cities; or when he conquered the nations, and seized their wealth at pleasure, Isa. xxxvii. 25. The Jews' *drinking the waters of the Nile and Euphrates*, signifies their entering into alliances with the Egyptians and Assyrians, Jer. ii. 18. To *drink one's water*, to buy water to drink, or to drink water in measure, imports a being reduced to the utmost distress of famine and want, 2 Kings xviii. 27. Lam. v. 4. Ezek. iv. 11.

To be DRUNK is, (1.) To be intoxicated with liquors, 1 Kings xx. 16. (2.) To be sottishly carried away with delusion, idolatry, error, and superstition, Isa. xxviii. 7. Rev. xvii. 2. (3.) To be stupified and overwhelmed with sore afflictions and miseries, Jer. xlii. 13. Isa. lxiii. 6. (4.) To be given to luxury, wantonness, and infamous lust, 1 Thess. v. 7. Hab. ii. 15. Antichrist is *drunk* with the blood of the saints; with great pleasure he persecuted and murdered multitudes of them, Rev. xvii. 6. To *add drunkenness to thirst*, is to become worse and worse in idolatry and other wickedness, Deut. xxix. 19. See CUP.

To DRIVE, to force, to go, Exod. vi. 1. The wicked are *driven away in their wickedness*; by death they are violently hurried under the guilt and power of their sin, into eternal mi-

very, Prov. xiv. 32. God's *driving out* the nations of Canaan by little and little, was an emblem of his powerfully expelling sinful corruptions from the hearts of his people; and of hypocrites from his church, Exod. xxiii. 30.

DROMEDARY. See CAMEL.

To DROP, to fall gently, as rain. To *drop*, in metaphorical language, imports a gradual, continued, and delightful, course of words, influences, or blessings, Prov. v. 3. Joel iii. 18. The contentions of a wife are a *continual dropping*; an unceasing and grievous plague, Prov. xix. 13. Through idleness, the house *droppeth*; the family and estate go to ruin, Eccl. x. 18. Before God all nations are small and insignificant, as the *drop of a bucket*; as the small dust of the balance, that casts not the scale; and as nothing, and less than nothing, and vanity, Isa. xi. 15, 17.

DROSS, the refuse of metal, &c. Prov. xxv. 4. and xxvi. 23. The corruptions of a people, and their profane and wicked persons, are likened to *dross*; they are useless, and tend to defile others, till God, by his grace and providence, separate them, Isa. i. 25. Psa. cxix. 119. Ezek. xxii. 18, 19. It was said to the Jewish church, "Thy silver is become *dross*, thy wine mixed with water;" thou art wofully degenerated in spirit and practice; thou hast mixed tradition and errors with the word of God, and thy piety is more in profession than performance, Isa. i. 22.

DROPSY, a very dangerous disease, produced by a preternatural collection of water in the body, or mingled with the blood. It is of very different kinds, as of the head, breast, lungs, scrotum, or whole body; but the most usual is that of the lower belly. Sometimes this humour has so pestilential a steam, that the health of the operator who extracts it is endangered. In dropsies, the feet and legs ordinarily swell; there is a difficulty of breathing, intense thirst, small quantity of urine,

costiveness, &c. In the beginning, much exercise, change of air, strong purgatives, &c. are proper for it, but when it is well advanced, scarcely any thing but tapping is of service. Nor is that often any more than a mean of present ease. But the compassionate Saviour, on seeing a man afflicted with a *dropsy*, healed him in the presence of some who were not a little prejudiced against him, especially because it was done on the Sabbath-day, Luke xiv. 2.

To DROWN, to suffocate by water, Exod. xv. 4. Pechlin, Derham, and others, relate instances of persons being recovered to life after they had long appeared to have been drowned. Within the last 50 years, almost innumerable experiments have been tried in the united kingdom, and on the continent of Europe, for recovering to life drowned persons; and the success which has followed, hath far exceeded the most sanguine expectation of those benevolent persons, who formed themselves into a society, called very properly, "THE HUMANE SOCIETY," and has afforded unutterable consolation to afflicted relatives. There is not now scarcely a large town, where there is not an apparatus provided for the above excellent end.

DROWSINESS, a disposition to sleep; a thoughtless unconcern, attended with empty imagination, and vain desires. Such a disposition reduces one to *poverty* and *rags* in his outward condition; and to a blemished conversation, Prov. xxiii. 21.

DRUSILLA, *sprinkled with dew*, the youngest sister of AGRIPPA, Bernice, and Mariamne. Epiphanes, prince of Comagena in Syria, had the promise of her in marriage, if he would be circumcised; but he declining that operation, she was given to Azizus, king of Emesa in Syria, who underwent it to obtain her. It was not long before she divorced him, and married FELIX, governor of Judea, by whom she had a son called Agrippa. She was reckoned one of the most beautiful women of the age; but

was far from being chaste, Acts xxiv. 24.

DRY, without sap. Christ grew as a root out of a *dry ground*; he sprung out of the Jewish nation when it was very sinful, and reduced to bondage and slavery; and of a poor virgin of the family of David, when very low and contemptible, Isa. liii. 2. The eunuchs, though childless, and excluded from rule in the congregation of Israel, shall not say, I am a *dry tree*, altogether useless, and excluded from fellowship with God, Isa. lvi. 3. The wicked, whether Jews or Heathens, are like *dry trees* or *dry ground*; ripe for the vengeance of God, Luke xxiii. 31. Isa. xli. 18. and xliv. 3. A country deprived of inhabitants is called *dry ground*, Zeph. ii. 13. Jer. l. 12. To *dry* a thing, is to bereave it of moisture, power, excellency, courage, comfort, 1 Kings xvii. 7. Hos. xiii. 15. Zech. xi. 17. Ezek. xvii. 24. Numb. xi. 6. Prov. xvii. 22.

DRYSHOD, in the most safe and easy manner, without any thing to stop them, Isa. xi. 15.

DUE, (1.) What is owing, Rom. xiii. 7. (2.) What is proper and fit, Lev. xxvi. 4. Deut. xxxii. 35.

DUKES, a kind of princes that governed among the Horites, Edomites, and Midianites; and these last are called *dukes of Sihon*, because he had rendered them tributary, Gen. xxxvi. 15, 21. Exod. xv. 15. Josh. xiii. 21.

DULCIMER, a musical instrument played by striking the brass wire with little sticks, Dan. iii. 5.

DUMAH, *silence*, or *resemblance*, a son of Ishmael, who it seems gave name to a country of Arabia the Rocky, which belonged to the Edomites, or rather Ishmaelites, and was terribly harassed by the Assyrian and Chaldean conquerors, Gen. xxv. 11. Isa. xxi. 11.

DULL, one that cannot readily hear or understand, Matt. xiii. 15. Acts. xxviii. 27. Heb. v. 11.

DUMB. (1.) Such as cannot speak for want of natural abilities,

Exod. ix. 11. 1 Cor. xii. 2. (2.) Such as cannot teach others for want of grace, knowledge, and courage, Isa. lvi. 10. (3.) Such as are submissive and silent under the dispensations of Providence, Psal. xxxix. 9. (4.) Such as do not speak, Psal. xxxix. 2. Ezek. iii. 26. (5.) Such as cannot speak in their own cause, by reason of ignorance, fear, &c. Prov. xxxi. 8. (6.) Rendered speechless by a divine ecstasy of wonder and amazement, Dan. x. 15. *A dumb and deaf spirit*, is one who, by his possession of persons, renders them dumb and deaf, Mark ix. 17, 25.

DUNG, dirt, excrements of animals, or other loathsome matter. Wicked men are likened to *dung*, their corrupt nature is vile and abominable; and often their carcasses, like *dung*, fatten the ground; and at last they are cast into hell as abominable, Jer. xvi. 4. Job xx. 7. To fall *like dung, and handfuls of corn*, is to be slain in multitudes, Psal. lxxxiii. 10. Jer. ix. 22. Idols are called, about 49 times, *gelulim*, or *dung gods*, to denote how useless and abominable they are, Deut. xxix. 17. &c. God spreads the *dung* of men's sacrifices and solemn feasts on their faces, when he rejects their religious services, because of their hypocrisy and wickedness, Mal. ii. 3. The saints count all things but *dung*, to win Christ; altogether worthless and abominable in comparison of him, and utterly insufficient to recommend them to the favour of God as a judge, Phil. iii. 8. A DUNGHILL is, (1.) A place for dung, Luke xiv. 35. (2.) A very low and wretched condition of life, 1 Sam. ii. 8. *Dove's dung*, it is supposed, was a kind of vetches, a sort of food much in use among the poorer Israelites, 2 Kings vi. 25.

DUNGEON, (1.) A dark and incommodious apartment in a prison, Gen. xl. 15. (2.) A most shameful, debased, and unhappy condition, Isa. xxiv. 22. Lam. iii. 55.

To DURE, to last; DURABLE, lasting, Prov. xiii. 31. and viii. 18.

DUST. The putting of dust and

ashes on the head; rolling one's self in the dust: sitting in the dust; putting the mouth in the dust; imports great mourning and distress, Jesh. vii. 6. Mic. i. 10. Job xlii. 6. Isa. xlvii. 1. Lam. iii. 29. The Jews throwing dust in the air against Paul, imported an outrageous desire to have him reduced to powder, Acts xxii. 23. Christ commanded his disciples to shake off the dust of their feet, as a testimony against those who would not receive them. The Jews thought the land of Israel so peculiarly holy, that when they came home from any heathen country, they stopped at the borders, and shook or wiped off the dust of it from their feet, that the holy land might not be polluted with it. Therefore the action here enjoined was a lively intimation, that those Jews who had rejected the gospel, were holy no longer, but were on a level with heathens and idolaters, Matt. x. 14. Luke x. 5. The shaking one's self from the dust, imports recovery from distress, contempt, and grief, Isa. lii. 2. To lick the dust of one's feet, is to pay them the utmost reverence and subjection; as the subjects in some eastern courts fell on the earth, and kissed the very dust at the feet of their sovereign, Psal. lxxii. 9. Isa. xlix. 23. To pant for the dust on the head of the poor, is to endeavour their utter ruin, or to be earnestly covetous of their meanest enjoyments, Amos ii. 7. Dust shall be the serpent's meat; wicked men who are compared to serpents (see Micah vii. 17. Psal. lxxii. 9.) shall no longer make a prey of God's people, but shall have the bread of sorrow as the fruit of their wickedness, Isa. lxxv. 25. Dust is put for the grave, where men's bodies are turned into dust, Gen. iii. 19. Job vii. 21. Eccl. xii. 7. and for a low and wretched condition, 1 Sam. ii. 8. Nah. iii. 18. Psal. xxii. 29.—Men are called *dust and ashes*; they are mean before God; their bodies are formed from, nourished with, and shall return to, dust, Gen. xlviii. 27. Dead men are called *dust*, Psal.

xxx. 9. The Jews are likened to *dust* for their multitude, Gen. xiii. 16. Numb. xxiii. 10. and for their great distress, 2 Kings xiii. 7. and the quails for their vast number, Psal. lxxviii. 27. "Affliction cometh not forth of the dust, neither doth trouble spring out of the ground;" it comes not by mere chance, but from a sinful cause, and by means of the providence of God. Or the words might be rendered, "Men notable in iniquity, shall not grow prosperously out of the dust; nor shall those remarkable in wickedness flourish out of the ground;" and the following verse thus, "But if man, as one born to it, be obstinate in gross impiety, the flaming thunderbolts of *divine vengeance* fly aloft to *destroy* him."

**DUTY**, what one is obliged to by equity, law, or engagement, Ez. xviii. 11. The *duty* of marriage, is the same with what Paul calls *due benevolence*, together with a proper authority in the family, Exod. xxi. 10. 1 Cor. vii. 3. The duty of a husband's brother, if unmarried, was to marry the widow of his deceased brother, and raise up children to him, Deut. xxv. 5—7.

**DWARFS**, or persons far below the ordinary size of men, were not allowed to minister in the ceremonial service of the tabernacle or temple, Lev. xxi. 20.

**DWELL**, to have a fixed residence in a place. God *dwells in light*, in independent possession of his own glorious excellencies, and amidst rays of inexpressible glory in heaven, 1 Tim. vi. 16. 1 John i. 7. He *dwells* in heaven, in respect to the continued and delightful residence of his presence there, Psal. cxxiii. 1. He

*dwelt* in the tabernacle, temple, and city, of Jerusalem; there the symbols of his presence were continued, Psal. cxxxii. 14. and lxviii. 16. He *dwells* in his church, and in and with his people, in his gracious, supporting, and comforting influences, Psal. ix. 11. 1 John iv. 12. Isa. lvii. 15. The fulness of the Godhead *dwells bodily* in Christ; the divine nature personally, perpetually, and truly, resides in his human nature, by the closest union with it, Col. ii. 9.—Christ *dwelt* among men in his state of humiliation on earth, John i. 14. He *dwells in our heart by faith*; he is united to us as our head and husband; and furnishes our whole soul with his fulness, Eph. iii. 17. The Holy Spirit *dwells* in us by his gracious influences, Rom. viii. and ix. 2 Tim. i. 14. 1 Cor. iii. 16. The word of God *dwells in us richly*, when it is carefully studied, firmly believed, closely applied, and diligently practised, Col. iii. 16. Psal. cxix. 11. Satan *dwells* in men, when he reigns over them, and fills them with ignorance, error, malice, blasphemy, &c. Matt. xii. 45. The saints *dwelt in God*; they are supported and comforted by him, and have sweet intimacy and fellowship with him, 1 John iii. 24. They *dwelt in love*, when they live in the faith of God's redeeming love to them, and in the exercise of love to him and his people, 1 John iv. 16. Their *dwelling* in the house of God or in his courts, imports their frequent fellowship with him in his ordinances, Psalm xxvii. 4. and lxxxiv. 4. Wickedness, vengeance, or judgment, *dwelt* on a person and land, when they long continue there, Job xi. 14. and xviii. 15. Isa. xxxii. 16.



## E

**E**AGLE, one of the principal birds of prey. It has a beak strong and hooked. Its feet have three toes before, and one behind. It is a very ravenous fowl. It sees or smells dead carcasses at a prodigious distance. It breaks the bones of its prey to come at the marrow. Every year it moults, and becomes almost naked and *bald*, and then renews its youth, by producing a set of new feathers. Eagles are extremely tender of their young; and take them on their wings when weak and fearful. They fly high and quick, have their nests in rocks, and are generally long-lived. There are a great many kinds of eagles: as brown eagles, chestnut-coloured eagles, white-tailed eagles, &c. The common eagle is about the size of a turkey, and of an iron colour; the tongue like a man's; the mouth large; the eyes sunk into the head, but large, bright, and piercing; the wings are large; the legs are feathered; the feet yellowish; and the claws bluish black, long, and fit to take a fast hold of any thing, Job xxxix. 27—30. Psa. ciii. 5. Deut. xxxii. 11.

The GIER-EAGLE, or vulture-eagle, is perhaps the same with the mountain-stork. The storks that feed on the carrion and filth about Grand Cairo, in Egypt, are called by the Arabs RACHAMA, which is the very name of this fowl with the Hebrews; and imports it to be full of pity and compassion to its young, as both eagles and vultures are; and, it is said, will sometimes feed them with its own blood, rather than suffer them to perish for want. Were we sure that the Targum of Jonathan, the Syriac version, and the Talmudists, rightly call this fowl Serakrak, we should be led, with Dr. Shaw, to take it for the Shagarag of the Arabs; which is a kind of jay, whose back is brownish; its head, neck, and

belly, of a light green; its wings and tail spotted with a deep blue; and its noise squalling. Some take the RACHAMA for the woodpecker, the tenderness of which to its aged parents is very remarkable.

The HHOZNIYAH is generally reckoned to be the OSPRAY, or sea-eagle. It has a large and thick neck, crooked wings, a broad tail, and haunts sea-shores and islands. When it perceives a fish in the water, it rushes downward, and fetches it out. Before its young are fledged with feathers, it is said to make them gaze on the sun, and to kill, or cast out of the nest, such as wink or have their eyes watery. Bochart will have it to be the black eagle, which, though of a small size, is the strongest of the eagle kind.

The PHERES, or OSSIFRAGE, is also thought to be of the eagle kind.—It is said to dig up dead bodies, and break their bones, that it may feed on the marrow; and to take up the young eagles that are rejected by their own parents. Some will have this fowl to be the bald buzzard, one of the hawk kind.

All birds of the eagle kind were unclean, and might represent wicked men, full of carnal wisdom, pride, and malice, Lev. xi. 13, 18. Deut. xiv. 12, 13, 17.

Moses says, that God delivered his people out of *Egypt, and bare them on eagles' wings*; and in another place, that he bore them as an eagle beareth her young; that he led them out of Egypt, and set them at liberty, as an eagle takes its young out of the nest, to teach them how to fly, by gently fluttering about them. Accordingly it is said that when an eagle sees its young ones so well grown as to venture upon flying, it hovers over the nest, flutters with its wings, and excites them to imitate it, and take their flight; and when it sees them fearful or weary, it takes them upon its

back, and carries them so, that the fowlers cannot hurt the young without piercing through the body of the old one, Exod. xxix. 4. Deut. xxxii. 11. Saints are like *eagles*; they recover their vigour and comeliness; and, being divinely directed and drawn, they mount high in the exercise of faith, love, heavenly affections, and meditations, Psa. ciii. 5. Isa. xl. 31. The conquering kings of Assyria, Egypt, and Babylon, are likened to *eagles*, for their power and dominion, and for their ravenous oppression, ravage, and murder of the nations, Hos. viii. 1. Ezek. xvii. 3, 7. The Chaldean armies are said to have had *eagles' wings*, and to be *swift as eagles*: with speed they overran and destroyed the nations, Dan. vii. 4. Hab. i. 8. Jer. iv. 13. and xlviii. 40. Lam. iv. 19. The Roman armies are likened to *eagles*; they had their standards marked with the image of an eagle; they ravaged and murdered the nations; and coming from afar, terribly ruined the corrupt nation of the Jews, Deut. xxviii. 49. Matt. xxiv. 28. Luke xvii. 37. The Edomites *exalted themselves*, and *made their nest high as the eagles*; they thought to have secured themselves by the almost inaccessible rocks of their country, Jer. xlix. 16. Obad. 4. To *enlarge baldness as the eagle*, is to be bereaved of all comfort, protection, and happiness, and to be oppressed with sorrow and grief on that account, Mic. i. 16. Life and wealth pass away as *flying eagles*; they go off quickly, cannot be stopped in their course; riches *fly towards heaven*, to accuse their late abusers before God, and to receive fresh orders to whom they should go, Job ix. 26. Prov. xxiii. 5.

EAR, the instrument of hearing, and of knowledge received by that means. The servant who declined to receive his freedom in the 7th year, had his ear bored with an awl, to the post of his master's door, as a token that he was to continue his servant for ever, Exod. xxi. 6. Deut. xv. 16, 17. God's *ears*, de-

note his knowledge of his people's condition, his readiness to regard their requests, and deliver them from their afflictions and enemies, Psa. xxxiv. 15. and cxvi. 2. James v. 4. To *hear in the ear*, is to have a thing privately told us, Matt. x. 27. To *bow down the ear*, *incline the ear*, *give ear*, is carefully to attend to what is commanded or requested, and readily to do it, Psa. xxxi. 2. and cxvi. 2. and cxxx. 2. and xlix. 1. To *uncover the ear*, is to whisper or tell a secret to one, 1 Sam. xx. 2. To *stop the ears*, imports the highest disregard and abhorrence, Isa. xxxiii. 15. *Open and obedient ears*, import readiness to hear, to receive and obey instructions, Isa. l. 5. and xlviii. 8. Prov. xxv. 12. *Heavy and dull ears*, import an incapacity to perceive, or unwillingness to embrace and obey, divine truths, Isa. lix. 1. and vi. 10. *Uncircumcised ears*, and *ears turned away from hearing* the law, or *ears stopped* to good, import stupidity, obstinacy, and impenitency, which render men incapable of receiving good counsel or instruction, Jer. vi. 10. Acts vii. 51. Prov. xxi. 18. and xxviii. 9. *Itching ears* denote an excessive fondness to hear novelties, quaint speeches, &c. 2 Tim. iv. 3. Such as have *ears and hear not*, are those that have opportunities of learning God's truth, and have natural faculties to consider it, and yet never apply them properly for that purpose, Isa. xlii. 20. and xliii. 8. Mark viii. 18.—EAR, is also a head of corn, Exod. ix. 31. By seven fruitful ears, seven years of plenty, and by seven blasted ears, seven years of famine, were represented to Pharaoh, Gen. xli. 5, 22. To *ear the ground*, is to plough it, Isa. xxx. 24. Exod. xxxiv. 21.

EARLY, (1.) Soon in the morning, Gen. xix. 2. (2.) Speedily, seasonably, earnestly, Psa. xc. 14. Prov. viii. 17. Hos. v. 15. Jer. xliv. 4.

EAR-RINGS, ornaments of gold, silver, &c. hung in the ears. It was common for both men and women, in the eastern countries, to wear

them, Gen. xxxv. 4. Twice over they were given to make idols of, Exod. xxxii. 2. Judg. viii. 24. and twice they were made an offering to the Lord, Exod. xxxv. 22. Numb. xxxi. 50.

**EARNEST**, diligent, eager, vehement, 2 Cor. vii. 7. and viii. 16. An **EARNEST**, is something imparted on purpose to give assurance, that what more is promised shall be given in due time. It differs from a pledge, as it is not taken back when full payment is made. The Holy Ghost and his influences, are the *earnest of our inheritance*; are of the same nature, though not degree, of our eternal happiness; and they give us assurance that if faithful until death, in due time it shall be bestowed upon us, 2 Cor. i. 22. and v. 5. Eph. i. 14.

To **EARN**, to gain by labour, Hag. i. 6.

**EARTH**, (1.) That huge and gross body of dust, stones, &c. which supports our feet, and affords us nourishment, Gen. i. 10. (2.) The whole globe of earth and sea joined together, Gen. i. 1. (3.) The inhabitants of the earth, Gen. vi. 13. and xi. 1. Psa. xcvi. 1. or the wicked part of them, Isa. xi. 4. Rev. xiv. 3. (4.) A part of the earth, such as the land of Judea, the empire of Assyria, Babylon, or Persia; and in some of these cases it had been more distinct, if the word **ERETZ** had been translated *land*, Rom. ix. 28. Psa. xlviii. 2. Isa. x. 14. Jer. li. 7, 25, 49. Zech. i. 14. Ezra i. 11. (5.) A low and debased condition, Rev. vi. 13. and xii. 13. (6.) Carnal schemes, projects, tempers, and enjoyments, Rev. xii. 4. and xiii. 11. John iii. 31.

**EARTHEN**, made of earth or dust, 2 Cor. iv. 7. **EARTHY**, or **EARTHLY**, belonging to the earth; carnal, John iii. 12. James iii. 15. Adam and his seed, and the bodies of saints, are called *earthy*, or *earthly*, because formed from the dust, and are mortal and corruptible, 1 Cor. xv. 47, 48. 2 Cor. v. 1.

The globe of our **EARTH** is almost

quite round, the equatorial line of longitude, or circumference from east to west, being but about 107 miles longer than the meridian line of latitude, from north to south; nor do the mountains mar its roundish form, a whit more than pin-heads would do that of a lemon. Its circumference, allowing almost 69½ miles to each of the 360 degrees, is above 25,000 English miles; its diameter 7,957½ miles; its surface about 199½ millions of square miles; its contents about 264 thousand millions of solid miles. About three-fourth parts of our globe, if not much more, are, for what is yet known, covered with water; and besides, there is a great depth of water in the bowels of it, to which our earthly surface is instead of a shell, which seems to have been broken to pieces at the flood, that the waters of the *great deep* might gush forth and overflow the earth. Though probably there is a large continent in the South Seas, and of which New Holland is the north part; yet hitherto we have only discovered the old continent, which comprehends Asia, Africa, and Europe: and the new, containing South and North America. Both continents together, according to some, contain about 50 or 54 millions of square miles. It is said, if the whole be divided into 300 parts, Asia will have 101, America 90, Africa 82, and Europe 27. But on a more accurate inspection, the habitable part of our globe amounts to 39 millions of square miles, and the seas and unknown countries to 160½ millions of square miles. It is observable, that for the better balancing of the earth, if, on the old continent, a line be drawn from the north-east point of Tartary to the Cape of Good Hope, there will be an almost equal quantity of land on either side. And the same thing will happen in America, if, in a contrary direction, a line be drawn from the south-east point at Rio de la Plata, to far beyond the lakes north-west of Canada. It may also be ob-

served, that if the diurnal rotation of the earth were increased, the sea would rise at the equator, and overflow the dry land there: or, if it were lessened, the sea would fall at the equator, and overflow the dry land near the poles. Nay, if the whirling motion of the earth were exceedingly increased, the sea might altogether fly from off the earth, as water does from a grind-stone when it is fast whirled; but God, by a proper balance of gravity and centrifugence, hath shut it up *with doors, even with doors and bars*, Job xxxviii. 8, 10.

Asia lies on the east side of the old continent, between the third and 72d degree of north latitude, and between the 26th and 180th degree of east longitude, and is about 6,000 miles from east to west, and almost 5,000 from north to south, and contains about 10,257,487 square miles, and 500 millions of inhabitants. Tartary stretches itself along the north side. On the east, southward of Tartary, are the rich and populous empires of Japan and China; and south of the latter, Cochin-china, Tonquin, Pegu, Malacca, and other kingdoms of India beyond the Ganges. On the west of this is the large empire of the Moguls, the public revenue of which amounts yearly to about 40 millions sterling. Northward of it, is another large empire of Iran or Persia. To the west of Persia is Arabia. The rest of the western parts, including Canaan, Syria, Mesopotamia, Chaldea, Assyria, Armenia, and Lesser Asia, belong mostly to the Turks. Asia is not only the largest part of the world, but has been the most honoured. Here man was created; paradise planted; the Jewish church for thousands of years subsisted; our Saviour tabernacled with men; and his apostles chiefly preached: here Noah and his sons were saved by the ark; and from hence the rest of the world was twice peopled. Laws, arts, sciences, and religion, almost all had their origin in Asia.—The north part of

Asia was peopled by the posterity of Japheth, and the south by those of Shem. Besides the terrible ravage and murder here committed in the erection of the Assyrian, Chaldean, Persian, Arabian, Tartarian, Turkish, and Chinese, empires, the western parts of Asia were reduced, and long held in subjection, by the Egyptians, Greeks, and Romans, in their turns. At present chiefly Heathenism reigns in the eastern part of it, and Mahometanism in the west, Christianity has scarcely any proper establishment: and, except in China and Mogulistan, nay, even there, the inhabitants are generally in a most wretched condition, as to the outward enjoyments of life. Africa lies to the south-west of Asia, and south of Europe; it is almost wholly separated from the former on the east, by the Indian ocean and Red Sea, and wholly from the latter on the north, by the Mediterranean Sea. It lies between the 35th or 37th degree of north, and 35th of south latitude, and the 51st of east, and 18th of west longitude from London; so that it forms a kind of triangle, and is about 4,320 miles in length from north to south, and 4,200 in breadth from east to west, and contains 8,506,208 square miles, and 150 millions of inhabitants. It was principally peopled by the descendants of Ham. It has generally been a scene of slavery, ignorance, and wretchedness. Nor, except Egypt and Ethiopia on the east, and Carthage on the north, has any state formed therein made any remarkable figure in history. To relate the ravage and murder committed in the north parts of it, now distinguished into Egypt, Barbary, and Morocco, by the Assyrians, Chaldeans, Romans, Vandals, Arabs, or Moors; or those committed in the midst of the country by the Imbrii, Galles, and Giagas; or the horrid manner of carrying on the slave-trade with the Europeans on the west coasts; or the stupid brutality of the inhabitants in the south part, nay, through almost

the whole of it, would be shocking to our readers. In Ethiopia, or Abyssinia, the Christian religion is established; and in Egypt it is tolerated. In northern Africa, Mahometanism prevails; among the rest of the inhabitants, Heathenism of the most stupid kind takes place; nay, indeed, most of the inhabitants of Africa have little more religion than the beasts that perish.

Europe lies on the north of Africa, and north-west of Asia. It is separated from the former, and from part of the latter, by the Mediterranean Sea; then by the Hellespont and Euxine Sea. On the east, it is separated from Asia by the rivers Don and Oby; or rather by a line drawn between the mouths of the two. It lies between the 35th and 72d degree of north latitude, and between the 61st degree of east, and 15th of west longitude, from London. Its greatest breadth, from north to south, is about 2,600, and its greatest length, from east to west, about 2,800 miles: and contains about four and a half millions of square miles, and 153 millions of inhabitants. It was originally peopled by the offspring of Japheth; and though by far the least part of the world, has been the most noted for learning, liberty, and religion. Here the Greeks, Romans, Germans, Ottoman Turks, and Russians, had or have the seat of their empires. In Turkey, on the south-east, Mahometanism is established. The Russians, on the north-east, profess to be Christians of the Greek church. In Italy, France, Spain, and Portugal, on the south; and a great part of Switzerland, Germany, Hungary, and Poland, in the midland, Popery is the established religion. In Sweden, Denmark, Prussia, Holland, and Britain, and part of Germany and Switzerland, the Protestant religion is settled by law.

America lies westward of Europe and Africa, with the Atlantic ocean between them; and eastward of Asia, with the Pacific ocean between most of them; but the north-west parts of

America, and the north-east of Asia, are nearly, though not wholly, joined by an isthmus of land. America has a prodigious length, reaching from about the 55th degree of south, to almost the 80th degree of north latitude; and hence cannot be much less than 9,000 miles. Its breadth is not proportionable; being, in the south part, about 2,800 miles, and in the north about 3,500; and in the middle, it dwindles to almost nothing at all. It contains about 14 millions and 111 thousand square miles, and 150 millions of inhabitants. It is probable, this large continent was peopled chiefly by the descendants of Japheth from Tartary, and partly by those of Ham from Africa. It is not much above 300 years since it was discovered by the Europeans; at which time, it had the two large empires of Peru on the south, and of Mexico in the north part. It is said the Spaniards murdered about 50 millions of the natives in seizing their part of it; how far the Portuguese, English, and French, have imitated them, in murder and ravage, we know not. To this moment, the natives are mostly Heathens; and many of the Europeans, who have settled there, are not a great deal better: yet many thousands of souls have been brought to experience repentance towards God, and faith in Christ, within the last forty years.

Near 2,000 years ago, it began to be suspected that the sun stood still, and the earth had a twofold motion, one round its own axis, every day, and another around the sun once every year. The superstition of Heathenism and Popery long restrained the philosophers from prosecuting this opinion. Since the Reformation it has gradually gained ground, till it is become the general one of every sensible philosopher.

**EARTHQUAKE**, is a terrible shaking of the earth, occasioned by the motion of air or water, or by the kindling of sulphur, in its bowels. Earthquakes are a kind of thunder under ground. If an equal quantity



of filings of iron and of sulphur be mixed together, and moistened with a little water, and hid in the earth, it will occasion a small shock, similar to that of an earthquake. Countries where the bowels of the earth abound with sulphur, nitre, or pyrites; and where there are plenty of hollow cavities of the rocky kind, are most subject to earthquakes. Sometimes the motion of earthquakes is perpendicular, throwing things directly upward; sometimes it is horizontal, pushing them to a side. Earthquakes are some of the most terrible appearances of nature. Often they have swallowed up whole cities, and ruined the country round about. Perhaps Sodom and its fellow cities were swallowed up by one, and turned into a standing lake. In the days of Uzziah, a terrible earthquake at Jerusalem is said to have divided a mountain westward of the city, and removed the one part of it about half a mile out its place, Amos i. 1. Zech. xiv. 5. About A. D. 19, a terrible earthquake overturned 12 or 13 cities of Lesser Asia. When our Saviour expired, a great earthquake happened, which is said to have been felt over all the world; and to have rent the rocks in a preternatural manner, Matt. xxvii. 54. Just before the destruction of Jerusalem, there happened a prodigious number of earthquakes in Crete, Miletus, Chios, Samos, at Smyrna and Rome, and in Campania and Judea, Laodicea, Hierapolis, and Collosse in Lesser Asia, were quite overturned, Matt. xxiv. 7. The most terrible earthquakes of late, have been that of Sicily in 1692, in which about 60,000 perished; and in Catanea, not one thousand out of nineteen were preserved; those of Jamaica in 1687 and 1692; that of Lima in 1687, wherein about 5,000 perished: that of Portugal in 1755, wherein many thousands were killed; and that of Syria in 1759, wherein about 30,000 perished.

Fearful appearances of Providence, and terrible infliction of judgments, are represented as *earthquakes*; as,

by them, the fixed-like mountains of states, nations, rulers, and laws, are quite overturned, Psa. xviii. 7. and xli. 2. and civ. 32. Isa. xxix. 6. Rev. viii. 5. and xi. 13, 19. and vi. 12. and xvi. 18.

EASE, rest, pleasure, comfort, Deut. xxviii. 65. To *be at ease*, is to be without trouble or concern, Isa. xxxii. 9. To *be eased*, is to be freed from pain, or from heavy burden and expense, Job xvi. 6. 2 Cor. viii. 13.

EAST. The Hebrews express the East by *before*, the West by *behind*, the South by the *right hand*, the North by the *left hand*, according to the position of a man who had his face towards the sun-rising. By the East, they not only meant Arabia the Desert, where the Midianites, Moabites, and Ammonites, &c. dwelt, Judg. vi. 3. Job i. 3. but also Mesopotamia, Chaldea, Persia, Assyria, Media, Armenia, and other countries that lay eastward of Canaan. Balaam, Cyrus, and the wise men, are said to come from the East, Numb. xxiii. 7. Isa. xli. 11. Matt. ii. 1. and the Assyrians and Chaldeans are called an *east wind*, Hos. xii. 1. Jer. xviii. 17. Interpreters have made a bustle, how Noah and his sons *journeyed from the East*, and came into the land of Shinar. But how natural was it for them to journey in this direction, when mount Masius, on which it is supposed the ark rested, is about 100 miles, or two degrees, eastward of Shinar. Suppose the mount where the ark rested, had been to the westward, how easy was it for Noah's family to have taken a round-about course, and at last moved westward.

To EAT, (1.) To chew provision, and receive it into our stomach, Gen. xxvii. 4. (2.) Happily to enjoy, Isa. i. 19. and hence to eat and drink, is liberally and cheerfully to enjoy the good things of this world, Eccl. v. 18. and ii. 24. or of this world, and that which is to come, Isa. lxv. 13. (3.) Attentively to consider and believe, Jer. xv. 16.

(4.) To consume, waste, Eccl. v. 11. To *eat* people, or *eat their flesh*, is cruelly to oppress and bereave them of all that they enjoy, Psa. xiv. 4. Mic. iii. 3. Rev. xvii. 16. and xix. 18. To *eat the flesh*, and *drink the blood*, of Christ, is to know and receive him and his benefits, for the spiritual nourishment and life of our soul, John vi. 53. To *eat and worship*, is to receive out of the fulness of God, and be influenced thereby to activity in his worship and service, Psa. xxii. 29. To *eat a roll, book, or word*, is thoroughly to consider, understand, and be affected with it, Ezek. iii. 1. Rev. x. 9. To be *eaten up*, or *consumed*, with zeal, is to have our thoughts and cares wholly taken up, and our natural spirits exhausted, by a fervent, but prudently conducted passion, for the welfare of the church, and for promoting the honour and service of God, Psa. lxxix. 9. and cxix. 139. To *eat on the left hand*, and *eat the flesh of one's own arm*, is to be reduced to terrible straits of famine, and to destroy what might be useful for their own protection and relief, Isa. ix. 20. The Jewish priests *did eat up the sin of God's people*. For the sake of their share of the sin-offerings, they gladly received information of scandals; and with pleasure feasted on, and pampered themselves with the sacrifices offered for them, Hos. iv. 8. To *eat on the mountains*, is to partake of the idolatrous sacrifices offered in high places, Ezek. xviii. 15. To *eat dung*, and *drink one's own water*, is to suffer the utmost extremity of famine and misery, in the siege of a city, &c. Isa. xxxvi. 12. To *eat before the Lord*, was to attend the solemn feasts in his courts, Deut. xii. 7. To *eat with one*, is to be familiar with him, 1 Cor. v. 11. The lion is called the *cater*, because he kills and feeds on a multitude of animals, and is himself preyed on by none, Judg. xiv. 14. See MEAT.

EBAL, an ancient heap, and GERIZIM, *hatchets*, are two hills near Shechem, with a valley of about

200 paces between them. Ebal is on the north, and has a top extremely bare and barren: Gerizim is on the south, and was extremely verdant and fertile. On these mountains the Hebrews were ranked, six tribes on each, who echoed Amen to the blessings and curses pronounced by the priests in the valley between the two, Deut. xxvii. and xxviii. Josh. viii. 30—35. On Gerizim the Samaritans afterwards built a temple, where they sometimes professed to worship the true God; and sometimes the Jupiter-Olympius of the Greeks. It seems our Saviour talked with the Samaritan woman on this mountain, John iv. 20.

EBED-MELECH, *the king's servant*, an Ethiopian slave of king Zedekiah. Hearing of Jeremiah's imprisonment in a dungeon, full of infectious filthiness, he so effectually represented the matter to the king, and that the prophet was in danger of being starved, that he was ordered to take 30 men with him, and draw Jeremiah out of the dungeon. Ebed-melech immediately did so; and, lest the ropes might hurt the prophet's arms, while they drew him up, he let down old rags, to be put under his arm-holes. This act of kindness to the prophet was quickly rewarded by God. He ordered Jeremiah to tell him, he should be safely preserved when the Chaldeans should take the city; and it happened accordingly, Jer. xxxviii. 6, 7, &c. and xxxix. 15—18.

EBENEZER, *the stone of help*, the name of a field where the Philistines defeated the Hebrews, and seized on the sacred ark: and where, afterwards, at Samuel's request, the Lord discomfited the Philistines with thunder and hail; and gave the Hebrews a noted deliverance. On this occasion Samuel set up a stone, with this inscription on it, to mark that the Lord had helped them, and from it the whole field adjacent received its name. It is said to have been about 40 miles south-west of Shiloh, 1 Sam. iv. 1. vii. 12.

**EBER.** See **HEBER.**

**ECCLESIASTES**, *the preacher*, an inspired book written by Solomon, probably in his old age, when he repented of his idolatry, luxury, and lust. In the first six chapters, he shows the vanity of knowledge, pleasure, power, honour, and wealth; and how insufficient they are to render men truly happy. In the last six, he recommends the fear of God, which is manifest in wisdom, prudence, equity, universal uprightness, liberality, and early consideration of divine things, death, judgment, and eternity. In vain Grotius and others have ascribed this book to any but Solomon. The high state, the wisdom, the splendour, the search amongst a thousand women, the setting forth of many proverbs, and study to the weariness of the flesh, which the author attributes to himself, chap. i. ii. v. vii. and xii. can agree to none but him. It is true, the style of it inclines a little towards the Chaldaic or Arabic; but that might be occasioned by his conversing with foreigners, his wives or others; and is no more than may be observed in some places of his proverbs.

**EDEN**, *pleasure or delight*, a province of the East, called the Land and the Garden of Eden. Many conjectures have been formed about the situation of Eden, but not one of them is satisfactory: that of Mr. Worthington, in his *Scripture Theory of the Earth*, seems to be the best; according to whom, Eden was planted in a peninsula, formed by the main river of Eden on the east side of it, below the confluence of the four less rivers, which emptied themselves into it, about 27 deg. N. lat. now swallowed up by the Persian gulf. Thence, says Moses, it (the river that went out of Eden) was parted (or branched out) into four heads. These four heads or rivers were well known in Moses's time, all keeping their distinct courses, till they met together, lower down than they do at present. From various causes, two of these

rivers, the Tigris and Euphrates, have since changed their course, and run into each other, though they separate again, and fall by several mouths into the Persian gulf. The first river, Pison, is, perhaps, that river, which, according to our most approved modern maps, branches out from the Euphrates at Bassa, above 30 deg. N. lat. and falls into the Persian gulf below lat. 27. deg. forming with the Euphrates and the sea, the isle of Chader. This may be Havilah, which this river thus encompasseth, answering the description with great exactness. "There is gold; and the gold of that land is good." And indeed this part of Arabia is famous for the finest gold. "There is bdellium and the onyx stone." The bdellium is supposed by Bochart to be pearl, which is fished for, and found in great abundance in the Persian gulf, and the western coasts are no less famous for precious stones. The second river, Gihon, is probably one of those rivers that fall into the Persian gulf on the eastern side of it, but which it is difficult to determine, from the imperfect representation which we have of them in our maps. The only guide to direct us in our search for the Gihon, is that of the country which it is said to encompass: this is the Land of Ethiopia; in the Hebrew, Cush. There is a province on the east side of the Persian gulf, in which this name is remarkably preserved, called Chusistan, (that is, the Land of Cush, of Ethiopians, or of Blacks;) which we may safely pronounce to have been the Land of Cush. Chusistan is bounded on the east by the river Tab, which is supposed by some to be the Pasitigris of the ancients: nor do we find any other river that so well answers the description of Gihon. Most commentators suppose that the third river, Hiddekel, so called on account of its rapidity, is the Tigris, which name has the same signification; but we apprehend, the Hiddekel, (now called Gorgus,) had its rise in the east of Assyria, in about

lat. 39 deg. N. and long. 50 deg. E. from London, and that it ran a S. W. course, about 400 miles, and then fell into the Tigris at Seleucia, in lat. 35 deg. N. long. 44 deg. E. As the word Tigris means the same as Hiddekel, it is not an improbable conjecture, that they were frequently called by the latter name among the Jews. From Seleucia the Tigris runs a S. E. course, and falls into the Persian gulf, as do the other rivers mentioned in this description. As a farther confirmation of our hypothesis, we may just observe, that Rauwolf says, when he was at Caruch, on the confines of Media, Tigris was still called in their language Hiddekel; so that we think there can be little doubt, but that this is the Hiddekel of Moses. The fourth river, Euphrates, was, and is, so well known, that the sacred writer, not thinking it necessary to add any description of it, contented himself with the bare mention of its name. This appears to be conformable to the Mosaical description of these rivers, as having distinct and separate channels each; which they preserved till they discharged themselves all together into the great "river, which went out of Eden to water the garden." This river, in which all the others were collected, one would think, could not fail of being well known; and, above all the rest, might be thought to merit description; but we do not find any; nor is it said what became of it after it went to water the garden, nor whither it bent its course. This we cannot account for, unless we suppose it to have been lost, together with the garden which it watered; and where could they have been lost, but in the Persian gulf? This was perhaps one of the effects of the universal deluge. Here we may just add, with Sir William Jones, that it is observable that *Aden*, in the Eastern dialects, is precisely the same word with *Eden*, which we apply to the garden of Paradise: it has two senses, according to a slight difference in its pronunciation; its first

meaning is a *settled abode*: its second *delight, softness, or tranquillity*. Here the Assyrians extended their conquests.—The *children of Eden*, which were in Thelassar, may signify the inhabitants of Eden, which were in the province of Ellassar; or who had posted themselves in a strong tower, to defend themselves from the Assyrian ravages. The people of Eden traded with Tyre, Gen. ii. 8—15. Isa. xxxvii. 12. Ezek. xxvii. 13. (2.) That fruitful spot in Syria, between Libanus and Antilibanus; and was called Cælo-Syria, or Hollow Syria. The *houses of Eden* might be pleasure-palaces of the Syrian kings, Amos i. 5. Because Eden was so pleasant and fertile, any country pleasant and fruitful is likened to it, or called by its name, Isa. li. 3. Ezek. xxviii. 13. and xxxi. 9, 16, 18. Joel ii. 3.

EDGE, (1.) Outside, border, Exod. xiii. 20. and xxvi. 10. (2.) Sharp side or point of a sword or other cutting instruments, Gen. xxxiv. 26.

To EDIFY, to build up a person in the saving knowledge and love of Christ, and cause him to make progress in the practice of holiness, 1 Cor. viii. 1. Such *edification* is the end of the gospel ministry and ordinances, and ought to be the aim of every Christian, 2 Cor. x. 8. and xiii. 10. Eph. iv. 14. 1 Thess. v. 11.

EDOM, ESAU, *earthy, bloody, or red*, the elder son of Isaac. He was called ESAU, because at his birth he was hairy; and EDOM, probably, because his hair and complexion were *red*; but chiefly because he sold his birthright for a mess of *red* pottage. He was born A. M. 2173. When he grew up, he applied himself chiefly to hunting. His supplying of his father so often with venison, made him conceive a peculiar affection for him; while Jacob, being of a more gentle disposition, and staying much at home in the tent, was the darling of Rebekah their mother. One day when Jacob had prepared for himself a little pottage of red lentiles, Esau returned from his hunting, ex-

hausted with hunger. He requested Jacob to give him a little of his pottage. Jacob refused, unless Esau would immediately renounce his birthright in favour of him. Esau contemning the privileges annexed to the birth right, renounced it, ate his pottage, and went away unconcerned, Gen. xxv. 24—34.

When Esau was 40 years old, he, to the great grief of his parents, married two wicked women of Canaan: the one was Judith, the daughter of Beri the Hittite; and the other Adah, or Bashemath, the daughter of Elon the Hittite. About 30 years after, Isaac apprehending himself to be near death, intended to give Esau his last benediction. To render it the more tender, he ordered Esau to procure him some venison, dressed to his taste. Esau took his weapons and went a hunting. Rebekah took methods not at all justifiable to obtain the blessing for Jacob. When Esau returned, he found that Jacob had artfully counterfeited his appearance, and obtained his father's principal blessing. With tears and bitter cries, he begged that his father would bless him too. Moved by his grief and importunity, Isaac told him, that though he had irrecoverably bestowed his choicest blessings on Jacob, yet he would inherit a country refreshed with the dew, and in some places fat in its soil; that he should live by his sword; and serve his brother; but should sometimes throw off the yoke of subjection. Esau was sensibly touched with the fraudulent manner in which Jacob had bereaved him of his birthright and blessing, and resolved to be revenged, by murdering him while the friends were mourning for his father, whose death he daily expected. Meanwhile, finding his former marriages were so disagreeable to his parents, he, to please them, and to ascertain his title to what had been promised to Abraham, took to wife Mahalath, or Bashemath, the daughter of Ishmael; and removing from his parents to mount Seir, where the

remnant of the Horites then lived, he married Aholibamah, a daughter of ANAH, a chief prince of that tribe, Gen. xxvi. 34, 35. and xxvii. and xxviii. 6—9. and xxxvi.

Jacob had fled to Padan-aram, to avoid the fury of Esau. When he returned home, twenty years afterwards, he sent messengers with a present to appease him. Esau, with 400 armed men, set out from Seir to meet Jacob, probably with an intent to destroy him, and all that he had. When they met on the south-east of the Galilean Sea, Providence had so cooled the temper of Esau, that he was all kindness; with difficulty he was persuaded to accept the presents which Jacob had prepared for him, as he had a great deal of cattle already. He invited Jacob to mount Seir, and offered him his service to conduct him thither; but Jacob, in the most obliging manner, declined to accept it. About A. M. 2293, Jacob and Esau assisted together at their father's burial; and, it seems, they then both dwelt in the south of Canaan; but as the country could not support the vast herds of cattle belonging to both, Esau again retired to mount Seir, Gen. xxxii. and xxxiii. and xxxv. 29. and xxxvi. 6, 7.

Esau's posterity were called Edomites, and were a people given to ravage and war. Esau had five sons; Eliphaz, the son of Adah; Reuel, the son of Mahalath; and Jeush, Jaalam, and Korah, the sons Aholibamah. Eliphaz had seven sons; Teman, Omar, Zepho, Kenaz, Korah, Gatam, Amalek. Reuel had four sons; Nahath, Zerah, Shammah, and Mizzah. These eleven, with the three sons of Aholibamah, were dukes in the land of Edom. The Edomites intermarried with the Horites, and at length swallowed up that people. In that early age, while the Hebrews endured the cruellest bondage, the Edomites were a potent nation, and were governed by a race of eight kings: Bela, the son of Beor; Jobab, the son of Zerah of Bozrah; Husham, of the land of Temani;



Hadad, who defeated the Midianites in the country of Moab; Samlah of Masrekah; Saul of Rehoboth; Baalhanan, the son Achbor; Hadar, of the city of Pau; but some think these were rather kings of the ancient Horites. About the time of the Hebrews' travels in the wilderness, the Edomites had eleven dukes; Timnah, Aliah, Jetheth, Abolibamah, Elah, Pinon, Kenaz, Teman, Mibzar, Magdiel, Iran. But, possibly, the fear of that wandering multitude made them again unite under one king. It was probably to this sovereign that Moses sent messengers to beg a passage through his country. The passage was denied. When Moses sent a second, importing, that they would pay for every thing they asked, the king of Edom levied an army to stop them; though it seems the Edomites relented and furnished them with provisions for money, Gen. xxxvi. 1 Chron. i. 35—54. Numb. xx. 14—21. Deut. ii. 28, 29. For about 400 years after, we hear nothing of the Edomites; but it is probable they applied themselves to commerce, both by sea and land. Elath and Ezion-geber were their ports on the Red Sea. In the height of their prosperity, they gave some umbrage to David. He turned his victorious arms against them; 18,000 were slain in the valley of Salt, and Joab ravaged the country, till he had scarcely left alive any of the males, and reduced the whole kingdom under the Hebrew yoke. Numbers of them fled into other countries, particularly Phenicia and Egypt; and no doubt carried their arts along with them. Hadad their prince fled to Egypt; and, returning in the days of Solomon, erected a kingdom, near the south-east of the land of Edom; but it seems his dominion was quickly reduced by the Jews, and Hadad himself probably obliged to flee into Syria. The Edomites were governed by deputies under the kings of Judah. Their troops assisted Jehoshaphat and Jehoram against the Moabites. It seems the Moabites

soon after invaded their country, and burnt the bones of their king to ashes. They joined in the grand alliance against Jehoshaphat; but were murdered by their allies, the Moabites and Ammonites, 2 Sam. viii. 14. 1 Kings xi. 14—25. and xxii. 47. 2 Kings iii. Amos ii. 1. 2 Chron. xx. Psa. cxxxiii.

After they had been 150 years subject to the Hebrews, they threw off the yoke, and set up a king of their own, A. M. 3115. Jehoram, king of Judah attempted to reduce them, but could not affect it, though he routed their troops with great slaughter. About A. M. 3280, Amaziah, to revenge their buying up the Hebrews from the Philistines and Tyrians for slaves, or some such insult, invaded their country, took Selah their capital, killed 10,000 of them, and cruelly cast other 10,000 from the rock whereon their city was built, and carried off their idols. Uzziah his son again attacked them, and took Elath, their chief city for sea trade; but Rezin king of Syria retook it, in the days of Ahaz, and either kept it to himself, or restored it to the Edomites, 2 Chron. xxi. 8. Amos i. 6—9. 2 Kings xiv. 7. 2 Chron. xxvi. 2. and xxvii. 17. 2 Kings xvi. 6.

The Assyrians under Sennacherib, or his son Esarhaddon, terribly wasted the country of Edom, and ruined Bozrah the capital. When the Chaldeans besieged Jerusalem, the Edomites joined them, and excited them utterly to raze the city and temple; but scarcely had five years elapsed, when the Chaldeans ravaged their country; and this, or some other disaster about this time, rendered it a desolate wilderness. Those on the south parts coalesced with Nebaioth, and those on the north parts seized on the south parts of the lot of Simeon and Judah; since which, their own country has been turned into a perpetual barrenness and drought. Darius Hystaspis ordered them to deliver up to the Jews that part of their country which they had

seized; but what effect this edict had we know not. About 3840, Judas Maccabeus terribly harassed them, put about 40,000 of them to the sword, and sacked Hebron their capital. About A. M. 3874, John Hircanus entirely conquered them, and obliged them to incorporate with the Jewish nation. Just before the taking of Jerusalem by Titus, a body of Edomites deserted the Jews, and went off laden with booty; since which, their name is perished from among men, Isa. xxi. 11. and xxxiv. Psa. cxxxvii. 7. Jer. ix. 25, 26. and xxv. 9, 21. and xxvii. 3. and xlix. 7—22. Lam. iv. 21, 22. Ezek. xxv. 12—14. and xxxii. 29. and xxxv. and xxxvi. 2, 35. Joel iii. 19. Amos i. 11, 12. and ix. 12. Obad. 1. Mal. i. 3, 4. Isa. xi. 14. *Edom, Moab, and the chief of the children of Ammon, shall escape out of his hand*; the Arabs, descendants of Ishmael, and who dwelt in these countries, shall not be subdued by the Turks, Dan. xi. 43. As the Edomites were cruel enemies to the Jews, the enemies of the church, of whatever kind, subdued by Christ, are called *Edom* and *Bozrah*, Isaiah lxiii. 1.

EDOM, or IDUMEA, the country of the Edomites. It lay on the south and south-east of the inheritance of Judah, and extended sometimes to the Elanitic gulf of the Red Sea. It was very mountainous, including mount Seir and Hor. Its principal cities were Selah, Bozrah, Elath, and Ezion-geber; and included the provinces of Uz, Dedan, Teman, &c. When the Edomites seized on the south part of Caanan, that was called *Idumca*, Mark iii. 8. Anciently Idumea was well moistened with the dew of heaven, and was a land of corn and wine. Now, and for many ages past, it has been a frightful desert, so parched with drought, that scarcely either flocks can feed, or the hardest vegetables grow; and so stocked with dragons and vipers, that a passenger is every moment in danger of being bitten

by them, Gen. xxvii. 39. Mal. i. 3, 4. *God's word is truth*.

EDREI, *a very great heap, or mass, also a cloud*, (1.) The capital of the kingdom of Bashan, near to which Og was defeated. It was given to the half-tribe of Manasseh, and, for some ages after Christ, was the seat of a bishop, Numb. xxi. 33—35. Josh. xiii. 31. (2.) A city in the tribe of Naphtali, Josh. xix. 37.

To EFFECT, is to finish, accomplish. An EFFECT is, (1.) The accomplishment, product, Mark vii. 13. (2.) Purpose, end, 2 Chron. xxxiv. 22. Quietness and assurance are the *effect of righteousness*, are purchased by Christ, and to be enjoyed in the way of holiness of life, Isa. xxxii. 17. Christ and his cross, and promise, are of *none effect*, of no good use to men, when they do not believe his promise, Gal. v. 4. 1 Cor. i. 17. Rom. iv. 14. EFFECTUAL; powerful enough to answer the end. A door for preaching the gospel is *effectual*, when the opportunity of doing it issues in the conviction and conversion of many, 1 Cor. xvi. 9. God works *effectually* in ministers, when he enables them earnestly to preach the gospel, and crowns their labours with success, Gal. ii. 8. He works *effectually* in people, when he converts them to himself, and enableth them to bring forth fruits of holiness to his glory, Eph. iii. 7. and iv. 16. 1 Thess. ii. 13.

EGLON. See EHUD.

EGYPT, *anguish, tribulation*, a country on the north-east of Africa, and south-west of Canaan. It is situate between the 24th and 33d degree of north latitude, and between the 29th and 34th of east longitude from London. Its greatest length, from north to south, is 600 miles, and its greatest breadth, from east to west, 300. It is bounded by the Mediterranean Sea on the north; by the deserts of Libya on the west; by Abyssinia on the south; and by the Red Sea on the east. It was anciently called Chemia, or the land of Ham;

and the present Copts call it Chemi, perhaps because Ham resided here. The Hebrews call it Mizraim; and the Arabs to this day call it Mesr, from Mizraim, the son of Ham, who peopled it. Its present name, Egypt, was given it by the Greeks; a name which the ancient inhabitants gave to themselves; or the *land of blackness*, because the soil and water are of a blackish colour. The river Nile runs through it northward, and yearly waters it, so that rain is scarcely requisite; and indeed seldom happens in Upper Egypt. Egypt was anciently extremely fertile; but as the Nile has sunk his channel lower, or rather, by yearly additions, raised the surface of the earth a great deal higher, and now overflows to a less height, and brings worse mud along with it; and as the enslaved inhabitants are disheartened from their ancient care and industry, it is now but moderately fertile, and in time may become barren enough. Egypt was once very populous, and contained about 20,000 cities; such as Syene, No, Memphis, Zoan, Sin, On, Phibeseth, Pithom, Rameses, Migdol, Taphanes, Pathros, &c. The country was divided into three large provinces: *Upper Egypt*, or Thebais, which, according to most authors, is Pathros, whose capital was No; *Middle Egypt*, whose capital was Noph, Moph, or Memphis; and *Lower Egypt*, whose ancient capital seems to have been Zoan; this included all between the branches of the Nile, now called Delta, as well as the land of Goshen on the east, and the territory of Mareotis on the west; and by means of the mud of the Nile, has gained considerable additions from the sea. Moreover, Egypt was divided into about 36 nomes, or counties, which were generally named after the chief city in each.

The Egyptians were a people exceedingly given to divination and idolatry. Their chief idols were Osiris and Isis, or the sun and moon, Jupiter Ammon, Serapis, Anubis, Harpocrates, Ovus, and Canopus, &c.

The *pied bull*, in the worship of which so much of their religion consisted, was the representative of Osiris. They also worshipped sheep, goats, cats, and even leeks and onions. A great number of their civil regulations, however, were exceedingly reasonable; and they were reckoned by the more ancient Greeks as the most noted for philosophy. They were no less famous for building; the three pyramids of about 3,000 years standing are to the southwest of Grand Cairo. The largest is 429 feet high, and 693 at the bottom on each side, which makes the whole area of its foundation to be 480,249 square feet, or something more than 11 acres of English measure: this building is gradually carried up to a point. What use these pyramids served for, whether as repositories for their dead monarchs, or any other, we know not. It is said, 360,000 or more persons were employed in building the largest. The Labyrinth was a kind of a structure with one door, and which contained 12 palaces, and 3,000 chambers, half of them under ground. Here, it seems, was an assemblage of all their idols; and here the magistrates of the whole nation held their grand conventions. At Alexandria, there still stands Pompey's pillar, erected by Julius Cesar. to commemorate his victory over Pompey. It is of granite marble, and is 70 feet high, or, as some say, including the capital and pedestal, 114 feet, and 25 in circumference. A variety of other magnificent ruins we shall pass over without mention. According to Manetho, the gods reigned in Egypt 20,000 years, and thirty dynasties of men 5,300 years before the time of Alexander the Great: but some other ancient historians make the whole to amount to 36,525 years. This computation is most absurd, invented by pride of antiquity, or affectation of the marvellous. The reign of the gods and demi-gods, I take to be the 1,656 years before the flood. The thirty dynasties ought not to be taken as

successive, but as reigning jointly, two or three at a time, in the different provinces of Egypt, which may bring down the whole reckoning to about 2,000 years.

Mizraim, or Menes, the son of Ham, with his posterity, the Pathrusim, Casluhim, and Caphtorim, peopled Egypt after the flood; and he was the first king of it, and was succeeded by a vast number of Pharaohs, some say, to the number of sixty. One of them, *A. M.* 2084, took Abraham's wife into his palace, intending to make her his bride; but afflictions which marked the cause, obliged him to restore her. Two hundred years after, there happened seven years of plenty, which were succeeded by seven years of famine, in which the Egyptians would have mostly perished, had they not been saved by the wise management of JOSEPH. About this time the Hebrews came down into Egypt to buy corn. After they had been there above a hundred years, the Egyptian king took every method to oppress them, and cut off their males. In *A. M.* 2513, God required the Egyptian king to allow the Hebrews to depart from his land. He refusing, ten plagues, of the waters turned into blood, of frogs, of flies, of lice, of murrain of cattle, of fiery boils on man and beast, of thunder and hail, of locusts, of darkness, and of the death of the first-born, obliged him to it at last. They had scarcely retired, when he pursued them, and with his whole army was drowned in the Red Sea. About this time the Egyptian historians place an invasion of their country by swarms of Phœnician shepherds; but who these shepherds were, whether Amalekites who fled from Chedorlaomer, or Canaanites who fled from Joshua, or Arabs, we cannot positively determine, *Gen. xli.—xlvii. Exod. i.—xiv.* About *A. M.* 2989, Solomon espoused an Egyptian princess; and Pharaoh, her father, having taken Gezer from the Canaanites, gave it for her dowry. Shishak, who might

be her brother, or nephew, was a mighty conqueror. After he had united Egypt into one kingdom, and extended his empire to almost the straits of Gibraltar, he marched a huge army into Asia, and conquered the western part of it. In his absence, his brother Danaus rebelled; and on his death the empire fell to pieces; and even Egypt itself fell under the yoke of the Ethiopians. After some ages, they recovered their liberty; but it seems the kingdom was divided into three. Sabaco, or So, the Ethiopian, reduced them all, and seized on the whole country. After him reigned Sethon, the priest of Vulcan, perhaps no more than the viceroy of Tirhakah. After his death, Egypt being terribly ravaged by the Assyrians, had twelve lords set over the whole; but whether by the Assyrian conqueror, we cannot say. After about 15 years of civil war, Psammiticus subdued the other eleven, and seized on the whole kingdom. In his time the Greeks first settled in Egypt; and 200,000 of his soldiers, affronted in a point of honour, retired to Ethiopia. Under him, and his son Pharaoh-Necho, the Egyptians thought to have erected their grandeur on the ruins of Assyria. The taking of Ashdod cost the father 29 years' siege; and the son, after reducing the kingdom of Judah, received a terrible defeat near the Euphrates.

About 30 years after, *A. M.* 3430, Egypt was in a miserable condition, by means of the civil wars between Pharaoh Hophra, and Amasis the rebel, who gained the throne: and also by the ravages of the Chaldeans. About 40 years, the country was almost a wilderness, and Amasis was tributary to the Chaldeans. Towards the fall of the Chaldean empire, the Egyptians recovered their liberty, but were quickly subdued by Cyrus, and their country terribly ravaged by Cambyses his son, and some thousands of their idols transported to Persia. This so enraged them,

that they again and again revolted from the Persian yoke, but were still reduced to more grievous servitude; and their own civil broils tended much to accelerate their ruin. About *A. M.* 3672, they submitted to Alexander the Great: from thence they were governed by a race of *GREEK* kings, mostly of the name of Ptolemy, for about 300 years.—

About *A. M.* 3974, the Romans reduced Egypt into the form of a province; and it continued under their yoke till *A. D.* 640. Under the Greeks, a prodigious number of Jews settled in Egypt, and the Old Testament was commonly read. Under the Romans, the Egyptians had the gospel very early planted among them, and the church considerably flourished. Since the Arabs seized the country, in *A. D.* 640, and destroyed every monument of learning, the Mahometan delusion hath been established, and Christianity tolerated; but it hath been in a very low and wretched condition. About *A. D.* 970, the Fathemite Calif of Cyrene, wrested Egypt from the Calif of Bagdad, and he and his posterity governed it about 290 years. About *A. D.* 1170, Saladine the Curd craftily seized it; and his posterity, called Jobites, reigned till 1250. Between that and 1517, it was governed by kings which the Mameluke slaves chose out of their own body, 24 of which were Turks, and 23 Circassians. Since which it has been mostly subject to the servitude of the Ottoman Turks. The French army entered it in 1788, and overthrew it, but were driven out by the English in 1801. Thus the sceptre of Egypt hath departed; it hath for thousands of years been *without a prince* of its own, and hath been the *basest of kingdoms*, long governed even by slaves, and the people are amazingly stupid, 1 Kings iii. 1. and ix. 16. and xi. and xiv. 21—26. 2 Kings xvii. 4. and xxiii. and xxiv. Isa. xix. and xx. and xxx. and xxxi. Jer. xxv. 18—19. and xxxvii. 9. and xliii. 8, 13. Ezek. xxix.—xxxii. Dan. xi.

Joel iii. 19. Zech. x. 11. Isa. xix. 18—25. Psal. lxxviii. 31.

Antichrist is called *EGYPT*, for his idolatry, cruelty, and oppression of the people of God, and because he shall be destroyed by the fearful judgments of the Almighty, Rev. xi. 8.

*EHUD*, *praises*, or *he that praises*, the son of Gera, a Benjamite. Eglon, the king of Moab, together with the Ammonites and Amalekites, had mightily oppressed the Israelites, from *A. M.* 2661 to 2679, and made Jericho his common residence. It being customary for the Hebrews to send their tribute to Eglon, Ehud was appointed to deliver it. Directed by God, he had projected the deliverance of his nation, and for that purpose had concealed a two-edged dagger under his cloak. He had no sooner delivered his present, and sent off those that bare it, than he returned to king Eglon, saying, that he had a message from God to him. All the Moabites present were ordered to withdraw; and Eglon, however unwieldy, stood upon his feet. Ehud plunged his dagger into his belly; leaving him bleeding to death, he locked the door of the parlour, and carried off the keys. Eglon's servants imagined their master was taking his afternoon sleep, and therefore waited long before they presumed to open the door with another key. Meanwhile Ehud had escaped to Mount Ephraim, and collected a body of such Hebrews as lay nearest: with these he took the fords of Jordan, to prevent the Moabites' return, and killed of them to the number of 10,000 valiant men, and restored Israel to their liberty, Judg. iii. 15—30.

*EITHER*, (1.) Or, Luke vi. 42. (2.) Each of the two, Rev. xxii. 2.

*EKRON*, *barrenness*, one of the capital cities of the Philistines. It stood about 34 miles west from Jerusalem, about 10 miles south-west, or as some say, north-west from Gath, and 14 north of Ashdod. It was at first given to the tribe of Judah, and



afterwards to the tribe of Dan, Josh. xv. 45. and xix. 45. The tribes of Judah and Simeon wrested it from the Philistines after Joshua's death, Judg. i. 18. but the Philistines quickly recovered possession of it. Here the idol Baalzebub was worshipped, 2 Kings i. 2. The Ekronites were the first who moved, that the ark of God should be sent back to the Israelites, 1 Sam. v. 10. Ekron was pillaged by the Assyrians, and afterwards by the Chaldeans; the inhabitants were exceedingly distressed at the news of Alexander's sacking of Tyre. At last the Maccabee Jews reduced it.—The gospel was early preached here, Amos i. 8. Zeph. ii. 4. Zech. ix. 5, 7.

**ELAH**, *an elm, oak, curse, oath*, (1.) The son of Baasha, and king of Israel. After he had reigned about two months, he and his family were murdered by Zimri his servant, 1 Kings xvi. 8—14. (2.) A valley in the south-west of Canaan, where Goliath was slain, 1 Sam. xvii. 2.

**ELAM**, *a young man, or a virgin*, the eldest son of Shem, who gave name to, and whose posterity peopled, Elam or Elymais in PERSIA; and the Elamites are the same as the PERSIANS. Whether that Elam, of which Chedorlaomer was king, was Elymais in Persia, is not agreed. Raleigh and Gill, &c. think it improbable that a Persian king would have marched so far to subdue, or regain, the five cities of Sodom and Gomorrah, &c. and that this Elam, of which he was king, was somewhere in Arabia or Syria, where there might be a colony of the Elamites: but when we observe, that the king of Shinar, which lay on the west of Persia, was one of Chedorlaomer's allies, we see no reason to depart from the common opinion, Gen. x. 22. and xiv. 1. **ELAM** is also the name of two persons or places in Judea, to which 2508 of the Jewish captives, who returned from Babylon, did pertain, Ezra ii. 7, 31.

**ELATH**, *a hind, or strength, or oak*, or **ELOTH**, a city on the north

point of the eastern gulf the Red Sea. David took it from the Edomites; and he and his son established a considerable sea trade in it. About 150 years after, the Edomites recovered their kingdom, and Elath along with it. It seems Hazael, the Syrian conqueror, marched thus far southward, and seized on Elath, in order to engross to his nation the trade of the Red Sea; but Uzziah, king of Judah, took it, and rebuilt it. In the days of Ahaz, Rezin, king of Syria, recovered it, and expelled the Jews from it. After various changes under the Assyrians, Chaldeans, Persians, and Ptolemies of Egypt, it fell into the hands of the Romans, 2 Kings xiv. 22. and xvi. 6.

**ELDAD**, *God's beloved*, and **MEDAD**, *waters of the beloved*, being appointed two of the 70 assistants of Moses, they modestly declined the office, and remained in the camp: the spirit of prophecy, which marked the choice of God, seized them there. Joshua observing it, and fearing it might detract from Moses's honour, begged him to forbid them; but Moses replied, that he should be glad the whole assembly of Israel were made prophets, Numb. xi. 24—30.

**ELDER**, primarily signifies one more advanced in age, Job xv. 10. but as such were commonly chosen to bear rule, the word ordinarily signifies a subordinate ruler in church or state. Even in Egypt, the Hebrews had *elders* whom they owned as chief men, that bore rule over them. To these Moses intimated his commission from God, to bring the nation out of Egypt, Exod. iii. 16. and iv. 29. These were either the heads of the chief families, or the persons most noted for prudence and experience; and it seems they were seventy-two in number, six of each tribe. They attended Moses part of his way up to mount Sinai, and held a feast near the symbols of the divine presence, without receiving any hurt, Exod. xxiv. 1, 9, 10. Though, by Jethro's advice, there had been constituted heads of thou-

sands, hundreds, fifties, and tens, yet, to ease Moses further of his burden in the government of Israel, God appointed the tribes to choose 70 or 72 elders; and by the spirit of prophecy poured on the candidates on the day of their election, he marked his approbation of the choice. These were perhaps the *elders*, that, after Joshua's death, restrained the Hebrews from their grosser impieties, Numb. xi. Josh. xxiv. 31. By the consultation of the supreme elders, a method was devised to supply the remains of the almost extirpated Benjamites with wives, Judg. xxi. Besides such, there were *elders* that ruled in every city; and who generally held their courts in the gate, or some other public place, Ruth iv. 2. Ezra x. 14.

In allusion to these Jewish *elders*, the ordinary governors of the Christian church are called *elders*, or *presbyters*, and who are the same as bishops or overseers, Acts xx. 17, 28. Tit. i. 5, 7. Such elders were united with the apostles in the Christian council of Jerusalem, Acts xv. 4, 6. Nay, the apostles Peter and John call themselves *elders*, 1 Pet. v. 1. 2 John 1. 3 John 1. Some *elders*, whose office is only to *rule well* in the church, are expressly distinguished from such as also *labour in word and doctrine*, 1 Tim. v. 17. These are called governments; and are required to rule with diligence, 1 Cor. xii. 28. Rom. xii. 8.

The *four and twenty elders* that surround God's throne, are probably the most holy of all the saints in former ages, representing the whole body of God's people, similar to the 24 orders of priests and Levites; they sit on thrones, are advanced to high and heavenly dignity with Christ; they attend the peculiar presence of God, and humbly worship before him, Rev. iv. and v. and vii. 11, 13. and xiv. 3.

ELEALEH, *God's ascension*, a city which Moses gave to the Reubenites. It lay about a mile from Heshbon, and with it, was seized by

the Moabites; and while in their possession, was terribly ravaged by the Assyrians and Chaldeans, Numb. xxxii. 27. Isa. xv. 4. Jer. xlviii. 34.

ELEAZAR, *the help, or aid of God*, (1.) The third son of Aaron. Long after the death of his two elder brothers, he succeeded Aaron his father in the high priesthood. After assisting Joshua to divide the land of Canaan, and executing the office of high priest about 23 years at Shiloh, he died, and was buried in a hill that belonged to Phinehas, his son and successor. Except the short time of about 120 years or upwards, of the dignity of Eli's family, the high priesthood continued in the family of Eleazar, till after the death of Christ; and in David's time, 16 courses of priests were formed out of it, when but eight were formed of the family of Ithamar, Numb. xx. 26—28. and xxxiv. 17. Josh. xxiv. 33. 1 Chron. xxiv.

(2.) ELEAZAR, the son of Dodo the Ahohite, and the second of David's mighty men. When at Ephesdammim he was deserted by his fellows, he stood his ground, and continued slaying the Philistines, till his hand clave to his sword: and he made such havoc of the enemy, that the Hebrews, when they returned to them had nothing to do but to spoil. Along with Shammah, the son of Agee the Hararite, he defended a field full of lentiles so well, that the Philistines fled before them, 2 Sam. xxiii. 9—12. 1 Chron. xi. 12—14.

EL-BETHEL, and EL-ELOHE-ISRAEL, the name of two altars, built by Jacob after his return to Canaan. The first signified, that God was still the *God of Bethel* to him, in performing the promises there made; and the second that the mighty God was the object of worship to him and his offspring, Gen. xxxv. 2. and xxxiii. 20.

ELECT, ἐκλεκτός, from ἐκλέγομαι, *chosen, chosen out, elect*, (1.) Chosen out to a certain dignity or office, Luke xxiii. 35. Acts ix. 15. (2.)

*Chosen men picked out for soldiers*, Judg. xx. 16, 34. 1 Sam. xxiv. 3. and xxvi. 2. Rev. xviii. 14. (3.) *Chosen to peculiar privileges and blessings*. In this view it is used for professed believers, or Christians, whether originally Jews or Gentiles, who are therefore called by St. Peter, 1 epist. ii. 9. *ἐκλεκτὴν γενεάν* a *chosen generation*; i. e. chosen to be God's peculiar people, as the Jews anciently were, Matt. xxiv. 22, 24, 31. Mark xiii. 20, 22, 27. Col. iii. 12. 2 Tim. ii. 10. (4.) *Accepted, approved*, Matt. xx. 16. xxii. 14. Luke xviii. 7. Rom. viii. 33. 1 Tim. v. 21. See PARKHURST'S Greek Lexicon.—Hence it appears, that God elects some persons to particular offices, or employments; as Jeremiah, to be a prophet; Paul, to be an apostle, &c. That he also elects some people collectively to peculiar privileges; as the Jews above the Gentiles, Deut. iv. 34—37. and as this nation is now favoured, above any other, with civil and religious privileges. That those who received the truth in the love of it, are accepted, and approved of God, through the alone merits of our Lord Jesus Christ.—Other election than this seems to be unknown to the sacred writers, who declare their commission is, *to preach the gospel to every creature*; and that whosoever believeth on Christ, shall not perish, but have everlasting life, Mark xvi. 16. John iii. 16.

ELEMENTS, the principal kinds of matter whereof compound bodies are formed, as air, fire, earth, and water. The earth, in its various kinds of original matter, shall be melted with fervent heat at Christ's second coming, 2 Pet. iii. 10. *Elements* also signify the alphabet of letters, and syllables formed of them, and thence it is transferred to signify the rudiments, first rules, or first principles, of a science, Col. ii. 8, 20. Heb. v. 12. The *rudiments of this world*, which are not to be used in the gospel-church, are ceremonial laws and human customs, which are not proper for such as enjoy the

clear instructions of the gospel, Col. ii. 8, 20. The ceremonial laws were *weak and beggarly elements*; they could never purge our conscience from guilt, nor were in themselves at all acceptable to God, Gal. iv. 3, 9.

ELEPHANT. See BENEMOTH, and IVORY.

ELHANAN, *gift or mercy of God*, (1.) The son of Dodo, a Bethlemite, one of David's mighty men, 1 Chron. xi. 26. (2.) The son of Jair, or Jaare-oregim, who at Goh slew Lahmi the brother of Goliath, 1 Chron. xx. v. 2 Sam. xxi. 19.

ELI, *a lifting up*, a Jewish high priest descended from Ithamar, who judged Israel after the death of Abdon. Why the high priesthood was translated to him from the family of Eleazar, whether it was because of any particular offence in the high priest, or for some other reason, we know not; but it is certain the translation was by the infinitely wise appointment of God, 1 Sam. ii. 30. He was a good man himself; but his sons, HOPHNI and PHINEHAS, were extremely wicked: they defiled the woman that assembled for devotion in the courts of the tabernacle; they demanded their portion of the peace or sin-offerings, ere the fat was burnt; they exacted more than their due, and raw flesh instead of sodden: if any one refused, their servants took it by force. Their profane conduct provoked a multitude of the Hebrews to withhold their offerings. Eli their father reprov'd them; but so faintly, that they took no care to amend. By a prophet, the Lord charged Eli and his sons with the most horrid abuse of his worship; and the father with honouring his sons above God. He signified, that though he had conditionally promised the continuance of the high priesthood to his family, yet, since they had behaved so wickedly, their prosperity and power should quickly be at an end, and none of them live to old age; that Eli himself should see his country invaded by foreign enemies; the ark

taken; his two sons die in one day; that the high priesthood should be given to another family that would be more faithful, to whom Eli's seed should abjectly crouch for a piece of bread, or the meanest pittance of provision. Some years after, the Lord, by young Samuel, further assured Eli of the approaching ruin of his family, and that it was in vain to attempt atonement for their sin by sacrifice. Eli received these denunciations with great submission to the divine will, 1 Sam. ii. and iii.

These just and terrible threatenings had a speedy accomplishment. The Philistines invaded the country, defeated the Hebrews, and killed 4,000 of them. The Hebrews imagined the ark of God would act as a charm for their protection, and sent for it to the camp; but soon after received a most bloody defeat: 30,000, with Hophni and Phinehas, were slain, and the ark was taken and carried off. Informed of these things, Eli, with grief and astonishment, fell from his seat, and broke his neck, in the 98th year of his age, and 40th year of his government. The wife of Phinehas, hearing of this and the former disasters, her labouring pains came on; and under the pressure of grief, brought forth a son, whom she called Ichabod, to signify, that the glory was departed from Israel, since the ark of God was taken. She immediately died. Ahitub, the brother of Ichabod, succeeded his grandfather, and he was succeeded by Ahiah his son, and he by Ahimelech his brother; all whose family, except Abiathar, were cruelly murdered by Saul; and Zadok, of the line of Eleazar, was made high priest in his room. About 43 years after, Solomon deposed Abiathar. After that, the poor remains of the family lived in the most wretched condition.—*Let foolishly indulgent parents, and such as connive at sin, take heed, 1 Sam. iv. and xiv. 3. and xxii. 1 Kings ii.*

ELI, *Eli*, (or *Eloi, Eloi*,) *lana sabachthani*, a Hebrew-Syriac exclamation of Christ on the cross. It

is taken from the beginning of Psalm xxii. and signifies, *My God, my God, why hast thou forsaken me?* It is thought our Saviour repeated much more of the psalm, though it is not noticed by the Evangelists, Matt. xxvii. 46. Mark xv. 34.

ELIAKIM, *the resurrection of God*, the son of Hilkiah. He succeeded Shebna as chief treasurer, and master of the household to king Hezekiah. He, together with Shebna the scribe, and Joah the son of Asaph, recorder, were sent ambassadors to beg terms of peace from Sennacherib. They could obtain nothing but abusive language from Rabshakeh, his general; and therefore, without giving him any reply, returned weeping, and with their clothes rent. Soon after, the two first, and some of the elders of Judah, were sent to Isaiah, to desire his earnest prayers for the city, 2 Kings xviii. 26—37. and xix. 2. Isa. xxxiii. 7. and xxxvi. 18. and xxxvii. 22. He was a type of Jesus, who is over the whole household of God; is the great messenger of peace, who, when he beheld Jerusalem wept over it; and is the faithful manager, support, and glory of all things in the church, Isa. xxii. 20—25.

ELIASHIB, *the God of conversion, or the Lord returneth*, the grandson of Joshua the high priest. He rebuilt part of the wall of Jerusalem. He was allied to Tobiah the Ammonite, perhaps by the marriage of his daughter; and, being high priest, wickedly prepared for that Heathen a chamber in the temple, Neh. iii. 1. and xiii. 4, 7.

ELIEZER, *the help of God*, his father was probably a Syrian of Damascus, but himself was born in Abraham's family, and, it seems, was once designed for his heir, Gen. xv. 2. When Abraham intended his son Isaac should have a wife, he took Eliezer, bound him by a solemn oath, that he should bring him none of the Canaanites, but one of his relations in Mesopotamia; warned him against doing any thing tending to make Isaac return to Mesopotamia; and sent him

off to Nahor, a city there, which might be about 460 miles north-east of Hebron. When he came nigh to the city, he lighted on a well, to which the young women of the place used to come morning and evening; there he waited to refresh himself and his ten camels. Solicitous of divine direction, he lifted up his heart to God in prayer, and begged the Lord would discover the virgin proper for Isaac, by her offering to draw water for his camels, when he but desired her to do it for himself. Rebekah came to the well. Eliezer had scarcely desired her to draw a little water for himself, when she offered to draw for the watering of his camels also. Pleased with her features, and finding that she was his master's grand-niece, he presented her with a pair of golden earrings, to the weight of about an ounce, and a pair of bracelets for her hands, which were five times as valuable; and inquired if he and his camels could be lodged at her father's house. She replied, they might. While she went to inform her father's family, Eliezer returned his thankful acknowledgments to God for giving him his desired token. Laban, the brother of Rebekah, came with haste, and kindly conducted him to the house. He had scarcely sat down, when he informed them who he was; what wealth his master had, and intended to bestow on Isaac; and how he had charged him to procure a proper wife for Isaac; and what token he had received from God that Rebekah was the person; with respect to whom, he requested a positive answer before he should eat or drink. Bethuel her father, and Laban her brother, replied, that they saw the matter to be of God, and durst not oppose it. After again lifting up his heart to God in thanksgiving, Eliezer presented Rebekah with the fine jewels and rich apparel that he had brought with him; and gave to her mother and brother a variety of valuable presents. Next morning he requested that Rebekah might be

sent with him. Her friends were averse to her going off so soon; but she herself was for an immediate departure. They therefore got all things in readiness, and set off; and, in a few days after, safely arrived near Beersheba, where Isaac then dwelt, Gen. xxiv.

ELIEZER, the son of Dodavah, was the prophet who foretold Jehoshaphat, that the trade-fleet which he had built, in conjunction with the impious Ahaziah, should be broken with a tempest, and disabled from sailing to Tarshish, 2 Chron. xx. 37.

ELIHU, *my God himself*, or *he is my God*, (1.) The son of Barachel the Buzite, a descendant of Nahor, the brother of Abraham, by Buz, his second son. When Job was in his distress, Elihu paid him a visit. He attended to the conference betwixt him and his three friends, Eliphaz, Bildad, and Zophar, and was highly offended at both. With the friends he was offended, for their strong insinuations that Job was certainly a hypocrite, when they had so little to say in support of their charge.—With Job he was displeased, for throwing out in his defences a variety of what he thought indecent expressions, savouring of self-justification, and of arraignment of the providence of God, as if rigorous and unjust. As he was younger than they, he patiently waited till the friends had no more to say. He then hinted, that his fulness of matter urged him to speak on God's behalf. He left Job's state undetermined; but sharply reproved him for his faulty behaviour, and rash speeches under his trouble; and in the most grand and affecting manner, represented the sovereign greatness, absolute purity, infinite justice, and wisdom of God; and how often he rendered affliction the means of men's reformation; and earnestly called on Job to wait on him for deliverance, Job xxxii.—xxxvii.

(2.) The great grandfather of Samuel; and also the elder brother of David, whom Samuel took for the



intended king of Israel, and who reproved David for talking of encountering Goliath in single combat, and was afterwards ruler of Judah; are called ELIHU and ELIAB, and the first also ELIEL, 1 Sam. i. 1. and xvi. 6. and xvii. 28. 1 Chron. vi. 27, 34. and xxvii. 18.

**ELIJAH, ELIAS, God the Lord,** the Tishbite; a native of Gilead, and a noted prophet. About A. M. 3092, he assured king Ahab, that for several years there should be neither dew nor rain but as he pleased to pray for it. The drought began. Directed by God, Elijah concealed himself by the brook Cherith, near the east or west bank of Jordan. There he drank of the brook, and was miraculously fed with bread and flesh which ravens brought him every morning and evening, ready prepared by the ministry of some angel or man, and left in some place till the ravens took it. When this brook dried up, he went, by the direction of God, and dwelt with a Heathen widow of Zarephath. As he entered the city, he met this poor widow gathering a few sticks to dress a handful of meal and a little oil, for herself and her son, as their last repast; she neither having, nor knowing where to get any more food, Elijah desired her to bring him a draught of water. As she went to bring it, he called after her, and bade her bring him a little bread also. She told him her wretched case. Elijah bade her first make a small cake for him, and then dress for herself and child; for her handful of meal, and small quantity of oil, should never fail till plenty should be restored to the country. The Zidonian widow believed the prophet, obeyed his orders, and received him into her house. After he had staid with her about two years, her only son died. Oppressed with grief, she complained, that Elijah had come to call her sin to remembrance and to slay her son. He took the child, laid him upon his own bed, stretched himself upon him, and earnestly prayed the Lord

to restore him to life. His request was readily granted, 1 Kings xvii.

When the drought and famine had continued three years and a half, Elijah was divinely commanded to present himself before Ahab, and inform him of the return of rain. While Ahab's servants were dispersed through the country in quest of grass for the cattle that remained, Elijah met with Obadiah, one of the chief ones, and bade him go and inform his master, that he wanted to see him. Obadiah replied, that Ahab had with murderous designs searched the whole kingdom, and the kingdoms adjacent, for him; and that while he went to inform Ahab, the Spirit of the Lord would carry him off; and Ahab, enraged, would murder him in his stead; which he begged might not be the case, as he had been a useful protector of the Lord's prophets, having fed a hundred of them, in two caves, with bread and water. Elijah peremptorily assured him, that he needed be under no apprehensions, as he firmly intended to show himself to Ahab. Obadiah believed him, and informed Ahab, who hasted to the place where Elijah was, and asked him if he was the troubler of Israel? Elijah replied, that not he, but the king himself, and his family, by their idolatry and wickedness, had brought these plagues on the nation. He further required, that the people of Israel, with the 450 prophets of Baal, and 400 of the groves, should immediately be convened on mount Carmel, that they might have a fair trial, whether JEHOVAH or Baal was the true God. When they were assembled, Elijah rebuked the Israelites for halting between the two, and begged they would follow whichever of the two was truly possessed of Godhead. The people being silent, he represented, that though he was the only prophet of JEHOVAH present, he was willing to make a public trial of the power of his God, in opposition to all the 450 prophets of Baal.

He proposed that each of the two parties should offer a bullock in sacrifice; and that whichever of the Gods, JEHOVAH or Baal, should, with fire from heaven burn up their sacrifice, should be worshipped as the true God. The people acquiesced in this reasonable proposal.

The prophets of Baal erected their altar, sacrificed their bullock, and laid it on the altar, crying to their god for celestial fire to consume it. Baal continuing deaf to their prayers, they leaped upon the altar, cut and stabbed their bodies, to procure his pity; and in the most earnest manner, begged that he would grant their request. Elijah too insulted them, and bade them cry aloud, for their god was certainly either talking, or pursuing, or was on some journey, or had fallen into a deep sleep. When the prophets of Baal had spent above half a day in this foolish manner, Elijah bade the people attend to him. With twelve stones, one for each tribe of Israel, he repaired a ruinous altar of JEHOVAH. Having slain his bullock, he laid the flesh thereon, but put no fire under. He then ordered the people to bring water and pour on his sacrifice. They did so, till the flesh, the wood under it, and the altar were drenched with moisture, and even the trench around filled to the brim. He next applied himself to request the Lord for a display of his power in consuming his sacrifice. He had scarcely begun, when a flash of fire from heaven consumed the flesh, the wood, the stones, the water and earth around. Surprised with the miracle, the people cried out, *The Lord, he is the God!* Elijah then ordered them to apprehend and slay the prophets of Baal. While Ahab looked on, they laid hold on them, and, dragging them to the foot of the hill, they slew them by the river Kishon. These principal causes of the famishing drought being removed, Elijah informed Ahab, that now he might look for a plentiful rain. He then returned, and on the

mount prostrated himself in prayer for it; and directed his servant, perhaps Gehazi, to observe what he saw rise out of the adjacent sea. At the seventh time, the servant told him, that he saw a little cloud, like a man's hand, rising out of it. Elijah bade him desire Ahab to prepare his chariot, and hasten to Jezreel, lest the rain should stop him. Elijah girded up his own loins, and ran before the king to the entrance of the city. Meanwhile, there was a plentiful rain, attended, if we may believe Menander's annals of Tyre, with a terrible thunder, 1 Kings xviii.

Jezabel, the queen, had no sooner heard of the slaughter of her idolatrous priests, than she sent Elijah a threatening message, importing, that to-morrow he should pay for his conduct with the loss of his life. Either from prudence or fear, he escaped, without halting, to Beersheba, a place 84 miles, if not rather 110, south of Jezreel. Here he dismissed his servant, and pursued his course into the Arabian desert. On the first night after, he, being extremely fatigued, lay down under a juniper-tree, and requested, that since he was the only opposer of idolatry in Israel that had not been already murdered, God would take away his life that now was in danger. An angel touched him, and bade him eat the bread and drink the water which he had brought him. He did so; and after he had slept some hours, the angel next morning bade him eat a similar meal, as he had a long journey before him. He obeyed, and without any more refreshment, travelled hither and thither forty days, till at last he came to mount Horeb. Here he lodged in a cave. The Lord called to him, and asked him, what was his business there? Elijah replied, that he had been very zealous for the honour of the true God, whose covenant the Israelites had forsaken, whose altars they had thrown down, and whose prophets they had murdered, all except himself, and now

sought to murder him. By the direction of God, he went forth, and stood in the mouth of the cave. A strong wind, an earthquake, and a flaming fire, having succeeded one another, the Lord again, in a still small voice, asked him, what business he had there? He repeated his former answer. The Lord assured him, that there were yet 7,000 in Israel who had not bowed the knee to Baal: he directed him to return home, by the very round-about and solitary way of the wilderness of Damascus, and anoint Hazael to be king over Syria, Jehu to be king over Israel, and Elisha to be a prophet in his own room; by which three, God assured him, terrible havoc should be made of the Israelitish idolaters. He called Elisha to be his attendant, to whom he referred the anointing of the two kings, 1 Kings xix.

About A. M. 3105, Elijah, directed by God, went to king Ahab, and denounced terrible judgments against him and his family, for the murder of Naboth, and the unjust seizure of his vineyard, 1 Kings xxi. In A. M. 3108, both to AHAZIAH's messengers and to himself, he denounced his approaching death; and consumed with fire from heaven two troops of 50 men each, who came to apprehend him; but upon the humble request of the third, spared him and his troop, and went along with them. Knowing that his translation to heaven was at hand, Elijah took various methods to get out of Elisha's company, that it might be entirely a secret. But the matter being divinely suggested to Elisha, and other prophets about Beth-el and Jericho, he would never leave him; and 50 young prophets followed them at a distance. When they came to the west bank of the Jordan, Elijah, with a stroke of his mantle, divided that deep river, and they went through on dry ground. Elijah then bade Elisha ask what should be done for him. He begged for a double, or large portion of his

spirit. Elijah assured him, that however great this request was, it should be granted him, if he witnessed his translation. They had walked together but a little way, when a company of angels, in the form of a chariot and horses of fire, appeared; and Elijah entering the chariot, was carried up by a whirlwind into heaven. Elisha cried after him, *My father, my father, the chariot and horsemen of Israel!* that is, the strength and protection of Israel. He took up the mantle that fell from him as he entered the chariot, and therewith smiting the waters of Jordan, divided them, and returned to Jericho. Fifty strong men of the young prophets, contrary to Elisha's inclination, were by him permitted to go in quest of Elijah, as they imagined he might be only carried into some desert place. After they had spent three days in this vain labour, they returned, 2 Kings i. and ii.

About eight years after, a writing from Elijah the prophet was brought to Jehoram, king of Judah, stating, that on account of his forsaking the good example of his fathers, and walking in the way of the house of Ahab, and had made his people do the same, and had murdered his brethren that were better than himself, therefore the Lord would smite his family and subjects with sore judgments; that his own bowels should burst and fall out by means of his terrible distemper. Probably this was written before Elijah's translation, and lodged with Elisha, or some other prophet, to be given Jehoram at a proper season, 2 Chron. xxi. 12—15. About 930 years after his translation, Elias descended from heaven, and conversed with our Saviour on the mount, Matt. xvii. 1—5.

John Baptist is called ELIJAH, or ELIAS. In his temper, in his coarse and hairy apparel, his austere method of living, and holy deportment: in his faithful manner of reproving vices; in his flaming zeal, and useful gift of prophecy, for the re-

rival of religion, he resembled that ancient prophet. Mat. iv. 5, 6. Matt. xvii. 10—13. And is not our Saviour the antitype of the ancient Elijah? He is the famed prophet that denounced the wrath, and restored the knowledge and worship of God upon earth. Solenn was his call, and remarkably confirmed by miracles of mercy and judgment. His condition in life was low, afflicted, and persecuted. Forty days he fasted in the desert. Ardent was his zeal, and pungent his rebukes. Powerfully his intercession regulates the motions of providence, procures mercy to his friends, and consuming vengeance to his foes. By him kings are appointed to death or dominion; and prophets, apostles, and ministers, to their office.

ELIM, *the runs, the strong, the stags*, a place on the east side of the western gulf of the Red Sea, a little eastward of Tor, and north-west of Sinai; but Pocock will have it 30 miles further to the north-west, at Coron-del. At Elim the Hebrews encamped, and found 12 wells, and 70 palm-trees. Dr. Shaw says, the wells are now decreased to nine; but the palm-trees are increased to about 2,000.

ELAPHAZ, *the endeavour of God*, the son of Esau by Adah. Not this, but rather his grandson by Teman, appears to have been the visitant of Job. As he spoke first in the conference, it is likely he was the person much older than Job's father, Job xv. 10. After acknowledging Job's former bright appearances in religion, he insinuates his suspicion of his hypocrisy. From a vision that he had, and from experimental observation, he attempts to demonstrate, that it is only grievous sinners that are punished in an extraordinary manner; and he urges Job to repent of his hypocrisy and wickedness, and God would deliver him, Job ii. 11. and iv. v. xv. xxii. and xlii.

ELISABETH, *the oath, or fulness of God*, a descendant of Aaron, wife of Zacharias, and mother of John Baptist. She was long barren; but, by

supernatural influence, at last she conceived. Hereon she concealed herself five months. When she met with the blessed Virgin, just after the conception of the Messiah, Elisabeth's babe leaped in her womb, and she herself broke out into a rapturous commendation of the Virgin, her cousin, Luke i.

ELISHA, *my God saveth*, ELISHA, a native of Abel-meholah, son of Shaphat, and disciple and successor of Elijah; who, directed by God, when he found him ploughing with twelve yoke of oxen, cast his mantle over him, thereby intimating his call to follow and succeed him. After going home and taking farewell of his parents, Elisha returned; and having slain a yoke of oxen, and feasted the servants, he went after Elijah, 1 Kings xix. 16—21. Having witnessed the translation of that great man, he received a far larger share of like spiritual influence than the other prophets of that time.—When he returned back to Jericho, after the translation of his master, he smote the waters of Jordan with the mantle that had dropped from him, crying, *Where is the Lord God of Elijah?* The current was divided, and he passed over on dry ground. On seeing this miracle, the young prophets at Jericho were assured of Elijah's spirit resting on him, and they came and bowed to him as their superior. It was these same men who, by their importunity, had his permission to search for Elijah; though he assured them it would be to no purpose. When he came to Jericho, the inhabitants complained, that however agreeable the situation of their city was, their water was naught, and the ground barren; both which, I suppose, flowed from Joshua's curse. Elisha called for a new cruse, and filling it with salt, cast it into the springs, and told them, that henceforth they should never have barren land, nor bad water. And it is said, that this very well is, to this day, not only excellent water, but fertilizes the ground round about. When

he went up to Bethel, the profane children of the place ridiculed him, and bade him go up to heaven, as he pretended his master had done; *Go up, thou bald head; go up, thou bald head.* To punish these children, and the parents who had so badly educated them, he turned, and cursed them in the name of the Lord: whereupon two she-bears, coming out of the adjacent forest, tore to pieces 42 of them, 2 Kings ii.

He attended the allied army of Israel, Judah, and Edom, that marched to reduce the revolted Moabites. When these troops were almost killed with thirst, king Jehoram and Jehoshaphat applied to him for relief. He angrily bade Jehoram apply to the prophets of his idolatrous father and mother; and assured him, that were it not for the sake of Jehoshaphat, he would show him no regard. After the music of a minstrel, the Holy Ghost fell on his calmed spirit, and he assured them, that without either wind or rain, the ditches which he had ordered them to dig, should be filled with water for their refreshment. That very night the ditches were filled, and the people drank their fill. Soon after, a prophet's widow complained to him, that her husband's creditor intended to sell her two sons to pay himself. Elisha, informed of a small pot of oil in her house, so miraculously multiplied the oil, that it filled all the vessels she could borrow. This the prophet directed her to sell, and pay her debt, and live on the overplus. Being often at Shunem, a woman there kindly entertained him, and prepared a chamber for him. By prayer he obtained a child for his barren hostess, and afterwards restored him to life. When, during the famine, a young prophet at Gilgal had made pottage of wild gourds, an herb bitter in the highest degree, his fellow prophets no sooner tasted it, than they cried it was poison; but by a little meal cast into the pot, Elisha removed the bitter taste and noxious quality of the pottage. Much about

the same time, he so miraculously increased the virtue of 20 small barley loaves, as that above a hundred persons ate plentifully, and yet left some remaining, 2 Kings iii. and iv.

About A. M. 3116, Naaman, the Syrian general, came to him, to be healed of his leprosy. To humble the proud captain, Elisha would not so much as speak to him, or see him; but sent him orders to wash himself seven times in Jordan. Finding this prescription, however ill taken at first, to be effectual, Naaman returned, and offered him large presents; but Elisha would have nothing. When Gehazi, his covetous servant, ran after the Syrian, and took from him two talents of silver, or about £84l 7s 6d sterling, and two changes of raiment, God discovered the fraud to Elisha: he sharply rebuked Gehazi for it; and assured him, that the leprosy should cleave to him and his family. Soon after, the young prophets went to cut wood on the banks of Jordan. One of them let his ax-head, which was borrowed, fall off into the deep current. Elisha, by putting a stick into the water, near where it was, caused the ax-head to swim, whereby it was recovered. As our prophet informed Jehoram of the snare which the Syrians, who then ravaged the country, laid for him, that he might escape them, Benhadad, on hearing of it, sent a party to apprehend him; but a company of angels surrounded and protected him and his terrified servant. At his request, the Lord smote the Syrian troops with a partial blindness. Elisha then went up to them, and told them that was not the place where they could see the man they wanted, and offered to conduct them. He led them into the midst of Samaria, where, at his request, God opened their eyes. When they saw where they were, they expected nothing but death; but Elisha represented to king Jehoram, that it would be more inhuman to kill them than if they had surrendered themselves prisoners;



and by the prophet's direction he gave them refreshment, and sent them back to their master. This event deterred the Syrians from ravaging the land of Israel in small parties, 1 Kings v. and vi.

About A. M. 3114, when Benhadad had besieged Samaria till the unclean head of an ass was sold for about five pounds, and a very small measure of *doves' dung*, (supposed to be cicer, or chick-pease, which in the Arabic language is so called,) for about six shillings, Jehoram, offended with Elisha, as if he had brought on this calamity, or, at least, that he did not procure relief from it, sent a messenger to murder him; but the prophet, warned of God, ordered the door to be shut, till the king himself should come up. When he came, and desperately complained of the distress of the city, Elisha assured him, that ere 24 hours were ended, the plenty in Samaria should be such that a SEAH, which is more than an English peck, of fine flour, and two of barley, should be sold for less than half a crown. A certain lord present ridiculed the prophet, and averred that it was impossible, unless God were to rain down corn from heaven. The prophet told him he should see that plenty, but never taste of it. It so happened; for that lord was trodden to death in the gate, by the people who brought the spoil of the Syrian camp into the city, 2 Kings vi. and vii.

About A. M. 3119, Elisha went to Damascus, to declare Hazael king over Syria, as it seems Elijah had directed him. Hazael, then captain of the army, was sent to him with rich presents, to ask if Benhadad, who was sick, should recover. According to our reading, Elisha told Hazael, that Benhadad might recover in respect of his disease, as it was not mortal, but nevertheless should die by other means: but the textual reading of the Hebrew is, *Thou shalt not certainly recover, for the Lord hath shewed me that he shall surely die.* He then broke out into

tears, as he looked on Hazael, and told him, it was at the foresight of the miseries he would bring on the Israelites, when he should become king of Syria. About the same time, he sent a young prophet to anoint JERU to be king over Israel, that he might cut off the idolatrous family of Ahab. About A. M. 3165, Elisha fell sick. Jehoash, the king of Israel, came to visit him, and wept to see the prophetic protector and support of the kingdom in a dying condition. He directed the king to take bow and arrows, and shoot eastward, adding, that this was a presage of deliverance from the Syrian yoke, and of a glorious victory over them at Aphek. He then desired the king to smite *against* the ground with the other arrows. He did so three times, and stopped. The prophet blamed the king that he did not smite the ground five or six times, that he might as often have defeated the Syrian troops; whereas now he should defeat them but thrice. Soon after Elisha died, and was buried; a dead body, being hastily thrown into his sepulchre, revived as soon as it touched his bones, 2 Kings viii. ix. and xiii.

ELISHAH, *it is God, or the Lamb of God*, the son of JAVAN. Probably his posterity peopled Eolia in Lesser Asia, and afterwards the region of Elis, and Alisium in Peloponnesus, now Morea in Greece. They traded with the Tyrians in purple, a great many of the purple fish being caught at the mouth of the river Eurotas, Gen. x. 4. 1 Chron. i. 7. Ezek. xxvii. 7.

ELIZAPHAN, *God of the north-east wind*, the son of Uzziel, and cousin of Moses. He was the chief director of the Kohathites in the wilderness, Numb. iii. 30. He, and his brother Mishael, by the direction of Moses, carried the dead bodies of Nadab and Abihu to their graves, Lev. x. 4. About 200 of his posterity attended when David brought the ark of God to Jerusalem, 1 Chron. xv. 8.

ELKANAH, *God the zealous, or the zeal of God*. Sundry descendants of Korah, as well as others,

were of this name; but the most noted is the son of Jehoram, the husband of HANNAH and Peninnah, and the father of Samuel, 1 Chron. vi. 26, 27, 34, 35, 36. 1 Sam. i.

ELLASAR, *revolting from God*, the name of the city or kingdom of Arioch, the confederate of CHEDORLAOMER; but whether it be the same with Thelessar in Mesopotamia, or with the canton of Ellasar, which Ptolemy places in Arabia, or with Elias in Hollow-Syria, we know not; but we believe few sensible people will be of their mind, who make it Pontus on the Euxine Sea, Gen. xiv. 1.

ELM-TREE. The flower is of the form of a bell, consisting of one single leaf, with a great number of stamina; the pistil rises from the bottom of it, and becomes a heart-shaped fruit, in whose centre is the seed. This tree is very useful. Its timber is good; its bark, leaves, and juice, were formerly thought medicinal. It may be propagated either by layers or by seed. It has a surprisingly productive influence. One elm, in 100 years, will, at a moderate reckoning, produce 33 millions of grains of seed: and an elm-stock of 20 feet will be found to contain 15,840 millions of seed. Tournefort mentions four kinds of elm. The shadow of elms is good, and, therefore, the Israelites burnt incense to their idols under them, Hos. iv. 13.

ELNATHAN, *God's gift*, the son of Achbor, and father of Nebush-ta, the wife of Jehoiakim. He was sent to bring back the prophet Urijah from Egypt, that he might be murdered; and he, without succeeding, supplicated Jehoiakim not to burn Jeremiah's roll, 2 Kings xxiv. 8. Jer. xxvi. 22. and xxxvi. 12.

ELON, *strong*, or *oak*, or *grove*, (1.) A son of Zebulun, father of the Elonites, Numb. xxvi. 26. (2.) A judge of Israel, descended of Zebulun; he governed his nation ten years, from about A. M. 2830 to 2840, and was buried at Aijalon, Judg. xii. 11,

12. (3.) ELON, or Elon-beth-hamm, a city of the Danites, Josh. xix. 43. 1 Kings iv. 9.

ELOQUENT, having the power to speak well, Exod. iv. 10.

ELUL, the sixth month of the Jewish sacred, and the 12th of their civil year; it answers to part of our August and September, and has 29 days. On the 17th day, the Jews fast for the disasters which happened at the return of the spies, Numb. xiv. on the 21st or 22d, they feast in commemoration of their carriage of wood to the temple to burn the sacrifices; on the 25th, they commemorate Nehemiah's dedication of the walls of Jerusalem, Neh. xii. 28.

To EMBALM dead bodies, is to take out their bowels, &c. and fill the room thereof with odoriferous and drying spices and drugs. The *embalming* of dead bodies, appears to have had its original, as well as its highest perfection, among the Egyptians; but whether their want of access to bury their dead during the overflow of the Nile, or a regard to civil honour, or a fancy that the freshness of the body tended to detain the soul in it, chiefly prompted them to it, we know not. The manner of embalming was this: when a person died, the corpse was carried to the coffin-maker, that he might prepare a fit coffin, with its upper side representing the body inclosed, and great men had their coffins painted, or embellished, according to their quality. The corpse was next carried to the embalmer, and the price of embalming settled with him; the highest was about 300*l*, the second about 100*l*, and the lowest but a mere trifle. The corpse being extended on a table, or the ground, the designer marked the place to be cut, the dissector opened it with a sharp Ethiopian stone: through this incision they drew out all the inwards, save the kidneys and heart, and washed them with palm-wine, and other binding drugs: they then filled the belly with myrrh, cassia, and other spices, frankincense

excepted. The brain was drawn out by the nose with an iron hook, and the skull filled with astringent drugs. The whole body was then anointed with oil of cedar, and with myrrh and cinnamon, &c. for the space of thirty days. It was next put into salt, about forty days, Gen. i. 3. Afterwards, it was wrapt in linen dipt in oil of myrrh, and rubbed with a certain gum, and delivered to the relations, who put it into the coffin, and either kept it in their own house, or in a tomb. By this embalming, they could preserve dead bodies for some thousands of years, as the mummies, or embalmed bodies of their ancients, attest.

The poor had oil of cedar infused by the fundament, and the body wrapt in salt of nitre: the oil preyed on the intestines, and when the oil was extracted, they came along with it dried, but not putrified. Some of the poorest did but cleanse the inside, by injecting a certain liquor, and then laid the body 70 days in nitre to dry it.—Jacob and Joseph were no doubt embalmed in the manner of the Egyptians, as they died in that country, Gen. i. 2, 3, 26. The Jews embalmed their dead bodies, but perhaps their manner was very different from that of the Egyptians. When our Saviour was crucified, the necessity of his hasty burial obliged them only to wrap his body in linen, with a hundred pounds of myrrh, aloes, and like spices, bestowed by Nicodemus; but Mary, and other holy women, had prepared ointment and spices, for further embalming it, Matt. xxvii. 59. Luke xxiii. 56. John xix. 39, 40.

To **EMBOLDEN**, to make bold and daring, 1 Cor. viii. 10. *What emboldeneth thee?* What substantial and solid reasons hast thou to render thee bold? Job xvi. 3.

To **EMBRACE**, kindly to take into one's bosom, Gen. xxix. 13. To *embrace a son*, is for a woman to have one of her own to lie in her bosom, 2 Kings iv. 16. To *embrace rocks*, is

gladly to bethake one's self to them for shelter and residence, Job xxiv. 8. To *embrace dunghills*, is to be reduced to the deepest poverty and basest servitude, or to have one's dead body thrown to the dogs, Lam. iv. 5. To *embrace promises*, is to trust in them with delight and pleasure, Heb. xi. 13. To *embrace wisdom*, is to receive Jesus and his truth into our heart, and take pleasure to follow him, Prov. iv. 8.

To **EMBROIDER**, to work cloth with various colours of needle work, Exod. xxviii. 39. and xxxv. 35.

**EMERALD**, a precious stone of a deep green, and next in hardness to the **RUBY**. Emeralds are of different sizes, from the 16th part of an inch diameter, to the bigness of a walnut. Emeralds, roundish, as pebble-stones, are the hardest and brightest, but seldom exceed the bigness of a pea: those of the pillar-like form, are most frequent and large. The emeralds of the East Indies are the finest and only genuine ones, second in lustre to the diamond, and are the most beautiful of all the gems. The American emeralds are of the hardness of the garnet, and the European are still softer. Emeralds lose their colour in the fire, and become undistinguishable from the white sapphire. That the hanging of them about people's necks prevents the falling sickness, or restores the memory, is but an idle fancy. The emerald was the fourth foundation in the New Jerusalem, and perhaps the fourth in the high priest's breastplate, Rev. xxi. 19. Exod. xxviii. 18. The king of Tyre had his robes hung thick with them; and his subjects traded in them with the Syrians, who probably had them from India, or the south of Persia, Ezek. xxviii. 13. and xxvii. 16.—But some think the **NOPHECH** signifies rather the ruby or carbuncle.—The rainbow of the new covenant is *like unto an emerald*; is ever precious, beautiful, and refreshing to the saints, Rev. iv. 3.

**EMERODS**, a flux of blood from

the vessels about the fundament. When these vessels swell, but discharge no blood, the disease is called the blind piles. According to our version, the inhabitants of Ashdod, Gath, and Ekron, were afflicted with emerods, because they detained the ark of God among them: and when they sent it back, they sent five golden emerods as part of their atonement, 1 Sam. v. and vi. But though it is certain God smote these Philistines in their *hinder parts*, Psalm lxxviii. 66. yet some think this distemper was not the emerods, but a bloody flux; others, a proidentia anus; others, a cancer, or something venereal.

EMIMS, *fears*, or *fearful*, the ancient inhabitants of the land of Canaan, towards the east and north-east of the Dead Sea. They were probably descendants of Ham, and were very numerous, gigantic, and warlike. Chedorlaomer gave them a terrible defeat at Shave Kirjathaim, Gen. xiv. 5. Josh. xiii. 19—21. It seems ANAN the Horite also attacked a body of them, and cut them off, Gen. xxxvi. 24. The Moabites cut off the most of them, and incorporated others with the rest; but seized on their whole country, Deut. ii. 10, 11.

EMINENT, noted, standing out above others, Job xxii. 8. The Jews' *eminent place*, or *brothel-house*, signifies the high places where they worshipped their idols, Ezek. xvi. 39.

EMMANUEL, or IMMANUEL, a name give to our Saviour, signifying that he is *God with us*, in our nature, and on our side, Isa. vii. 14. and viii. 8. Matt. i. 23.

EMMAUS, *people despised*, *obscure*, a village about 8 miles west of Jerusalem. To this Cleophas and another disciple were going when Christ joined them in company; here he supped with them, and made himself known to them, Luke xxiv. 13—32. Here were hot baths, the medicinal virtue of which was pretended to have been given by Christ's washing his feet in them: but Julian the apostate from a hatred to our Sa-

viour, caused them to be stopped. There was a city called Emmaus, near Lydda, and about 22 miles north-west from Jerusalem. It was afterwards called Nicapolis. Another near Tiberias. All the three seem to have received their name from their *hot baths*.

EMMOR. See SHECHEM.

EMPIRE, a large region over which dominion is extended. Such were the Assyrian, Chaldean, Persian, Grecian, Roman, Parthian, Arabian, Mexican, and Peruvian states; and such are the German, Russian, Turkish, Persian, Mogul, Chinese, Japanese, Moorish, and Ethiopian, at present; and we may now add the French and British nations, Esth. i. 20.

EMPTY. A vessel, brook, or pit, is *empty*, when there is nothing in it, Judg. vii. 16. A city, land, or earth, is empty, when without inhabitants, Nah. ii. 10. Isa. xxiv. 3. Persons are empty, when they are poor, without wealth, Ruth i. 21. without reward, Gen. xxxi. 42. without an offering, Exod. xxiii. 15. 1 Sam. vi. 3. and, in fine, without any thing good, Luke i. 53. Ruth iii. 17. To *empty*, is to pour out, Zech. iv. 12. or to take forth, Gen. xliii. 35. Moab had not been *emptied from vessel to vessel*; they had not been tossed from place to place, nor their condition changed as that of the Jews had been, Jer. xlviii. 11. The Medes and Chaldeans are called *emptiers*, because they drained Nineveh of its inhabitants, power, wealth, and glory, Nah. ii. 2.

EMULATION, (1.) A striving to do more than others in what is holy, just, and good, Rom. xi. 14. (2.) A striving to exceed others in carnal favour, honour, or power, Gal. v. 20.

To ENCAMP, to fix or lodge in a camp, Exod. xiv. 2. Psa. xxxiv. 7. and liii. 5.

To ENCOUNTER, to provoke another to a dispute, or sustain it with him, xvii. 18.

To ENCOURAGE, to render one

heart, hopeful, cheerful, and ready for acting. Moses *encouraged* Joshua, by laying before him the goodness of his work, his supernatural assistance, and undoubted success, Deut. i. 28. David *encouraged* himself in the Lord, when his warriors threatened to stone him; he considered his former kind and wonderful interposals for him, his continued power, wisdom, and mercy, and his faithful promise, and gracious relations to him, 1 Sam. xxx. 6.

END, (1.) The utmost bound, or part of a thing, Jer. xii. 12. (2.) The last part of a period of time, Matt. xxviii. 1. (3.) The last part of what is designed in an action: or the last tendency and use of it, Luke xxii. 37. 2 Cor. ii. 9. Rom. vi. 21. *The end thereof shall be with a flood*, the final destruction of the Jewish nation shall be brought about with terrible and overwhelming judgments, Dan. ix. 26. "He setteth an end to darkness, and searcheth out all perfection. The stones of darkness, and the shadow of death." The miner, by penetrating into the bowels of the earth, brings his candle, or the light of day, where nothing but darkness was before; and he diligently searcheth for metal among stones long hid in thick darkness, Job xxviii. 3. *The end of all flesh is come before me*; that is, their final period hasteneth on; I will utterly destroy them, Gen. vi. 13. *An end is come upon the four corners of the land*; final ruin and desolation are just come on the whole country, Ezek. vii. 2. Jesus Christ is the *ending*, he continues for ever, and is the perfecter and scope of all things, Rev. xxi. 6. He is the *end* of the law for righteousness; the law was given, to cause men to seek righteousness in him: he perfected the ceremonial law, as he was the scope and substance of all its types, and therefore abolished it; through his obedience and death he fulfilled the moral law, in its precepts and penalty; that all those who believe in him might have the righteousness

of the law fulfilled in them, Rom. vii. 4. and x. 4. He is the *end* of his ministers' conversation; he is the scope and substance of all their ministrations; and in all they do, they ought to aim at the advancement of his glory, Heb. xiii. 7. The *end* of the faith of the saints, is what is exhibited in the promise, and they trust to obtain, even the eternal salvation of their souls, 1 Pet. i. 9. An oath is the *end of strife*, as no farther inquiry is to be made in a cause, but all parties concerned are to rest satisfied with the determination made by an oath, Heb. vi. 16. The *end* of the commandment is charity; that is, we answer the design of the law, by love to God and man, Rom. xiii. 10. 1 Tim. i. 5.

ENDOR, a fountain, or eye of habitation, a city of the western half-tribe of Manasseh, about four miles south-east of mount Tabor. Near to it Jabin's host were routed by Barak, Psal. lxxxiii. 11. And here dwelt the witch whom Saul consulted just before his fatal defeat at Gilboa, 1 Sam. xxviii. 7. It was a considerable place about 300 years after Christ.

To ENDOW, to give a dowry, Exod. xxii. 16. To be *endued* with the Holy Ghost, is to have the possession of the influences of the Spirit of God, Luke xxiv. 49.

To ENDURE, to continue, to bear with. To *endure*, referred to God; denotes his perpetual continuance in being, life, and greatness, Psal. ix. 7. or his bearing with persons, in his long-suffering patience, Rom. ix. 22. Referred to men; it signifies, (1.) To bear up under the exercise of the duties of an office, Exod. xviii. 23. or under any thing that fatigues and presses one, Gen. xxxiii. 14. Job xxxi. 23. (2.) To bear affliction, especially for Christ, with a sensible, calm, and affectionate complacency in the will of God, Heb. xii. 7. 2 Tim. iii. 11. The saints are called to *endure* to the end, to persevere in their holy profession and practice, notwithstanding manifold oppositions and troubles, Matt. xxiv. 13. Antichris-



tians, and other wicked persons, will not endure sound doctrine ; they dislike it, they reproach it, persecute it, and endeavour to banish it from them, 2 Tim. iv. 3.

ENEGLAIM, *the fountain of calves*, the word HHEN, or EN, so often prefixed to the names of places, signifies a well; and it seems these places were so called, because of some noted well there. Perhaps Eneglaim is the same as Eglaim, or Agallim; which was on the east side of the Dead Sea, about eight miles north from Ar, and opposite to Engedi. *Fishers on the Dead Sea from Engedi, even to Eneglaim*, some think, may be designed to signify, ministers labouring in the work of the gospel, Ezek. xlvii. 10.

ENEMY, or FOE, one who hates us, and seeks our hurt, Exod. xxiii. 4. God becomes men's *enemy* when he pursues them with his wrathful judgments, 1 Sam. xxviii. 16. Job supposed him an *enemy*, when he grievously afflicted him, Job xxxiii. 10. Wicked men count faithful teachers their *enemies*, imagining they act from hatred, in reproving and opposing their wicked ways, 1 Kings xxi. 20. Gal. iv. 16. Satan is an *enemy* to God and his creatures; he hates them, and seeks their dishonour and ruin, Matt. xiii. 25, 28. Wicked men are *enemies* to God; they hate his holiness, righteousness, and truth; the strength which he graciously gives them, both of body and mind, is spent in transgressing his blessed laws, and rebelling against his government; and however they may differ in their sentiments on other things, they all unite in rejecting the offers of mercy and salvation, Psa. ii. 3. Isa. l. 20. Matt. xxii. 5. The Philistines, Syrians, Moabites, &c. were the *enemies* of Israel, as they rose in arms to oppose, hurt, and destroy them, 1 Sam. ii. 32. 2 Sam. xxii. 38.—Death is called an *enemy*; it certainly ruins the wicked; it tries the saints, and for a while detains their body from the heavenly glory, 1 Cor. xv. 26.

To ENGAGE, to bind by promise, How delightful a wonder, that Jesus Christ *engaged* his heart, or pledged his soul, that he would approach to an offended God, in the room of us sinful men, in order to satisfy justice for us! Jer. xxx. 21.

ENGEDI, *the kid's fountain*, or ENGADDI, otherwise called Hazazon-tamar, a city where abundance of palm-trees grew, and in a manner surrounded it. It lay about 37½ miles south-east of Jerusalem; south of Jericho, between which and it, was a delightful valley; and near the north-west shore of the Dead Sea; though others place it near the south-west. It abounded with excellent vineyards, where grew gopher, Song i. 14. This was perhaps the *city of Palm-trees*, taken by the Moabites and Amalekites, Judg. iii. 13. It was very early built, and possessed by the Amorites, and pillaged by Chedorlaomer, Gen. xiv. 7. It was given to the tribe of Judah, Josh. xv. 62. Here David, in his exile under Saul, dwelt for a time in strongholds, 1 Sam. xxiv. 1. Here the allied armies of the Ammonites, Moabites, &c. who came against Jehoshaphat, were encamped, 2 Chron. xx. 2.

ENGINES, warlike instruments for throwing stones, battering down walls, &c. 2 Chron. xxvi. 15. Ezek. xxvi. 9.

To ENGRAVE, GRAVE, (1.) To cut letters or figures in stone, 2 Cor. iii. 7. The *engraving* of the names of the twelve tribes in the stones of the high priest's shoulder and breast-plate, imported Christ's remembrance, esteem, and support of his people, Exod. xxviii. 11. and xxix. 14. The saints are *graven* on the palms of God's hands; he perpetually thinks of, cares for, and does them good, Isa. xlix. 16. (2.) To grave, Exod. xx. 4.

ENHAKKORE, *the well of him that cried*, the name of the well which was miraculously opened to allay the excessive thirst which Samson had contracted in slaying a thou-

sand of the Philistines with the jaw-bone of an ass. Our English version insinuates, that this well was opened in the jaw-bone; but how it could then have continued in after ages, we know not. As the word **LEHI**, signifies the place where he was, as well as a *jaw-bone*, is it not more natural to suppose, that the well was opened in a hollow spot in it, rather than in a hollow place of the jaw-bone? Judg. xv. 9—19.

To **ENJOY**, (1.) To possess with pleasure, Josh. i. 15. (2.) To have in abundance, Heb. xi. 25. The land of Canaan *enjoyed* her Sabbaths, when it lay untilled for want of inhabitants, Lev. xxvi. 34. God's elect *long enjoy* the work of their hands, when they receive a long-continued happiness on earth, and everlasting blessedness in heaven, as the gracious reward of their good works, Isa. lxxv. 22.

To **ENLARGE**, to render more wide and extensive. *Enlarging of borders, or coasts*, imports conquest of more territory to dwell in, Deut. xii. 20. and xix. 8. To *enlarge nations* is to grant them deliverance, liberty, happiness, and increase of numbers, territory, or wealth, Esth. iv. 14. Job xii. 23. Deut. xxxiii. 20. *Enlargement of heart*, imports the loosing of spiritual bands, and a fulness of inward joy, Psa. cxix. 32. or extensive love, care, and joy, 2 Cor. vi. 11. *Enlargement of mouth*, imports, readiness to answer reproaches, and pour forth praise to God for his kindness, 1 Sam. ii. 1. God *enlargeth men* in trouble, or *enlargeth their steps*, when he grants them remarkable deliverance and liberty to go where they please, Psa. iv. 1. and xviii. 36. He *enlargeth* Japheth, in giving him a numerous posterity, and a very extensive territory, viz. the north half of Asia, all Europe, and almost all America, to dwell in; or the word may be rendered, God shall *persuade* Japheth: by the preaching of the gospel, a multitude of his posterity have been turned to Christ, Gen. ix. 26. Hell's *enlarging itself*,

imports, that the grave, the state of the dead, and even the regions of the damned, should quickly receive multitudes of the sinful and impenitent Jews, Isa. v. 14.

To **ENLIGHTEN**, to give light to. God *enlightens* his people's darkness, when he frees them from trouble, and grants them prosperity, knowledge, and joy, Psa. xviii. 28. He *enlightens* their eyes, when, by his word and Spirit, he teaches them his truth, and shows them his glory, Psa. xlii. and xix. 8. Eph. i. 18. Those who have been *enlightened* by the word and Spirit of God, and have *tasted the heavenly gift*, obtained the remission of their sins, sweeter than honey and the honey-comb; and *been made partakers of the Holy Ghost*, of the witness and fruit of the Spirit; and *have tasted the good word of God*; have had a relish for, and delight in it; and *the power of the world to come*, which every one tastes who has a hope full of immortality; may yet fall away from the truth, and become the enemies of Christ, Heb. vi. 4, 5. Then let him that standeth take heed lest he fall!

**ENMITY**, contrariety of interests or inclinations; mutual opposition. Such an enmity there is between Christ and Belial, and between their followers, Gen. iii. 15. Friendship with this world, in its wicked members and lusts, is *enmity with God*; is opposite to the love of him, and amounts to a fixed exertion of ourselves to dishonour and abuse him, James iv. 4. 1 John ii. 15, 16. The carnal mind, or minding of fleshly and sinful things, is *enmity against God*; is opposite to his nature and will in a high degree; and though it may be removed, cannot be reconciled to him, nor he to it, Rom. viii. 7, 8. The ceremonial law is called *enmity*; it marked God's enmity at sin, by demanding atonement for it; and was an accidental source of variance between Jews and Gentiles, Eph. ii. 15, 16.

**ENOCH**, *taught or dedicated*, (1.) a son of Cain, after whose name his

father called the city which he built, in the land of Nod, eastward of Eden, where we find the city Anuchtha, and where Pliny and Ptolemy place the Henochii: but perhaps these names sprung from the following. (2.) Enoch, the son of Jared, and the father of Methuselah. While he reared his family, begetting and educating a vast number of children, he maintained a most holy life, living by faith, walked with God in sweet fellowship with him, and eminent conformity to him. To honour and reward such a conversation, God not only testified his delight in him while he lived, but after he was 365 years of age, translated him to heaven, soul and body, without his tasting death. That he wrote any thing, does not appear; but he prophesied of the last judgment, that the Lord would come with ten thousands of his saints or angels, to convince the wicked of their hard speeches, and ungodly deeds, and punish them on account thereof. This prophecy Jude might have had conveyed to him by tradition, and possibly the Holy Ghost assured him it was genuine, Gen. v. 18—24. Heb. xi. 5. Jude 14, 15. The eastern writers, Arabic and Persian, make a great ado about the prophet Enoch, or Edris, as they call him. They tell us, he received 30 volumes from heaven, filled with mysterious science. There is a book ascribed to him, but it is certain it was none of his; but was written either by a fanciful Jew before the coming of Christ, or by a foolish Christian soon after. For about 1000 years it was buried in oblivion, till Joseph Scaliger, about 200 years ago recovered part of it. It stupidly maintains, that before the flood, the angels seeing the beautiful daughters of men, took them in marriage, begat on them the ancient giants, and introduced idolatry, astrology, and other unlawful arts, into the world. Was our Saviour prefigured by Enoch the son of Jared? He is *dedicated*, in a peculiar manner, to the service of God. He did always the

things that pleased his Father, and twice was he acknowledged of God as his beloved Son, in whom he was well pleased. First, in order of dignity and influence, he entered the heavenly mansions, without his human nature seeing corruption. As our great Prophet, he foretold the last judgment, and the ruin of the wicked generation of Judah.

ENON, a *cloud*, or *fountain*, or *eye*, a place where John baptized, because there were many springs or rivulets of water there. It was between Salim and Jordan, about eight miles south from Bethshan, and 53 north-east of Jerusalem, John iii. 23.

ENOSH, a *fallen man*, the son of Seth, and father of Cainan, was born A. M. 235. His name imports the sense his father had of the *misery* of mankind by reason of sin. In his days men *began to call on the name of the Lord*, i. e. such as detested the wicked practices of Cain and his progeny, formed themselves into public worshipping societies. Perhaps too, before his death, A. M. 1140, the descendants of Seth began to *profane the name of the Lord*, intermarrying with the offspring of Cain, Gen. iv. 26. and v. 9—11. and vi. 1, 2.

To ENQUIRE, or INQUIRE, to search, ask, Ps. xxvii. 4. Acts ix. 11. Gen. xxiv. 57. God's *inquiry* after men's iniquity, imports his bringing it to light, and punishing them for it, Job x. 6. Men's *inquiring of God*, imports their asking his mind by his priests or prophets, or immediately from himself, what they should do, or that he would grant what they need, 1 Kings xxii. 5. Gen. xxv. 22. Ezek. xxxvi. 37. To *inquire after God*, is to pray to him, Ps. lxxviii. 34. To *make inquiry after vows*, is to consider how the vow may be eluded and broken, Prov. xx. 25.

ENROGEL, the *well of searching out*. It seems to have been either Dragon-well, or the King's well; or rather the fountain of Shiloah, a little to the south-west of the city of David, and without the fountain-gate. Possibly it was in, or beside, the fuller's

field, which was the conduit of the upper pool, Josh. xv. 7. Isa. vii. 3. Here Ahimaaz and Jonathan hid themselves; to get information of Absalom's counsels against his father, 2 Sam. xvii. 17. and near to it Adonijah feasted Abiathar, Joab, and the rest of his assistants in the usurpation, 1 Kings i. 9. Some place Enrogel on the east of Jerusalem, near the foot of mount Zion, and then it is probably the same with the pool of Siloam.

**EN-SHEMESH**, *the fountain of the sun*, was situated on the frontiers of Judah and Benjamin; but it does not appear whether it were a town or a fountain only, Josh. xv. 7.

**ENSAMPLE**, example, pattern, Phil. iii. 17. 2 Thess. iii. 9.

**ENSIGN**, a military standard, erected in order to raise men, Isa. v. 26.—Figuratively, Christ, Isa. xi. 10. to whom Jews and Gentiles should repair by faith, and enlist in his service, by bringing forth the fruits of faith. See **BANNER**.

To **ENSNARE**, to bring into a snare, into sin, imprisonment, bondage, distress, Job xxxiv. 30.

To **ENSUE**, to follow after with great earnestness, 1 Pet. iii. 11.

To **ENTER**, to go within, Mat. vi. 6. God *enters into judgment* with men, when in wrath he calls them to account, and sentences them to bear the due punishment of their sins, Ps. cxliii. 2. Our cries *enter into his ears*, when he graciously accepts our prayers, and grants what we request, or regards what we cry to him for, 2 Sam. xxii. 7. James v. 4. To *enter into covenant*, is to come under the solemn obligations thereof; to make it by binding ourselves, Deut. xxix. 12. To *enter in at the strait gate*, and into the kingdom of God, is, by receiving Jesus Christ as our Saviour, door, and way to happiness, to become members of God's spiritual family and kingdom in heaven and earth, Mat. vii. 13. John iii. 5. To *enter into joy, peace, or rest*, is to receive the earnest or the full possession thereof, Matt. xxv. 21. Isa. lvii. 2.

Heb. iv. 3. To *enter into other men's labours*, is to enjoy the fruit of them, John iv. 38. A fool's *lips enter into contention*, his words stir up strife; in his talk he meddles with strife not pertaining to him, Prov. xviii. 6.—Reproof *enters into* a wise man; it penetrates to his heart, and hath a mighty effect upon him, Prov. xvii. 10. No man was able to *enter* into the temple, till the seven plagues were fulfilled. During Antichrist's ruin, none shall be able to hurt the church, none shall dare to pray for Antichrist; nor even fully understand the manner of his destruction till it be finished, Rev. xv. 18.

**ENTRANCE**, **ENTERING**, is, (1.) The act of coming in, or to, 1 Thess. ii. 1. (2.) The passage whereby one enters into a city, &c. Judg. i. 24, 25. The entrance of God's word gives light; the application of it to the heart makes wise unto salvation, Psa. cxix. 130.

To **ENTICE**, to persuade and move one to what is sinful or hazardous. Satan *enticed* Ahab to go up and fall at Ramoth-Gilead, by making the false prophets promise him victory, 2 Chron. xviii. 20. Whoremongers entice virgins, with promises of reward, and hopes of secrecy, in uncleanness, Exod. xxii. 16. Our lusts entice to sin, from hopes of profit, pleasure, or honour, by means of it, James i. 14. Outward objects entice to sin, as they are occasions of tempting our evil hearts to it, Job xxxi. 26, 27. False teachers, pretended friends, and wicked companions, entice; by their fair speeches, and guileful example, they persuade men to embrace error, commit sin, or rush on snares, Col. ii. 4. *Enticing words* of man's wisdom, are such as please the ear and fancy of hearers, but lead away the heart from a proper regard to the true matter and scope of divine truth, 1 Cor. ii. 4. Col. ii. 4.

**ENTIRE**, (1.) Whole, complete, Amos i. 6. (2.) Faultless, upright, and exact in every point and quality, James i. 4.

**ENVY**, is an evil affection of the heart, whereby we fret and grudge at the grace, honour, or prosperity, of our neighbour. So Rachel *envied* her sister Leah, because of her fruitfulness, Gen. xxxi. 1. Joseph's brethren *envied* him, because his father loved him, Gen. xxxvii. 11. The Jews *envied* Paul and Barnabas, because they preached the gospel of Christ, Acts xiii. 4, 5. Some preached Christ *out of envy* and strife, from discontent at the high honours of the apostle Paul, and in order to vex his spirit, and diminish his reputation, Phil. i. 15. *Envy* is more dangerous than open outrageous anger and fury, as it is more abiding, and will make a man turn himself into every shape, to undo his neighbour, Prov. xxvii. 4. It is often pointed against the most excellent and useful works, Eccl. iv. 4. It is its own punishment; is *rotteness* to the bones, and slays the silly one; it stops the blessings of heaven, and torments the soul where it dwells, even unto death, Prov. xiv. 13. Job v. 2. The spirit that is in us *lusteth to envy*. According as *spirit* is taken, either for the Spirit of God, or for the human spirit, or natural corruption, the sense of these words may be either, (1.) The Spirit of God that dwelleth in us, teacheth us better things than strife and envy: for it lusteth *against* envy, and carries out our hearts to hate and resist it. The Greek preposition *ἔνθα*, here Englished *to*, often signifies *against*, as in Luke xx. 19. Eph. vi. 11. Or, (2.) Our natural corruption, excited and inflamed by the devil, strongly inclines us to envy, and consequently to other wickedness, James iv. 5. The former of these seems to be most agreeable to the design of the apostle, and the analogy of faith.

**EPAPHRAS**, *covered with foam*, a native of Colosse, and a faithful and laborious preacher among the inhabitants thereof, and by whose means many of them were converted to Christ. When Paul was at Rome, Epaphras went from Phrygia to see

him, and was some time his fellow-prisoner. Understanding that, in his absence, false teachers had much corrupted and troubled his Colossian hearers, he represented the case to Paul, who, directed by God, wrote a letter to rectify these disorders. It is said, he suffered martyrdom at Colosse, Col. i. 7. and iv. 12.

**EPAPHRODITUS**, *agreeable, pleasant, or handsome*, a noted preacher of the Christian faith at Philippi. He was sent by the believers there with a supply of money to Paul, when a prisoner at Rome, and otherwise to assist him to the utmost of his power. He executed his commission with such care and zeal, that he brought on himself an indisposition, which threatened his life; but being mercifully recovered, he went quickly home, as he had heard the Philippians were extremely concerned for him, and he carried along with him Paul's epistle to that church, Phil. ii. 25. and iv. 18.

**EPHAH**, *weary, tired*, (1.) The eldest son of Midian: he gave his name to a city or country on the S. E. of the Dead Sea, where Ptolemy mentions a city called Ippos; this place abounded with camels and dromedaries, Gen. xxv. 4. Isa. lx. 6. (2.) A measure of capacity among the Jews. It seems to have been the same as the BATH.

**EPHER**, *dust or lead*, the second son of Midian, 1 Chron. i. 33. Whether any of his posterity peopled the isle of Urphe in the Red Sea, or Orpha in Diarbek, is uncertain. Polyhistor and Cleodemus say, that he conquered Lybia, and called it *Africa*; and it is said, Hercules accompanied him in that expedition.

**EPHESUS**, *desirable*, anciently one of the most famous cities of Lesser Asia. It is said to have been built by Ephesus, an Amazonian lady, or by Androclus, the son of Codrus, king of Athens, as early as the days of David, or, according to others, much earlier. It was situated on the river Cayster, about 23 miles north of Miletus, and 63 west of Laodi



cea: and among the Heathens was chiefly famed for a magnificent temple of Diana, which was accounted one of the seven wonders of the world. It is said to have been 425 feet long, 220 broad: its roof supported by 127 pillars 70 feet high, 27 of which were curiously carved, and the rest polished. The plan of this temple was contrived by one Ctesiphon; and though it was built at the common expense of proconsular Asia, it was 220 years, if not more, in finishing. It was seven times set on fire; once on the day that Socrates drank the cicuta, and afterwards on the night that Alexander the Great was born. About 360 years before the birth of our Saviour, one Erostratus, despairing of rendering himself famous by any thing good, burnt it, that he might render himself famous for evil. It was, however, rebuilt. Soon after, Lysimachus rebuilt the whole city in a more convenient place, and near to the temple. Before the time of Alexander, Ephesus had kings of her own. It was taken by Antiochus the Great, of Syria. After it fell into the hands of the Romans, the inhabitants revolted to Mithridates, king of Pontus; and, on that account, were pillaged and terribly taxed by Sylla, the Roman general. It was destroyed by an earthquake, *A. D.* 19, but quickly rebuilt. It suffered exceedingly in its various sieges and captures, by the Saracens, Tartars, and Turks, and is now dwindled into a ruinous village, of about 40 or 50 houses, and an old castle.

The Ephesians were anciently noted for sorcery, magic, astrology, and the rest of the black arts, as well as for luxury, and its attendant evils: they were mad on idolatry, especially the worship of Diana. When Paul came hither at first, he staid only a few days, but Apollos preached here about the same time. Some months after, Paul returned, and preached three years with remarkable success. Some Jewish vagabonds, the sons of Sceva, took upon

them to exorcise evil spirits from the possessed, in the name of Jesus; but the possessed person, instigated by the dæmon, attacked them, and drove them out of the house naked. Both Jews and Greeks were affrighted by this providence; and vast numbers of Ephesians, who had dealt in sorcery, brought their magical books, and others of that kind, together, and publicly burnt them, to the value of 50,000 pieces of silver; which, if understood of Attic drachms, amounted to 1562*l* 10*s*, but if understood of Jewish shekels, amounted nearly to 6250*l* sterling. Not long after this, DEMETRIUS raised a mob against Paul and his fellow-preachers. Paul then departed, and left Timothy to settle the affairs of this church. Some years after, in his last journey to Jerusalem, Paul called the elders of this church to Miletus, and after giving them several weighty charges and directions, he took a solemn farewell of them.—About five or six years after, Paul, then prisoner at Rome, wrote to the Christians here a most sublime and useful epistle. After congratulating their steadfastness in the faith, wishing them a variety of spiritual blessings, and exhibiting to them the astonishing grace of God that shone forth in their illumination, regeneration, and freedom from Heathenish idolatry, and Jewish ceremonies; their knowledge of Christ's love, and assured title to be filled with all the fulness of God; he exhorts them to the study of Christian unity, mortification of sin, universal holiness, honesty, meekness, love, relative duties, and spiritual warfare with Satan and his agents, Acts xviii. and xix. Eph. i.—vi.

About thirty years after, Christ directed a message to them, by John the apostle, commending the diligence, patience, and fidelity of their pastors, but reproving their decay of Christian love, and threatening to take the gospel from them, except they repented. A Christian church, however, continued here six

hundred years more; since which, the wickedness and ravage of the Mahometans have so exceedingly overwhelmed it, that it often scarcely deserved the name of a church. A few of its present inhabitants still pretend to be Christians of the Greek church.

**EPHES-DAMMIM**, *the portion, or effusion of blood*, or **PAS-DAMMIM**, a place between Shochoh and Azekah, it seems, on the west of the valley of Elah. Here the Philistines encamped when Goliath insulted the Hebrew host, 1 Sam. xvii. 1, 2, 19. here they again assembled after David's coronation, when Eleazar and Shammah made such terrible slaughter of their troops, 1 Chron. xi. 13, 14.

**EPHOD**, a short upper garment worn by the Hebrew priests, somewhat in the form of our women's short gowns, if without sleeves. That for the common priests was of plain linen, 1 Sam. xxii. 18. That for the high priest was a rich robe of fine twined linen, or cotton, embroidered with gold, blue, purple, and scarlet. On its two shoulder-pieces, whereby it was fixed above, were two precious stones, in each of which were engraven six names of the tribes of Israel. On that part of it, which crossed his breast, was fastened the breastplate of judgment by means of the Urim and Thummim, in which the Lord revealed his mind to his people; below which, the ephod was fastened on the priest's body with a curious girdle, Exod. xxviii. Sometimes persons not in the office of priests, when ministering in holy things, wore ephods; Samuel, when a child, and David, when attending the ark to Jerusalem, had on a *linen ephod*, 1 Sam. ii. 18. 2 Sam. vi. 14. What Gideon intended by his costly *ephod*, whether he inadvertently framed it, as a memorial of his victories; or whether, having been once appointed to offer sacrifice, he imagined himself a kind of priest, and made it for consulting the mind of God, we know not; but it is certain the Hebrews idola-

trously adored it, Judg. viii. 27. A little before the destruction of Jerusalem, king Agrippa permitted the Levites to wear a linen ephod; but, for about 1700 years past, this nation hath been without ephod, and every other badge of the peculiar people of God, Hos. iii. 5.

**EPHRAIM**, *fruitful, or increasing*, the younger son of Joseph, born about A. M. 2293. Joseph presented him and his brother Manasseh to Jacob his father, when dying, that he might give them his blessing. To intimate that Ephraim's tribe should be most numerous and powerful, Jacob crossed his hands, laying the right hand on the head of Ephraim, and the left on the head of Manasseh: nor would the patriarch change his hands; and gave as a reason for it, his certain knowledge that though Manasseh's tribe should be great and numerous, yet that of Ephraim should be much more so, Gen. xlviii. 8—22. His sons, Shuthelah, Becher, and Tahan or Tahath, were heads of numerous families, Numb. xxvi. 35. 36. He had other sons, *viz.* Zabad, Ezer, and Elead, Bered, and Eladah; the first three of whom, together with Shuthelah, were murdered by the Philistines of Gath, as they attempted to defend their herds of cattle from these robbers. He was extremely grieved for the loss of his children; yet though it went evil with his house, he was not left in a childless, or hopeless state, having another son given him about that time. He had also a daughter, whose posterity built the two Bethhorons and Uzzensherah, 1 Chron. vii. 20—27.

When the Ephraimites came out of Egypt, they amounted to 40,500; but they decreased 8,000 in the wilderness. Elishama the son of Ammihud, was their chief prince and captain, Joshua the son of Nun their spy, Kemuel, the son of Shiphtan, their agent for the division of the land, Numb. ii. 18, 19. and xxvi. 37. and xiii. 8. and xxxiv. 24. They, together with the Manassites and Benjamites, encamped behind

the tabernacle, marched behind the ark; and so God is said to lead Joseph like a flock, and to show himself in the view of these tribes, Numb. ii. 18—24. and x. 21—24. Psa. lxxx. 1, 2. When Joshua became head of the Israelites, and conquered Canaan, he, according to the direction of God by the lot, assigned his own tribe their inheritance in the very heart of the promised land, where that portion of ground lay which Jacob first bought from Hamor, and afterwards forcibly wrested from the Amorites, Gen. xlviii. 22. They and their brethren of Manasseh remonstrated that their territory was too narrow; but he refused to add any thing to it, and encouraged them to expel the Canaanites from their hill country. They took his advice; and obliging a citizen to be their guide, took Bethel, slew its inhabitants, and possessed it themselves; but they expelled not the inhabitants of Gezer, and the villages around, Judg. i. 22—29. When Deborah, a prophetess of this tribe, judged Israel, and levied war against Jabin, a body of the Ephraimites were detached to attack the Amalekites, who it seems were marching to ravage the south country of Israel, or to join Sisera. When Gideon defeated the armies of Midian, the Ephraimites proudly censured him, because he had not more early called them to his assistance, but he pacified them with soft words, representing, that their apprehending of Oreb and Zeeb, chief princes, and killing so vast a number of fugitives, was more important and honourable than his whole victory. When Jephthah levied an army against the Ammonites, he invited the Ephraimites to join him, but they declined it. When, without their aid, he had routed the enemy, vast numbers of them crossed the Jordan, and rudely abused his troops as a parcel of vagabonds, and threatened to burn his house on him. Provoked with such ungenerous abuse, he and his troops fell upon them, and put them to flight,

and taking the passage of Jordan before them, they killed all they could discern to be Ephraimites, by their pronouncing *Sibboleth* instead of *Shibboleth*. There fell of them at this time 42,000. Soon after this, Abdon, an Ephraimite, judged Israel eight years, Judg. v. 12. and vii. 24, 25. and viii. 1—3. and xii.

For about 320 years, the tabernacle of God was lodged at Shiloh, in the tribe of Ephraim. In the war in which it was carried off by the Philistines, it seems the Ephraimites, though well armed, behaved with the utmost cowardice, Josh. xviii. 1. 1 Sam. iv. Psa. lxxviii. 6. 20,800 valiant men of this tribe attended David's coronation; in his reign, Hoshea the son of Azariah was their deputy-governor, and Helez the Pelonite their chief captain, 1 Chron. xii. 30. and xxvii. 10, 20. Nothing remarkable happened in the tribe of Ephraim after this, till Jeroboam, one of their number, decoyed it, and nine other tribes, to erect a separate kingdom for him, which continued 254 years, from A. M. 3029 to 3283. Most, if not all the kings, were of this tribe, and the royal cities of Shechem and Samaria pertained to it. One of the golden calves was placed in Bethel, another city of it. As this tribe of Ephraim made so noted an appearance among the ten, they all frequently received its name, especially in the time of Hosea, 2 Chron. xxv. 7. Isa. xxviii. Hos. iv. v. vi. &c.

EPHRAIM, is also the name of, (1.) A city near Bethel, and about eight miles from Jerusalem. Abijah took it from Jeroboam, 2 Chron. xiii. 19. Hither, it is probable, our Saviour withdrew when the Jews sought his life, John xi. 54. and near to this was Baalhasor, where Absalom had his flocks, 2 Sam. xiii. 23. (2.) A hill in the territory of this tribe, near the south border. Here Micah the idol-maker dwelt, and the Levite who cut his wife in pieces, and Elkanah the father of Samuel, 1 Sam. i. 1. Judg. xvii. 1.

and xix. 1. It was not long after the Chaldean army marched by Dan, at the springs of Jordan, when they had got south to mount Ephraim, and were within a few miles of Jerusalem, Jer. iv. 15. (3.) A wood beyond Jordan, near Mahanaim, where Absalom's army was defeated; and which seems to have been so called, from the slaughter of the Ephraimites by Jephthah, in or near to that place, 2 Sam. xviii. 6. (4.) It seems to be put for the whole country of the ten tribes, Jer. xxxi. 6. and I. 19.

**EPHRATAH**, *abundance, or fertility*. Bethlehem is so called, Gen. xxxv. 16, 19. but whether Ephratah, where David heard of the ark, be mount Ephraim, where he heard it had once been placed in Shiloh; or Bethlehem, where he had often heard of it, we know not. It is certain, the Ephraimites are called Ephrathites, Judg. xii. 5. Elkanah the father of Samuel, and Jeroboam, were Ephrathites, as they dwelt in mount Ephraim, 1 Sam. i. 1. 1 Kings xi. 26. And Jesse is so called, because he dwelt in Bethlehem-Ephratah, 1 Sam. xvii. 12.

**EPHRATH**, Caleb's second wife, and mother of Hur, 1 Chron. ii. 19. Bethlehem is supposed to be called Ephratah from her, Gen. xxxv. 19.

**EPHRON**, *dust*, (1.) A Hittite, who generously offered Abraham the compliment of the field of Machpelah for a burying-place, and could scarcely be prevailed on to take money for it, Gen. xxiii. (2.) A mount on which several cities stood; but whether it be mount Ephraim or not, is quite uncertain, Josh. xv. 9.

**EPICUREANS**, a sect of Heathen philosophers, followers of the doctrine of Epicurus the Athenian, who flourished about A. M. 3700. They maintained, that the world was formed, not by God, nor with any design, but by the fortuitous concourse of atoms. They denied that God governs the world, or in the least condescends to interfere with creatures below. They denied the immor-

talities of the soul, and the existence of angels. They maintained, that happiness consisted in pleasure; but some of them placed this pleasure in the tranquillity and joy of the mind, arising from the practice of moral virtue, and which is thought by some to have been the true principle of Epicurus: others understood him in the gross sense, and placed all their happiness in corporal pleasure, of eating, drinking, whoredom, &c. The ambiguity of the word *pleasure*, has produced many disputes in the explication of the Epicurean system. If by *pleasure* he understood only sensual gratifications, the tenet here advanced is indisputably monstrous; but if it be taken in a larger sense, and extended to intellectual and moral objects; in what does the scheme of Epicurus, with respect to virtue, differ from the opinions of those philosophers, who maintain that self-love is the only spring of all human affections and actions?—When Paul was at Athens, he had conferences with the Epicurean philosophers, Acts xvii. 18.

**EPISTLE**, or **LETTER**, wherein one communicates his mind to his friend at a distance. The whole word of God is his inspired epistle to us. Jesus Christ dictated to John in the isle of Patmos seven *epistles* to be sent to the seven Asian churches, framed exactly according as their cases required, Rev. ii. and iii. One and twenty of the books of the New Testament are called *epistles*; the first fourteen were written by Paul; the other seven were written, one by James, two by Peter, three by John, and one by Jude. Why these last seven are called *general*, is not easily determined: whether because the first four of them, and the last, were written to no particular church, or because they easily met with a general reception among Christians; but as the character does not seem to be of inspired authority, we need give ourselves the less trouble to know the reason of it. The Corinthians were Paul's "epistle, written

in his heart, known and read of all men, manifestly declared to be the epistle of Christ, written with the Spirit, in the fleshly tables of the heart:" their conversion was a divine recommendation of his ministry, very delightful to himself, and obvious enough to every observer; and in which the powerful influence of Jesus Christ and his Spirit was evident, writing his law in their hearts, 2 Cor. ii. 2, 3.

**EQUAL**, (1.) Just, righteous, Psa. xvii. 2. Ezek. xviii. 2. (2.) Of the same excellency and dignity, John v. 18. Phil. ii. 7. (3.) An intimate companion; one of the same age, station, and opportunities, Psa. lv. 13. Gal. i. 14.

**EQUITY**, justice, impartiality, Psa. xcvi. 9. Micah iii. 9. Isa. xi. 4.

**ERASTUS**, *lovely*, or *amiable*, the chamberlain or city-treasurer of Corinth. Having resigned his office, he attended Paul to Ephesus, and was sent with Timothy to Macedonia, probably to prepare the contribution for the poor Christians of Judea. When Paul wrote his epistle to the Romans, and some years after, Erastus was at Corinth, Acts xix. 22. Rom. xvi. 23. 2 Tim. iv. 10. Some make him a bishop of Macedonia, and a martyr at Philippi; and others, on just as slender grounds, make him bishop of Paneas, at the springs of Jordan.

**ERECH**, *length, health, physic*, a city of Chaldea, built by Nimrod, and probably the same with Ptolemy's Araka, in Susiana, on the east bank of the Tigris, Gen. x. 10.

To **ERECT**, to rear, build, Gen. xxxiii. 20.

To **ERR**, to wander, mistake. **ERROR** is, (1.) A mistake, or oversight, Eccl. v. 6. (2.) False doctrine, whereby a person wanders from the rule of God's word, 1 John iv. 6. (3.) Sin of any kind, which is a wandering from the path of duty, and missing the end of God's glory and our good, Psa. xix. 12. (4.) Unnatural lust, Rom. i. 27.—The er-

ror of Balaam, was his love of gain, and in order to obtain it, tempting the Israelites to whoredom and idolatry, Jude 11. *Be it indeed that I have erred, mine error remaineth with myself*; that is, If I have mistaken views, I am like to retain them for aught you have said; or, if I have offended, I now suffer for it, and do not need that you should add to my affliction with your reproachful speeches, Job xix. 4. The Psalmist very properly mentions the errors of the *heart*, Psa. xcvi. 10. for all deviations from the commandments, Psa. cxix. 21. and from the truth in practice, James v. 19. have their first spring of action in the heart. May it be our constant prayer to God, "Teach me thy way!"

**ESARHADDON**, *joy, or cheerfulness*, the son and successor of Sennacherib. Finding the kingdom upon the point of ruin at his ascension, A. M. 3296, he continued at home, establishing his power the best way he could. About the 29th year of his reign, he, either by force or by heirship, obtained the kingdom of Babylon, and took up his residence there. Grown powerful by this accession of dominion, he marched his army to the westward, took Jerusalem, and carried Manasseh prisoner to Babylon. He also reduced the Egyptians and Ethiopians, and ravaged the country of Edom; and, perhaps, Tartan, his general, took Ashdod. The remains of the ten tribes, and Syrians, he transplanted to the eastern parts of his dominions; and brought men from Cuth, Avah, Sepharvaim, and other eastern provinces, which he had subdued, to people the country in their room.—See SAMARITANS. After a glorious reign of 42 years he died; and his son Soasduchin succeeded him. Probably Esarhaddon is the Sardanapalus of Clearchus, who died of old age, Isa. xxxvii. 38. and xix. 23. and xviii. xix. and xx. 1. Nah. iii. 8, 10. 2 Chron. xxxiii. 11. 2 Kings xvii. 24—28. Ezra iv. 2, 10.

To **ESCAPE**, to get off from dan-



gor or punishment, Gen. xix. 17. Heb. ii. 3. Those who do escape are called an *escaping*, 2 Kings xix. 30. Ezek. vi. 8, 9.

To ESCHEW, to fly, to avoid, to shun, Job i. 1.

ESHBAAL. See ISHBOSHETH.

ESHCOL, a *cluster of grapes*, one of Abraham's allies, who assisted him against Chedorlaomer. Perhaps the valley of Esbcol, in the south territories of Judah, was denominated from him: though it is more probable it was so called, from the large *cluster of grapes* which Caleb and Joshua carried thence, when they spied the land, Gen. xiv. 24. Numb. xiii. 24.

ESHTAOL, a *strong woman*, a city on the west border of the tribe of Judah. It was first given to that tribe, and afterwards to the Danites: nevertheless its inhabitants are represented to be of the tribe of Judah, Josh. xv. 33. and xix. 41. 1 Chron. ii. 53. Samson was born and buried near to this place, Judg. xiii. 2, 25. and xvi. 31.

ESHTEMOA, *which is heard*, or *the bosom of a woman*, a city given by the tribe of Judah to the priests, and to the elders of which David sent part of the spoil he took from the Amalekites, Josh. xxi. 14. 1 Sam. xxx. 28. but whether it be the Esh-temoh in the hill country of Judea, we know not, Josh. xv. 50.

ESPECIALLY, SPECIALLY. This word always distinguishes persons or things, and introduces the mention of what is more eminent, 1 Tim. v. 17. Deut. iv. 10. Acts xxvi. 3.

ESPOUSALS, (1.) Mutual promise of marriage between man and woman. The Virgin Mary was espoused to Joseph, Matt. i. 18. (2.) The union of believers with Christ, 2 Cor. xi. 2. See BETROTH, MARRIAGE.

ESPY. See SPY.

ESROM. See HEZERON.

ESSENES, one of the principal sects amongst the Jews at the birth of Christ. The Essenes, at least the greater part of them, entertained an

opinion different from the Pharisees and Sadducees: they asserted, in their jargon, that the words of the law were absolutely void of all the powers, and that the things expressed by them, were the images of holy and celestial objects. The litigious subtleties, and unintelligible wranglings of these sects about the nature and sense of the divine word, were succeeded by a controversy of the greatest moment, concerning the rewards and punishments of the law, particularly with respect to their extent. The Pharisees were of opinion, that these rewards and punishments extended both to the soul and body, and that their duration was prolonged beyond the limits of this transitory state. The Sadducees assigned to them the same period that concludes this mortal life. The Essenes differed from both; and maintained, that future rewards and punishments extend to the soul alone, and not to the body, which they considered as a mass of malignant matter, and as the prison of the immortal spirit. The devotees of this sect dwelt generally in rural solitude, far removed from the view and commerce of man. This singular sect, which was spread abroad through Syria, Egypt, and the neighbouring countries, maintained that religion consisted wholly in contemplation and silence. By a rigorous abstinence also, and a variety of penitential exercises and mortifications, which they seem to have borrowed from the Egyptians, they endeavoured to arrive at still higher degrees of perfection in virtue. There prevailed, however, among the members of this sect, a considerable difference both in point of opinion and discipline. Some passed their lives in a state of celibacy, and employed their time in educating and instructing the children of others. Others embraced the state of matrimony, which they considered as lawful, when entered into with the sole design of propagating the species, and not to satisfy the demands of lust,

Those of the Essenes, who dwelt in Syria, held the possibility of appeasing the Deity by sacrifices, though in a manner quite different from that of the Jews; by which it appears, that they had not utterly rejected the literal sense of the Mosaic law. But those who wandered in the deserts of Egypt, were of very different sentiments: they maintained that no offering was acceptable to God but that of a serene and composed mind, addicted to the contemplation of divine things: and hence it is manifest, that they looked upon the law of Moses as an allegorical system of spiritual and mysterious truths, and renounced in its explication all regard to the outward letter. The Essenes were evidently a superstitious tribe, who placed religion in a certain sort of seraphic indolence, and, looking upon piety to God as incompatible with any social attachment to men, dissolved, by this pernicious doctrine, all the great bonds of human society.

To ESTABLISH, (1.) To fix, settle, 1 Kings ix. 5. (2.) To confirm, Numb. xxx. 13. Rom. i. 11. (3.) To appoint, Hab. i. 12. (4.) To perform, fulfil, Psal. cxix. 38. God *establisheth* his faithfulness in the very heavens, when, by fulfilling his word in the most visible and noted manner, he manifests its being as sure, firm, and unchangeable, as the third heavens, Psal. lxxxix. 2. He *establisheth* his word, when he fulfils what he had promised, or threatened, 1 Sam. i. 23. 2 Sam. vii. 25. He *established the Hebrews to be his people*, by taking them into solemn covenant with him, and openly owning them; and by his doing wonders in their behalf, settling them in his promised land, and requiring them to behave as his chosen subjects, Deut. xxviii. 9. He *establisheth* the work of his people's hands, when he gives them direction, assistance, and success in their undertakings, Psal. xc. 17. We *establish* our own righteousness, when we persuade ourselves, that it is a pro-

per foundation for our hopes of eternal happiness, Rom. x. 3. We by faith *establish the law*; by deriving virtue from Christ, we are enabled to observe it as a rule of duty, Rom. iii. 31.

ESTATE, (1.) Order, condition, Gen. xliii. 7. (2.) Stead or place, Dan. xi. 7, 20. The chief *estates* of Galilee, are the great men, who possessed the highest stations of power and wealth, Mark vi. 22.

To ESTEEM, (1.) To value, prize, Job xxxi. 19. (2.) To judge, think, Rom. xiv. 14. We did *esteem him stricken, smitten of God*: we thought him divinely punished for his own crimes, Isa. liii. 4.

ESTHER, *secret, or hidden*, or HADASSAH, of the tribe of Benjamin, the daughter of Abihail, the uncle of Mordecai. As her parents died when she was but a child, Mordecai her cousin brought her up. When Ahasuerus convened the beautiful young women of his empire, that he might select a queen from among them instead of Vashti, Esther was brought among the rest. A eunuch had the charge of her, and provided for her every thing necessary. Seven maids also attended and assisted her. After she had undergone a year's purification with sweet oils and perfumes, she was in her turn conducted to the king's bed. Superlatively delighted with her comeliness, and agreeable deportment, he put the royal crown on her head, and declared her his queen. A splendid feast was made to honour the nuptials; and the king bestowed a multitude of valuable presents on the queen and the guests. He likewise released a vast number of prisoners, and forgave his subjects a considerable part of his revenue. Esther, according to Mordecai's advice, entirely concealed her Jewish origin, but informed by him of a plot against the king by two of his chamberlains, notified it to him, Est. ii.

Upon Haman's obtaining the royal edict for the general destruction of

the Jews, Mordecai, by Hatach, one of her attendants, informed Esther, and begged that she would interpose with her husband the king. She returned him answer, that she had not been called into the king's presence for thirty days past; and that to approach it uncalled, was to run the hazard of her life. Mordecai returned her answer, requesting that she would interpose, be the hazard what it would: he suggested, that probably God had raised her to her high station for such an end; and that, if she continued inactive, deliverance would come to the Jews from some other quarter, and she and her friends be destroyed. This message determined her to interpose, cost what it would. After she and her maidens, and the rest of the Jews in Shushan, had spent three days in solemn fasting and prayer, for a blessing on her attempt, she, on the third, in a most splendid dress, approached the king's presence without any call. He had no sooner observed her to enter the inner court, than, with the most cordial affection, he stretched out the golden sceptre, as a sign of his favour, and asked her request, for it should be granted to the half of his kingdom. That she might the more effectually insinuate herself into his favour, before she mentioned her business, she only begged the king and Haman would honour her with their presence at a banquet which she had prepared. She had her desire; and while the entertainment lasted, Ahasuerus again asked her request. She only asked, that he and Haman would vouchsafe her their presence at a second treat. Her desire was readily granted. While they sat at this second banquet, the king, merry with wine, asked her once more, what was her request, and it should be granted to the half of his kingdom. She entreated, that he would protect her life, and the lives of her people, which, to the hurt of the public revenues, were devoted to ruin. He immediately asked the author; and was informed that it was Ha-

man, there present. This discovery issued in the sudden ruin of Haman and his whole family; and his estate was given to Esther, who made Mordecai steward of it. The edict against the Jews could not, according to the maxims of the Medes and Persians, who held royal edicts immutable, be revoked; but Esther, and Mordecai, now prime minister instead of Haman, wrote to the Jews in all the provinces of the empire, to defend themselves on the day appointed for their ruin. Those letters discouraged the Heathens from rising; and of such as attempted to put the massacre in execution, the Jews killed about 75,800, but seized no part of their spoil. To commemorate this wonderful deliverance, Esther and Mordecai appointed the Jews to keep every year the FEAST of Purim, on the day that had been marked out for their destruction.

These events are recorded in the book denominated from Esther, a principal subject thereof. Who was the author, whether Ezra, Mordecai, or some other, is absolutely uncertain. Never a Jew doubted of its divine authority, notwithstanding the name of God is not mentioned therein; nor perhaps ever a Christian: for though the canons of Melito and Athanasius mention it not, it is probable they include it under EZRA. See APOCRYPHA.

To ESTIMATE, to put a value or price on a thing, Lev. xxvii. 14.—ESTIMATION, (1.) The valuing of a thing, Lev. v. 15. (2.) The price set upon a thing, Numb. xviii. 16.

ESTRANGED, to be filled with dislike, rendered like strangers. The wicked are *estranged* from God; destitute of the knowledge of him, or intimacy with him, and filled with dislike of him, Psa. lviii. 3. but not *estranged* from their lust; not filled with dislike of it, or turned from the practice of it, Psa. lxxviii. 20. The Jews *estranged* Jerusalem, by turning out the worship of the true God, and bringing in the worship of idols, and

the practice of the basest wickedness, Jer. xix. 4.

ETAM, *their bird, or their covering*, a city of Judah, between Bethlehem and Tekoa, and which Rehoboam fortified, 2 Chron. xi. 6. Near to it was a rock, to the top of which Samson retired, after he had burnt the standing corn of the Philistines, Judg. xv. 8. From a noted fountain near this place, Pilate, and probably Solomon, long before him, brought water by an aqueduct into the city of Jerusalem.

ETERNAL, EVERLASTING, FOR EVER, EVERMORE, sometimes denote that which continues a long time; so the ceremonial laws are said to be *for ever*, Exod. xxvii. 21. and xxviii. 43. Canaan is called an *everlasting* possession, Gen. xvii. 8. and the rather, as they typified things strictly eternal. The hills are called *everlasting*, to signify their antiquity, stability, and long duration, Gen. xlix. 26. Deut. xxxiii. 15. In this limited sense, the government promised to David and his seed, is called *everlasting*; unless we consider it as for ever continued in the spiritual dominion of the Messiah, 1 Chron. xvii. 14. 2 Sam. vii. 16. Sometimes they denote that which is without beginning and end, or at least without end.

ETERNITY is an attribute of God, Deut. xxxiii. 27. whereby we mean infinite duration or existence, without beginning and without end. The self-existent Being, says the learned Dr. Clarke, must of necessity be eternal. The ideas of eternity and self-existence are so closely connected, that because something must of necessity be eternal, independently and without any outward cause of its being, therefore it must necessarily be self-existent; and because it is impossible but something must be self-existent, therefore it is necessary that it must likewise be eternal. To be self-existent, is to exist by an absolute necessity in the nature of the thing itself. Now this necessity being absolute, and not depending upon

any thing external, must be always unalterably the same; nothing being alterable but what is capable of being affected by something without itself. That being, therefore, which has no other cause of its existence, but the absolute necessity of its own nature, must of necessity have existed from everlasting, without beginning; and must of necessity exist to everlasting, without end.

As to the manner of this eternal existence, continues our author, it is manifest, it herein infinitely transcends the manner of the existence of all created beings, even of such as shall exist for ever; that whereas it is not possible for their finite minds to comprehend all that is past, or to understand perfectly all things that are present, much less to know all that is future; or to have entirely in their power any thing that is to come, but their thoughts, and knowledge, and power, must of necessity have degrees and periods, and be successive and transient, as the things themselves: the eternal, supreme cause, on the contrary, must of necessity have such a perfect, independent, unchangeable, comprehension of all things, that there can be no one point or instance of his eternal duration, wherein all things that are past, present, and to come, will not be as entirely known and represented to him in one single thought or view, and all things present and future be equally entirely in his power and direction, as if there was really no succession at all, but all things were actually present at once.

The schoolmen suppose, that the difference between the manner of the eternal existence of the supreme cause, and of the existence of created beings, is this: that whereas the latter is a continual transient succession of duration, the former is one point or instant, comprehending eternity, and wherein all things are really coexistent. Upon which notion, archbishop Tillotson says, we may as well conceive the immensity of God to be a point, as his eternity

to be an instant. And how that can be together, which must necessarily be imagined to be coexistent to successions, let them that can conceive.

The Son of God is eternal in the highest sense, without beginning and without end, 1 Tim. i. 17. He is called a *priest for ever after the order of Melchisedek*, Psa. cx. 4. His gospel is *the everlasting gospel*, Rev. xiv. 6. The redemption which he has procured for us, is *an eternal redemption*, Heb. ix. 12. The covenant or new testament, which he confirmed by his blood, is *an everlasting covenant*, Heb. xiii. 20. And the glory and reward which he hath merited for us, is *an eternal weight of glory*, 2 Cor. iv. 17.

Nor is the punishment of the damned of less duration; the same word is used to express both, Matt. xix. 16. and xxv. 41. The last judgment is *eternal*; it irrevocably determines and fixeth the endless state of angels and men, Heb. vi. 2.

ETHAM, *their strength*, the third station of the Hebrews in their departure from Egypt. It was situated near the north-west point of the Red Sea; and the wilderness, both on the east and west of the Red Sea, was called by its name. Probably it is the same as BUTHUM, or BUTHUS, Exod. xiii. 20.

ETHAN, *strength*, (1.) A son of Zerah, the son of Judah, 1 Chron. ii. 6. (2.) The son of Kishi, and descendant of MERARI. He was one of the wisest men of his age, except Solomon, and a chief musician of the temple; and living to a good age, he penned the 89th Psalm, on the occasion of the revolt of the ten tribes, 1 Kings iv. 31. 1 Chron. vi. 44. and xv. 17. If he be the same with Jeduthun, he had six sons, Gedaliah, Zeri, Jeshaiiah, Hashabiah, Nattithiah, and Shimei; who were heads of so many classes of the temple-singers, 1 Chron. xxv. 3, 17.—Sundry of the Psalms were given into his and his descendants' hands, to be sung by them, 1 Chron. xvi. 41, 42. Psa. xxxix. and lxii. &c:

ETHANIM, *strong, or valiant*, the 7th month of the Jews' sacred year, and the first of their civil. After the captivity, it was called Tisri. On the first day of it was observed the feast of trumpets; on the third a fast for the death of Gedaliah, Zech. viii. 19. on the 5th, a fast for the death of some doctors, and the sentence against the makers of the golden calf: on the 10th, the fast of atonement; on the 15th, and seven days following, the feast of tabernacles; and on the 23d, a festival of joy for the redelivery of the law to Moses, on which they read Moses's blessings of the tribes, and the history of his death. This month had thirty days, and answered partly to September, and partly to October. In this month was Solomon's temple dedicated, 1 Kings viii. 2.

ETHIOPIA. See CUSH.

EVANGELIST, a Greek word which literally signifies one who publishes glad tidings, or is the messenger of good news; but it is generally used for one who writes or preaches the gospel of Jesus Christ. In Isaiah xli. 27. the Lord says, that he will give Jerusalem one that bringeth good tidings; or an evangelist, ambassador, or prophet; one who shall declare what God shall please to reveal to him. Philip, one of the seven deacons of Cesarea, is styled the Evangelist, Acts xxii. 8. St. Paul, Eph. iv. 11. enumerating the several orders of Christians, according to the gifts bestowed on them, reckons evangelists in the third place, after apostles and prophets, and before pastors and teachers. He speaks to Timothy; exhorting him to perform the duty of an evangelist, 2 Tim. iv. 5. In the beginning of Christianity, evangelists and preachers, without being fixed to any church, went and preached wherever they were led by the Holy Spirit.

It seems there were some of this office as late as the times of Trajan, about A. D. 116. The title is given to the four inspired writers of our Saviour's life and death, which are



indeed the most delightful tidings to sinful and ruined men.

**EVE**, *giving life*, the first woman, and common mother of mankind. God having created the man, and presented before him the various animals of earth and air, none of them was a help meet for him. He therefore cast him into a deep sleep, and out of his side formed a most beautiful woman, and gave her to Adam as his wife. To mark their original from dust, and the oneness of affection between them, God called them both Adam; but Adam called her **ISCHAH**, or woman, because taken out of a man, and so lively a resemblance of him. They had probably lived together in happiness but a short time, when Satan, envying their felicity, assumed the form of a serpent, or rather took possession of one, and in this form addressed the woman in the absence of her husband; and in an equivocating manner insinuated, that God had dealt ungraciously with them, in not allowing them to eat of every tree of the garden. She replied, that they were only forbidden to eat, or touch the tree of knowledge of good and evil, and that under pain of death. Satan replied, that there was no absolute certainty of their death, though they should eat of it: for God knew, that on their eating it their eyes should be opened, and they should become as gods, knowing good and evil. Perceiving the delightful appearance of the fruit, and ardently desirous of higher degrees of wisdom, she took of the fruit, and did eat: and, being much taken with it, gave unto her husband, and he did eat. Their conscience quickly discovered their guilt; and irregular passions springing up in their soul, they were ashamed of their nakedness. When God called them to account, Adam threw the blame entirely on his wife. To mark his detestation of sin, God condemned her, and her female descendants, to sorrow and trouble, in the bringing forth of children, and to further degrees of subjection to their

husbands. After a revelation of man's recovery through Christ, Adam called her name **HAVAH**, or **EVE**, because she was to be the mother of all *living*. She, quickly after their expulsion from paradise, conceived and bare a son. Imagining that she had got the promised seed, the Man, the Lord Redeemer, she called his name **CAIN**, which signifies *possession*. Soon after, she bare a second son, and called his name **ABEL**, or *vanity*. And long after, just when Abel was newly murdered, she bare **SETH**; whom she counted a seed given her instead of Abel. See **ADAM**. Gen. ii. iii. and iv. 2 Cor. xi. 3. 1 Tim. ii. 13—15.

**EVEN**, when it denotes a quality, signifies the same as equal, Job xxxi. 6. or straight and plain, Psa. xxvi. 12. When it is a particle, it either introduces an explication, and is the same as *that is*, 2 Cor. i. 3. or it lessens the signification, importing the same as *merely, simple*, 1 Cor. xi. 14. or it increases the signification, and signifies, *altogether, wholly*, 2 Cor. x. 13. or it connects things, and signifies **ALSO, YEA**, Rom. viii. 23. 1 Kings i. 48.

**EVEN, EVENING, EVEN-TIDE**, the ending of the day, when it begins to grow dark; or at least, when the sun is considerably declined, Neh. xiii. 19. The passover lamb was killed *between the two evenings*, that is, about three o'clock in the afternoon, when the sun was half way declined; and about this time the evening-sacrifice was offered: by both which, it is thought, was prefigured Christ's being crucified for us in the last age of the world, and his dying at that time of the day, Exod. xii. 6. Ezra ix. 4. A time of trouble and distress, is likened to an *evening*; it comes after a pleasant day of opportunity and prosperity; it has a dismal and gloomy appearance; mercies decrease, and fearful judgments abound, Jer. vi. 4. Zech. xiv. 7.

**EVER**, (1.) Always, Lev. vi. 13. (2.) At any time, Eph. v. 29. (3.)

To eternity, 1 Thess. iv. 17. **EVER-MORE**, (1.) Daily, always, Psa. cv. 4. (2.) To eternity, Rev. i. 18. See **ETERNAL**.

**EVIDENT**, plain, clear, fully proved, Gal. iii. 11. **EVIDENCE**, (1.) A deed or writing, to ascertain a man's claim to his property, Jer. xxxii. 10, 11. (2.) A demonstrative and convincing proof. Faith is the *evidence* of things not seen; by it, in the most certain manner, we perceive, realize, and are persuaded of the truth of things invisible and eternal, Heb. xi. 1.

**EVIL**, (1.) What is sinful, or wicked, Eccl. ix. 3. The face of the Lord is set against them that do *evil*, and *evil* shall not dwell with him, Psa. xxxiv. 16. and v. 4. (2.) What is troublesome and painful, Job ii. 10. Psa. xxxiv. 21. In this sense, *evil* comes from God, Amos iii. 6. Eccl. xii. 1. Also, days are *evil*, distressing, and full of trouble, Prov. xv. 15. Eccl. xii. 1. Amos vi. 3. And hence injuries from men are called *evil*, Prov. xvii. 13. Matt. v. 39. Satan is called the *evil one*, or *evil spirit*; he is the author of all sin; he perpetually works wickedness, and causeth trouble, John xvii. 15. Acts xix. 12. An *evil time*, is a season of much wickedness, danger, and trouble, Amos v. 13. Mic. ii. 3. Psa. xxxvii. 19. Sin is the worst of *evils*: it is a direct enmity against God, and obscures the glory of all his perfections; and it is the source and cause of all the miseries that come on the creatures, Jer. ii. 13. The *evil* we pray against, is both what is sinful, and what is painful, Matt. vi. 13. 1 Chron. iv. 10. See **DISEASE**; **AGE**.

**EVIL-MERODACH**, the *despising bitterness of a fool*, or *Merodach the fool*, the son and successor of Nebuchadnezzar. It is said, he governed the empire during his father's madness, and was afterwards imprisoned for his mismanagement, where he contracted a familiarity with JEHOIACHIN; and, on that account, liberated and dignified him as soon

as he came to the throne, Jer. liii. 31. He married Nitocris, the daughter of Astyages, King of Media, one of the most active and prudent of her sex; and who advised Belshazzar her son to call Daniel to read the hand-writing on the wall. By a wanton ravage of part of the Median territories, he occasioned the war between the two kingdoms, which ended in the ruin of the Chaldean. After he had for about two years reigned, or rather wallowed, in sloth and wickedness, he was murdered by Neriglisar, his sister's husband, who succeeded him on the throne.

**EUNUCH**, a man that is either by nature, or by manual operation, deprived of his generative powers. Such persons have, for many ages, been employed in the eastern countries, especially to guard the beds of princes and princesses: hence the name came to be given to such officers as served in the inner courts and chambers of kings, even though they had not suffered any manual operation, as Potiphar, who had a wife, Gen. xxxvii. 36. As the custom of rendering men eunuchs was contrary to the original law of nature, God prohibited it to his ancient people, and excluded all such from civil offices among them, Deut. xxiii. 1. and they were reckoned as useless, as *dry trees*, as they could have no children, Isa. lvi. 3. We find, however, that their kings had often eunuchs in their service, 1 Sam. viii. 13. 1 Chron. xxviii. 1. 1 Kings xxii. 9. and 2 Kings ix. 32. and xxiv. 12, 15. Some of the royal family of Judah served as eunuchs in the court of Babylon, Isa. xxxix. 7. Ebedmelech, an Ethiopian eunuch, drew Jeremiah from his prison, Jer. xxxviii. 7—13. Another Ethiopian eunuch, servant of queen Candace, having come to worship at Jerusalem, as a proselyte to the Jewish religion, was, in his return, converted to the Christian faith by Philip; and, it is probable, introduced it into his own country, Acts viii. 27—39. Some are *born eunuchs*, who have never any strong in-

clination to the marriage-bed. Some *make themselves eunuchs* for the kingdom of heaven's sake; they abstain from marriage, and the pleasures and cares thereof, that they may more eminently attend to the exercises of religion, Matt. xv. 12.

EUODIAS, *that smells well*, and SYNTYCHE, *that discourses*, two noted women of the Philippian church, who had mightily, in their station, helped the apostle Paul to propagate the Christian faith. Some variance having happened between them, he warmly conjures them to be reconciled, and live in perfect harmony, Phil. iv. 2.

EUPHRATES, *that makes fruitful*, the most famous river in western Asia. It has its source in the north-east mountains of Armenia. For a long way it directs its course to the westward; after which, at the foot of mount Taurus, it bends its course southward, and having received the Melas, which flows into it from almost the north-west corner of Lesser Asia, it runs along the east side of Syria and Arabia the Desert. It seems, that anciently a branch of the Euphrates, turning eastward, fell into the Hiddekel, or Tigris, at Selucia. Between these branches, Nebuchadnezzar digged a large canal, called Nahar-malcah, or the *royal river*. At present, after having watered the provinces of Irak, or ancient Chaldea, and the province of Auxa, it runs with a gentle flow towards the city of Ario, where the violent reflux of the Persian Gulf obstructs its waters. About 30 miles farther south it joins the Tigris, just above where the ancient paradise is supposed to have stood: about 60 miles farther south, they discharge themselves into the Persian Gulf; but whether now by one or more streams, I do not certainly know. This river is generally slow in its course, and yet it is not so navigable, even for small craft, as one might expect: but this is owing to the sloth of the people who live near it, in not clearing the canal of stones, and suffering it in the flat

country to part into so many streams, that sailors are often at a loss which to take. Its course is for the most part very pleasant, running through delightful plains, where its banks are decked with the constant verdure of willows, palm-trees, and rich pastures. The water is generally foul and muddy; but when settled or strained, is very wholesome; and by the Arabs is reckoned a universal medicine. In passing through some deserts it contracts a yellowish colour, and disagreeable taste; the first of which distinguisheth it after it hath run some miles into the Persian Gulf. This river is neither deep nor wide, except when swelled by the annual melting of the Armenian snows.

The Arabs divide this river into the greater and lesser: the greater, they say, falls into the Tigris, near the cities of Ambar and Felujah; and the lesser, which is often the largest stream, after forming the Nabathean lens, on the east of Arabia Deserta, discharges itself into the Tigris at Karnah. To prevent the yearly overflow of the adjacent country by the Tigris and Euphrates, it has been often attempted to divide their streams into a variety of lesser ones; but these attempts have not hitherto fully answered the end. The Euphrates was the north-east border of the extensive dominion promised to the Israelites, and to which it scarcely ever reached, but in the days of David, Solomon, and Jeroboam the 2d, Gen. xv. 18. Exod. xxiii. 31.

The Mahometan powers are likened to the river *Euphrates*; that river has been a kind of centre to their dominion; they are a noted bar in the way of the spread of the gospel in the east; but at the beginning of the Millenium, they shall be brought down, Rev. xvi. 12. The Assyrian army that invaded Judea, under Sennacherib and Esarhaddon, are likened to the *Euphrates*, when overflowing its banks; they overspread and wasted the countries around, Isa. viii. 6, 7.

EUROCLYDON, a kind of whirl-

wind from the north-east, now called *Levanter*, very dangerous to ships, as it suddenly falls upon them, causes them to tack about, and sometimes to founder, Acts xxvii. 14.

**EUTYCHUS**, *happy*, or *fortunate*, a young man of Troas, who, sitting in a window, as Paul preached till midnight, fell asleep, tumbled from the third story, and was taken up for dead; but Paul taking him up in his arms, he revived, and returned to the company, Acts xx. 9—12.

To **EXACT**, (1.) To demand, especially without pity, Neh. v. 7, 11. (2.) To prevail over, Psa. lxxxix. 22. **EXACTORS**, are rulers, overseers, Isa. lx. 17. especially such as without pity demand tribute, Isa. iii. 12. and ix. 4. and xiv. 2.

To **EXALT**, to lift up to greater height, glory, and dignity, Numb. xxiv. 7. God *exalted* Christ, in raising him from the dead, receiving him up into heaven, and giving all power and judgment in heaven and earth into his hand, Acts ii. 33. God *exalts* every valley, and *exalts* his highway, when every impediment to his showing mercy is removed, and the method of his coming to do us good is made visible and manifest, Isa. xl. 4. and xlix. 11. Men's horn is *exalted*, when their honour, power, or confidence, is advanced to greater eminence, 1 Sam. ii. 1, 10. Psa. xcii. 10. Men *exalt* God, when, with care and vigour, they advance his declarative glory, and praise his excellencies and works, Exod. xv. 2. Psa. xxxiv. 3. and xcix. 5, 9. Men *exalt themselves*, when they advance their own power or wealth, or value themselves above others, Ezek. xxix. 15. Matt. xxiii. 12. Antichrist *exalts himself* above every thing called God; he exalts himself *above magistrates*, pretending to enthrone and depose them at pleasure; *above angels*, presumptuously requiring them to carry such souls to heaven as he pleaseth, and in ordering devils to leave the persons of the possessed; and *above the true God*, in pretending to dispense

with his laws, give authority to his word, and govern his church by rules of his own, &c. 2 Thess. ii. 4.

**EXAMINE**. See **TRY**.

**EXAMPLE**, or **ENSAMPLE**, (1.) An instance, or precedent for our admonition, to beware of the sins which others have committed, and so avoid the judgments they brought on themselves: so the punishments of the Hebrews happened to them for *ensamples* of warning to others, 1 Cor. x. 11. (2.) A pattern for our imitation; thus we have the pattern of Christ, and his ancient saints, to copy after in the manner of our life, 1 Cor. xi. 1. 1 Pet. ii. 21. As examples more powerfully determine others to a holy practice, more clearly point out our duty, rendering it visible in its various circumstances, not only show the duty, but the possibility, of performing it; and by a secret force urge to imitation, reproaching our defects, and animating us to like zeal and diligence; ministers and others ought to be exemplary in their lives, 1 Tim. iv. 12. 1 Thess. i. 7.

To **EXCEED**, (1.) To go beyond, Deut. xxv. 3. (2.) To take liberties not allowed by the law of God; to be more wicked than ordinary, Job xxxvi. 9.

To **EXCEL**, to be more great, valuable, honourable, powerful, or skillful than others, Gen. xlix. 4. Psa. ciii. 20. 1 Kings iv. 30. Saints are *more excellent* than others; they are united to Christ, have his grace in them, and their good works flow from his indwelling Spirit, are regulated by his law, and directed to his glory as their end; and they are more useful, being a blessing in the midst of the land, Prov. xii. 26. **EXCELLENCY**, preciousness, surpassing value, or glory, Psa. lxii. 4. Job xl. 10. The *excellency* of God, is the perfection of his nature, and the glorious displays thereof, Deut. xxxiii. 26. Isa. xxxv. 2. The *excellency* of Christ, is the glorious properties of his nature, his offices, and fulness, Phil. iii. 8. The *excellency* of saints,

is their relation to Christ, and fellowship with him in grace and glory, Psa. xvi. 3. Isa. lx. 15. The *excellency* of men in general is their power, wealth, wisdom, &c. Job iv. 21. Isa. xlii. 19. The *excellency* of Jacob, is God himself, who is the source, sum, and substance, of all their choice blessings, in time and eternity, Amos viii. 7. Psa. xlvii. 4. The temple is called the *excellency* of Israel's strength, a magnificent building, and distinguished means of their protection, Ezek. xxiv. 21. Their *excellency* which he abhorred, was their public form of worship hypocritically used, their fortified cities, their wealth, and whatever else they were proud of, Amos vi. 8. God's *turning away*, or avenging, the *excellency* of Jacob and Israel, signifies his avenging on the Assyrians what injury they had done to the kings of Israel and Judah, Nah. ii. 2.

To EXCEPT, to leave out, 1 Cor. xv. 27.

EXCESS, what is beyond due bounds, Matt. xxiii. 25. It is especially used for a person's eating or drinking too much, Eph. v. 18. 1 Pet. iv. 3, 4.

EXCHANGE, is either the act of giving one thing for another, Gen. xlvii. 17. or the thing given for another, Lev. xxvii. 10. EXCHANGERS, were such as took in people's money to make profit by it, and give them a share thereof; nearly the same as our bankers, Matt. xxv. 27.

To EXCLUDE, to shut out. The gospel, or law of faith, shuts out boasting, as it deals with men, and gives blessings to them, as altogether sinful, and unworthy of themselves, Rom. iii. 22. The false apostles laboured to *shut out* the Galatians from all connexion with Paul, from the true gospel and church, and from the liberty which Christ had given his people from the ceremonial law, and the law as a covenant, Gal. iv. 17.

EXCOMMUNICATION, an ecclesiastical censure, whereby persons guilty of any crime are separated

from the communion of the church, and deprived of all spiritual advantages, Matt. xviii. 15—17. 1 Cor. v. 5. This is what the evangelists call, *being cast out of the synagogue*, John xi. 22. Luke vi. 22. Selden says, that there were two excommunications, the greater and the less; the former being excision or death, the latter a separation for a limited time. See CUR.

To EXCUSE, to give a reason why we forbear doing a thing, or do another, 2 Cor. xii. 19. To *have one excused*, is to assign his reason for not doing, or for doing, a thing, as good and sufficient, Luke xiv. 8, 19.

EXECRATION. See CURSE.

To EXECUTE, to perform, Numb. v. 30. To *execute judgment*, is to pass righteous sentences, and to inflict just punishments, for the destruction of the guilty, and the deliverance of the righteous, Deut. x. 18. Mic. ii. 9. An EXECUTIONER, is one who puts criminals to death; or one that executes the sentence of the judge, Mark vi. 27.

EXEMPTED, freed by privilege, 1 Kings xv. 22.

To EXERCISE, habitually and earnestly to make use of, employ, exert, Rev. xlii. 12. To *exercise one's self*, to have a conscience void of offence, is to endeavour constantly to act according to the rules of God's law, Acts xxiv. 16. To *exercise one's self unto godliness*, is with earnestness and activity to live by faith on Christ, as our righteousness and strength; and in so doing habitually to exert all our powers, and improve our time, opportunities, and advantages, to promote our fellowship with God, and conformity to him in thoughts, words, and actions, 1 Tim. iv. 7. To be *exercised* by trouble, is to be much afflicted, and led to a proper improvement of it, Heb. xii. 11.—Senses *exercised* to discern good and evil, are the powers of the soul carefully and frequently employed, till they become skilful in taking up the difference between good and evil, Heb. v. 14. A heart *exercised* to



covetous practices is one exceedingly bent on, and skilful in promoting covetous courses, 2 Pet. ii. 14. *Bodily exercise*, which profiteth little, is outward austerity in watchings, fastings, or a mere outward attendance on religious worship, 1 Tim. iv. 8.

To EXHORT, kindly and earnestly to call men to their duty and happiness, Heb. iii. 13. EXHORTATION is a great branch of the preaching of the gospel, as we are thereby called and stirred up to receive the blessings necessary for our happiness, and attend to our proper work of holiness, Luke iii. 18. Acts xiii. 15. 1 Thess. ii. 3.

EXILE, one carried, banished, or driven from his country, 2 Sam. xv. 19. Perhaps it means one in prison, Isa. li. 14.

EXODUS, *going out, departure*, the second book of Moses; so called, because it relates the history of the Israelites' *departure from Egypt*. It is a narrative of the transactions of about 145 years from the death of Joseph, *A. M.* 2369, to the erection of the tabernacle in 2514; particularly of the tyranny of Pharaoh; the bondage and marvellous increase of the Israelites in Egypt; the Lord's sending Moses and Aaron to deliver them; the ten plagues inflicted on the Egyptians for refusing to let them go; and the destruction of their king and army in the Red Sea; the Israelites' departure from Egypt; their safe passage through the Red Sea; their wonderful sustenance by sweetened water, or water from a formerly dry rock, and with bread from heaven; God's publishing and giving them his law at Sinai, and their idolatrous making and worshipping the golden calf; the directions concerning the tabernacle, and consecration of priests; the oblations for, and actual erection of the tabernacle.

Boivin, and other learned men, have pretended, that the Hebrews sojourned 430 years in Egypt; that from the death of Joseph, and beginning of the history of Exodus,

there is an interval of about 250 years, in which the Israelites made themselves masters of Lower Egypt, and formed Manetho's dynasty of Hyosos, or shepherd kings, Ephraim and his descendants being their sovereigns; at last, falling into idolatry, God gave them up into the hands of the native Egyptians, who having reduced them, terribly oppressed them. The history of these transactions, they say, was contained in the book of the *vars of the Lord*, the book of *Jasher*, and other books now lost. But we suppose, nobody who considers that Moses was the grandchild of Levi, who entered Egypt when between 40 and 50 years of age, and that he was but 80 when he brought Israel out of Egypt, Exod. iv. 20. will find himself disposed or capable to believe these learned gentlemen.

EXORCIST, one who by adjurations, prayers, or religious acts, drives away malignant spirits. As Christ gave his twelve apostles, and seventy disciples, a power of casting out evil spirits, and which, it is said, in some degree continued in the church about 200 years, the sons of Sceva, and others since, especially of the Papists, have wickedly attempted to counterfeit the same: but if at any time real effects followed the endeavours of such; it must have been owing to their magical collusion with Satan, or his with them. Acts xix. 13.

EXPECT. See HOPE.

EXPEDIENT, fit, profitable, John xi. 50.

To EXPEL, to drive out of a place, Josh. xxiii. 5.

EXPERIENCE, *knowledge gained by practical proof*, as contradistinguished to the train of thoughts formed solely by the efforts of reason, which is called *speculation*.—Experience generally denotes the knowledge we have of those objects which are present to the mind; a knowledge of our feelings or the changes happening in them to acquire which, presence of mind, or

much attention, is necessary, Gen. xxx. 27. Thus a man unacquainted with the changes in the mind, which are mentioned in scripture, can form no notion of them: for instance, of regeneration, faith, sanctification, &c. which are all spiritual changes in a man; the possibility of which he may well have some notion of; yet whoever does not experience those changes in himself, can form no proper notions of them, but only of the words by which they are expressed. This is the meaning of the expression, that no *natural men can understand the things of the Spirit of God*, for without the illumination of the Spirit of God, the scriptures cannot be rightly and savingly understood.

Patience works *experience*, and *experience* hope: by bearing tribulation, in a patient and resigned manner, we observe and feel much of the goodness of God to us, and of the working of his grace in us; and are thereby encouraged to hope for further support, deliverance, grace, and glory; and every good thing, Rom. v. 4. An *experiment* is a practical trial, 2 Cor. ix. 13.

EXPERT, well skilled, much experienced. Skillful warriors are *expert men*, that is, in their own business, 1 Chron. xii. 33. Jer. i. 9.—Gospel ministers ought to be *expert in war*; well skilled, and able to resist sin, Satan, and the world, particularly erroneous and deceitful men, and qualified to teach others to do so, Song iii. 8. 2 Cor. x. 4, 5.

EXPIRE, to come to an end, 1 Sam. xviii. 26.

EXPLOITS. Those done by Antiochus Epiphanes, in his return from Egypt, were fearful outrages against the Jews, the murder of many thousands of them, the overturning the temple-worship, and appointing the idolatry of the Greeks in its room; and those done by the pious Jews, on that occasion, were their bold resistance of temptations, their patient and cheerful enduring of tortures and death, and at last, their gal-

lantly defeating of his armies, Dan. xi. 28, 32.

To EXPOUND, (1.) To explain, Acts xviii. 26. (2.) To rehearse, Acts vi. 4.

EXPRESS, exact, lively, Heb. i. 3. EXPRESSED, particularly marked, numbered, mentioned, Numb. i. 17. EXPRESSLY, most plainly and particularly, Ezek. i. 3.

To EXTEND, to reach out, to bestow. God *extends* mercy, kindness, and peace to men, when he bestows these blessings abundantly on them, Ezra vii. 28. Isa. lxvi. 12.—The goodness of saints *extends not* unto God; it does not render him more glorious or happy than before: but it *extends* to others, to promote the increase of their holiness and happiness, Psal. xvi. 2, 3.

EXTINCT, quenched, as the light and flame of a candle put out. *My days are extinct, the graves are ready for me*; my season of prosperity is past, my life ends, and I can hope for nothing in this world but death and the grave, Job xvii. 1.

To EXTOL, to praise to the highest, Psal. xxx. 1. to exalt highly, Isa. lii. 13. Psal. xxxiv. 3.

EXTORTION, is an unjust wresting from any one, by fraudulent bargains, law-suits, or violence of hand, what belongs to him, Ezek. xxii. 12. An *extortioner*, is one who, by violence or deceit, wrests from men their substance, Psal. cix. 11.

EXTREME, very painful and grievous, Deut. xxviii. 22. *Extremity*, denotes the most heavy, painful, and extensive afflictions, Job xxxv. 15.

EYE. This member of animal bodies is of a most marvellous construction. It consists of six different coats, between which are placed a watery, crystalline, and glassy humour. Its vessels are nerves, glands, arteries, and veins. The whole is so disposed, as that the rays of light, and objects represented thereby, may be collected at the bottom of the eye. The eyes of animals are placed in such a manner, as is most proper.

The eyes of hares, and other creatures much exposed to danger, are placed standing out, that they may take in almost the whole horizon, both before and behind. The eyes of moles are very small, and placed deep, and covered over with hair, that they may not be hurt by their digging in the earth. In old age, men's eyes grow stiff, and shrink in their sockets, 1 Kings xiv. 4. As the eyes are very useful not only to receive rays of light, and present objects, but also to mark love, pity, or wrath, &c. they are much used in the metaphorical language. *Eyes* and *eye-lids* ascribed to God, signify his wisdom and knowledge, which are displayed in every place: and whereby he observes and tries all his creatures, Prov. xv. 3. Psal. xi. 4. His being of *purser eyes* than to behold iniquity, imports, that he is infinitely holy, and cannot behold with indifference, much less with approbation, any kind of iniquity, Hab. i. 13. His *setting his eyes* on the temple, denotes his delight in it, as typical of Christ, and his respect to the worship there performed, 1 Kings viii. 29. The *setting of his eyes* on his people, imports his love to, and bestowing blessings on them, Jer. xxiv. 6. Psal. xxxiv. 18. He guides with *his eye set upon them*; with the utmost care and exactness, he directs them in the paths of duty and happiness, Psal. xxxii. 15. He has not *eyes of flesh*, that see outward things only, while the heart may be full of envy and malice, Job x. 14. His *hiding his eye* from men, denotes his abhorrence of them, and their works, Isa. i. 15. His *eyes are set against men*, and do not spare them, when, as observant of all their sins, he manifests his wrath and indignation, in his just judgments against them, Amos ix. 8. Ezek. v. 11. He *sharpeneth his eyes upon one*, when he strictly marks, and severely punishes, his sins, Job xvi. 9. but the words may relate to Eliphaz, and mean, that he looked on Job with an evil and jealous eye, ready to spy his faults, and mark

him as ripe for destruction. Christ's eyes being as *a flame of fire*, may denote how pure, penetrating, and terrible to his enemies, his knowledge and wrath are, Rev. i. 14. His having *seven eyes*, may denote the perfection of his knowledge and wisdom, Rev. v. 6. The stone on which were *seven eyes*, in the foundation of the second temple, was designed to encourage Joshua to rely on that all-seeing Providence which had conducted many of the captives back from Babylon, and disposed their minds to rebuild the house, and restore the worship of God. It was also an emblem of Him who is the chief corner-stone in the church of God, and of his infinite wisdom and knowledge, in raising that blessed fabric, and adapting all the parts of it one to another, Zech. iii. 9.

*Eyes*, metaphorically ascribed to men, signify their mind, understanding, or judgment, which are *opened*, when they are made to observe what they did not before, Gen. xxi. 9. when they clearly discern their sin and misery, Gen. iii. 7. or when their minds are instructed in the knowledge of Christ and spiritual things, Acts xxvi. 18. and are *blinded, closed, or darkened*, when their minds become destitute of spiritual knowledge; and so ignorant, obstinate, or biassed, that they cannot discern between good and evil, Acts xxviii. 27. Rom. xi. 10. Deut. xvi. 19. The church's *eyes are towards the Lord*, as the eyes of servants to their masters, to observe what he is, and doth, or requireth; and to look for and expect necessary blessings from him, Psal. xxv. 15. and cxxiii. 2. and they *fail* for God's word, salvation, and presence, when, by long exercise thereof, they are like to be wearied out, Psal. cxix. 82, 123. and lxix. 3. Isa. xxxviii. 14. The *eyes of wise men are in their head*; their knowledge is useful, and properly applied, Eccl. ii. 14. but the *eyes of fools are in the ends of the earth*; their thoughts and cares foolishly go out after what they have no concern

with, Prov. xvii. 24. *Kings scatter away evil with their eyes*; restrain it, and reform from it, by a careful inspection of affairs, and by frowning on evil-doers, Prov. xx. 8. Job was *eyes to the blind, and feet to the lame*; he was a helpful director and assistant, and a comfort to the distressed; a teacher of the ignorant, and a reliever of the weak, Job xxix. 15. To have a *single eye*, is to have the mind clearly instructed, and unbiassedly set upon knowing the will of God, in order to glorify him: to have no *film of prejudice, pride, or evil desire*, to obstruct the light of truth and holiness; but to act with a pure intention to please God in every thought, word, and work. Where this single eye is, the whole soul is full of light, of knowledge, holiness, and happiness, Matt. vi. 22. To have an *evil eye*, is to be of a churlish and envious disposition, shown in look and behaviour, Prov. xxviii. 6. Matt. xx. 15. To have a *bountiful eye*, is to show kindness, and seek opportunities of doing or bestowing favours, Prov. xxii. 9. *Lofty eyes*, import pride and self-conceit, Prov. xxx. 13. And to be *wise, or pure in one's own eyes*, is to be so in his own opinion, without being really so, Prov. iii. 7. and xxx. 22. *Wanton and adulterous eyes*, are such as are used to wanton and lascivious purposes, Isa. iii. 16. 2 Pet. ii. 14. *Open eyes*, import full capacity and readiness to observe and regard, Numb. xxiv. 3. 1 Kings viii. 29. or readiness to punish, Job xiv. 3. Sometimes the *opening of the eyes* denotes, giving to persons who were blind their sight, or making them to observe what they did not before, John ix. 32. Gen. xxi. 9. To *fix the eyes on one*, imports delight in, and care of him, Psa. ci. 6. to look favourably towards him, Gen. xliv. 21. or an expectation of some direction from him, 1 Kings i. 20. To *have eyes that see not*, and ears that hear not, is to have natural faculties to discern divine things, without any spiritual delight in them,

Isa. vi. 10. Rom. xi. 8. As the eye is very useful and tender, and right hands and feet very helpful, any earthly enjoyment and lust, or whatever is apparently very useful and dearly beloved by one, is compared to *right eyes, hands, and feet*, Matt. v. 29, 30. and xviii. 8, 9. To *pluck out the eyes*, and give them to one, is to love him so dearly, as to be ready to part with the dearest things for his sake, Gal. iv. 19. Hence God's people are compared to the *apple of his eye*; to denote how dear they are to him, and how tenderly he sympathizes with, and carefully keeps them, Psa. xvii. 8. Zech. ii. 8. Sins, whether open or secret, as they obstruct our clear views of God, and ought to be painful to our conscience, are likened to *motes and beams in the eye*, Matt. vii. 3. Sore troubles, or troublers, are likened to *pricks and thorns in the eyes*, Numb. xxxiii. 55. Josh. xxiii. 13. *In one's eyes*, is in his sight, or in his view and opinion, Jer. vii. 11. 2 Sam. xix. 27. *Before one's eyes*, is *publicly*, Gen. xlii. 24. or *impudently*, Isa. lxv. 12. *The eye is not satisfied with riches*; the covetous mind is not satisfied with them, Eccl. iv. 8. and i. 8. *Men have the sword on their right eye*, and it is *utterly darkened*, when their natural knowledge or sagacity fails them, as it did the Jews before the taking of Jerusalem by Titus; or they are bereaved of their temples, and whatever else is dear to them. Zech. xi. 17.

**EYE-SALVE**: Christ's word and Spirit are likened to it, as thereby our judgment is rectified, and we are enabled to discern the things of God, Rev. iii. 18. *Eye-service*, is what is done only when masters are present, while no care is taken to act for their advantage when they are absent, Eph. vi. 6. *An eye-witness* is one that attests what he saw with his eyes, Luke i. 2. To **EYE** any one, is carefully, and with evil intent, to observe whatever he doth, 1 Sam. xviii. 9.

**EZEKIEL**, *strength of God*, the

son of Buzi, a prophet and priest, who was carried captive to Babylon, with Jehoiachin king of Judah. In *A. M.* 3409, in the fifth year of his captivity, and thirtieth of his age, or from the 18th of Josiah, when the great passover was kept, as he was among the captives, by the river Chebar, in Chaldea, the Lord appeared to him on a throne supported by cherubim and wheels, signifying angels and changing providences, or ministers and churches, and directed him to go and declare his mind to the captive Jews. There appeared to him about the same time, a roll, or book filled with mournful threatenings of heavy judgments, which he was bid to *eat*, that is, solidly to consider, and thoroughly understand. After he had continued other seven days with his fellow-captives, the Lord constituted him a watchman, or prophet, to the house of Israel: assuring him, that they would not regard what he said; and that he should be seized and bound as a madman, Ezek. i. ii. and iii.

When he, by the direction of God, shut up himself in his house, God commanded him to describe, or figure, the city of Jerusalem upon a brick or tile, and to put an iron pan, as a wall of iron, between him and this figure of the city; then lie before it, on his left side, 390 days for the 390 years' sin of the ten tribes, and 40 days on his right, for the 40 years' provocation of Judah. This imported, that by the Chaldeans' furious and determinate siege of Jerusalem, and taking of it, the sins of Israel, from the setting up of the calves at Bethel and Dan, to that day, and the sins of Judah, during the wicked part of Manasseh's reign, with that of the years elapsed since Josiah's death, should be avenged. Others think it might signify, that after the Chaldeans had besieged it 390 days, they should again lay siege to it, and after 40 days render themselves masters of it. While he thus lay on his side, he was ordered to make himself bread of wheat, barley, beans,

lentiles, millet, and fitches; baked with fire made with human excrements; but, on his expressing the greatest reluctance at the last point, he was allowed to use cow's dung for that purpose. By this bread, and his manner of eating it, was prefigured, the Jews being reduced to live on base and unclean victuals, in small quantities, and amid terrible apprehensions of danger, chap. iv. —He was next directed to cut off his hair, divide it into three parts, burn one, cut another to pieces with a sword or knife, and scatter the rest in the wind, except a few hairs which he was to keep and burn with fire. This imported, that the Jews should partly be destroyed with the famine and pestilence, partly by the sword of the Chaldeans, and another part to be carried into captivity, and scattered among the Heathen; only a few of the survivors should be left in the land, and by their folly become a firebrand, a mean of kindling the Chaldean resentment against the whole nation of the Jews. Soon after, he was employed to predict a variety of particular judgments against them. Next year, he was carried in spirit to Jerusalem, and had a vision of the abominable idolatries that there prevailed; and of five men, under the direction of Jesus Christ, appointed to slay the inhabitants, except such as were given to mourning and grief for the prevailing sins of the land. He also in his vision, saw the Lord Jesus cast the fire of his vengeance, from between the cherubim, on the wicked city. He, at the same time, was inspired to utter a variety of fearful threatenings of their destruction, and some promises of their merciful restoration, chap. v.—xi.

After the Spirit had transported him back to Chaldea, he was ordered by the Lord to dig through the wall of his house, and, by the hole, carry forth his furniture at even-tide, when it was dark; and to eat his meat with trembling. This prefigured Zedekiah's shameful flight from Jerusa-



lem, and the calamities that were coming on the Jewish nation. After this, he declaimed against the false prophets, and the hypocritical elders, that were his fellow-captives; and assured them, that God's purpose of overturning the Jewish state was irrevocable, and the time of it at hand, chap. xii.—xiv. By the metaphor of a *barren vine*, and a *wife*, lawfully espoused, turning *where*, he shadowed forth the wickedness of the Jews, and the equity of their approaching ruin; to which he subjoined some promises of mercy, ch. xv. and xvi. By the *parable of two eagles*, and their interference with the twigs of a cedar-tree, he exhibits how justly the Chaldeans should punish Zedekiah and his subjects, for their treacherous revolt to the king of Egypt; and after a prediction of the Messiah's incarnation and power, he vindicates the justness of the calamities that were to come upon them, chap. xvii. and xviii. By the taking of *young lions*, he figures out the unhappy end of the four kings who succeeded Josiah, chap. xix. He rehearses the crimes of the nation in former ages, and the abuse of the favours which God had heaped on them; he foretells the siege of Jerusalem as near at hand; rehearses the horrid crimes of its inhabitants; and represents, that their sins, which had provoked God against them, were more heinous than those of Sodom and Israel, chap. xx.—xxiii.

In A. M. 3414, though about 600 miles distant, he declared to his fellow-captives, that that very day Nebuchadnezzar had laid siege to Jerusalem, and that the wicked inhabitants should be consumed in it, as flesh is boiled in a caldron, and the city itself be melted as copper that is destroyed. That night his wife died, and he was forbidden to weep for her. This imported, that the Jews should quickly be deprived of their temple, their civil and ecclesiastic constitution, and every thing dear to them, without being so much

as allowed to bewail the same, chap. xxiv.

After he had predicted the overthrow of the kingdoms of Ammon, Moab, Edom, the Philistines, Tyrians, and Egyptians, by the hand of the Chaldeans, he was again solemnly admonished of his duty, as a spiritual watchman to the Jews; and hearing of the destruction of Jerusalem, his mouth was opened. He, in a most delightful manner, foretold the coming of the Messiah, as their spiritual King and Shepherd; their deliverance from Babylon, and from their present dispersion; the harmonious junction of their tribes; the purity of their worship; the destruction of their enemies, particularly Gog and Magog, or the Turks, and their happy and holy establishment in their country in the latter days; and through the symbolic account of them, their land, temple, and tribes, he decyphers the state of the gospel-church, in the apostolic, but chiefly in the millennial, age, chap. xxv.—xxviii. Ezekiel began to prophesy six years before the destruction of Jerusalem by Nebuchadnezzar, and continued at least 16 years after it, chap. i. 1. with xl. 1. and xxix. 17. In reproofing sin he is often abundantly plain; but more abounds in enigmatical visions than the rest of the prophets; these in the first, and in the nine last chapters, are reckoned so obscure by the Jews, that they forbear reading them till they be thirty years of age. The history of his death and burial, with a multitude of things reported of him by Jews, Christian fathers, and Mahometan writers, are too uncertain and fabulous, to have a place in this work. Perhaps Zoroaster, or Zerdusht, the great reformer of the Magian religion among the Persians, might be one of his disciples, who apostatized to Heathenism.

EZEL, *a walking*, or *of the way*. the place where David met with Jonathan, to receive information of the designs of Saul. It is said to have been nineteen miles eastward of Je-

rusalem, and seven and a half west of Jordan; but I can hardly believe it was so far distant from Gibeah, where Saul dwelt, 1 Sam. xx. 19.

**EZION-GABER**, the *counsel of man*, or **EZION-GEHER**, a city of the land of Edom, on the eastern gulf of the Red Sea. According to Dr. Shaw, it stood on the west side of the gulf, about 60 miles north of Sinai, and 30 or more south of Elath, which seems more than the scripture will allow of, when it says, it was *beside* it. Thus far back the rebellious Hebrews retreated, after they had touched the south borders of the promised land, Numb. xxxiii. 35.—Here Solomon equipped his navy that traded to Ophir for gold; on which account the Arabs still call it the golden harbour, 1 Kings ix. 26. On the ridge of rocks, like a man's back-bone, before its harbour, was the combined fleet of Jehoshaphat and Ahaziah dashed to pieces in a storm, 1 Kings xxii. 48.

**EZRA**, a *helper*, the son of Seraiah, who was probably the high priest slain at the burning of the temple, a priest and ready scribe in the law of his God. Whether he came to Judea with Zerubbabel, and afterwards returned to Babylon, we are not certain, though we scarcely believe it. It is evident Artaxerxes Longimanus, king of Persia, sent him to Judea, in the seventh year of his reign, with a royal warrant to rectify the church and state of the Jews, according to the law of God. A great number attended him. At the river Ahava he made a stop, and sent back for priests and Levites. After 258 had come up, they there observed a solemn fast, to implore the guidance and protection of God, as Ezra did not choose to ask of the king an escort of troops. Here he delivered into the hands of his principal attendants an account of the gold and silver which the king had granted for the service of the temple, to the value of about 800,000*l.* sterling. In about the space of four months, they, to the number of 1775,

arrived at Jerusalem, Ezra vii. and viii.

There he found, that vast numbers of the Jews had married Heathen women. Upon a solemn confession of sin, and deprecation of wrath, he issued a proclamation; charging all the Jews in the country, under pain of excommunication and confiscation of goods, to assemble and rectify this matter. After they had assembled, he made them sensible of their sin, and engaged them by covenant to forsake it; but, on account of the great rain, commissioners were appointed to see the matter finished. In three months they made a thorough inquiry, and about 113 priests, Levites, and other Jews, dismissed their strange wives, though by some of them they had children. It does not appear that they put away the children, but carefully educated them in the Jewish religion, Ezra ix. and x. For 13 years Ezra continued director of the Jewish church and state. After Nehemiah had come, and got the walls of Jerusalem rebuilt, Ezra, assisted by 26 Levites, read and expounded the law to the people, as they assembled, during the eight days of the feast of tabernacles, from morning to night; which was succeeded with solemn confession of sin, and renewal of their covenant with God, Neh. viii. ix. and x.

It is probable, that Ezra wrote the book called by his name; which, together with most of the facts related in this article, gives an account of the Jews' return from Babylon; their founding and finishing the second temple, notwithstanding the obstructions which the Samaritans and others gave to the work, chap. i. to vi. As from chap. iv. 8. to vii. 27. it mostly relates to the affairs of the empire, the language is Chaldee; the rest is in Hebrew. It is generally supposed, that he wrote also the two books of Chronicles, and those of Nehemiah and Esther. He received into the canon of authentic oracles, what books he found deserv-

ed the honour, and sometimes changed the ancient names, and added expressions, to render some places more intelligible. But whether he changed the Samaritan character for the Chaldaic, now used in our Hebrew Bibles, and whether he added the vowel-points, is not so easily determined.

The opinion that Malachi and Ezra were the same person, is maintained not only by Jerome and some of the rabbins, but by some of the modern commentators. Calmet, in his preface to that prophet, has brought several reasons to support this conjecture. It is certain that Malachi or Malachia, is not so much a pro-

per name, as an appellative noun, which signifies the angel or messenger of the Lord; and that even in Ezra's time the prophets were frequently called Malachies, or angels of the Lord. See Hag. i. 13. and Mal. iii. 1. And the ancient Christian writers have often cited Malachi under the name of angel, or one sent from God.

EZRI, *my help*, son of Chelub, an officer over those who tilled the ground, 1 Chron. xxvii. 26.

EZROM, ESROM, or HEZRON, *the arrow of joy*, son of Phares, and father of Aran, Ruth iv. 18. Mat. i. 3. Luke iii. 33.

## F

## F A C

**F**ABLE, an idle and groundless story. The Heathens had *fables* unnumbered, concerning the rise and exploits of their gods, &c. Nor were the Jews in the apostolic age much behind them in ill-grounded stuff concerning their oral law, the traditions of the elders, &c. These, and every other thing of a similar nature, ought to be shunned by every minister and Christian, 1 Tim. iv. 1. vii. and i. 11. 2 Pet. i. 16.

FACE, the visage or countenance, the index of the heart; whatever affection lies concealed there, is delineated on the face; but among the people of colour, the face is not so perfect an index of the mind. The face especially distinguishes one person from another. It is truly admirable, that when so few parts compose it, when it has so small a compass, and is always in the same place, that there should be such an infinite variation and diversity of faces in the world; and indeed without this there could be no order, no certainty. One might impose himself for another; nor could a testimony from sight be given concerning persons. In the face, love, ha-

## F A C

tred, desire, dislike, joy, grief, confidence, despair, courage, cowardice, wonder, contempt, pride, modesty, cruelty, compassion, and other passions and affections of the mind, are not a little discovered.

Whatever of a thing is most exposed to view, is called its **FACE**: hence we read of the *face* of the country, field, gate, house, ground, porch, wilderness, waters, sky, &c. Sometimes *face* is put for the person himself; as when Jacob said to Joseph, I had not thought to see thy *face*; and to have respect to persons, is, in the original, to *regard faces*, Gen. xlviii. 11. To *accept one's face*, is to show him a favour, and grant his request, Gen. xix. 21. To *spit in the face*, implied the highest contempt, Deut. xxv. 9. To *fall upon one's face*, imports great grief, and humble blushing, Matt. xxvi. 39. Josh. vii. 7. or humble adoration, Rev. vii. 11. To *testify to men's face*, is to bear witness sufficient to convince them, however shameless and impudent, Hos. v. 5. To *withstand one to the face*, is to reprove him boldly, Gal. ii. 11. *Before one's face*, is in his sight and presence; and

sometimes it is expressive of boldness, Numb. xix. 3. *Covering of the face*, often implied shame, blushing, Ezek. xii. 6. Isa. vi. 2. Psal. lxxix. 7. or condemnation and insult, Mark xiv. 65. or grief, 2 Sam. xix. 4. *Face to face*, implies familiarity, plainness, clearness, 2 John 12. 3 John 14. God talked with, and was seen *face to face*, by the Israelites in the wilderness, in a clear, evident, and familiar manner, Numb. xiv. 14. Deut. v. 4. and xxiv. 10. God pleads with men *face to face*, when, by his judgments or otherwise, he plainly testifies to them their wickedness, Ezek. xx. 35. The saints shall see him *face to face* in heaven; shall have the most clear and immediate discovery of God in Christ, 1 Cor. xiii. 12.

FACE, when applied to God, denotes, (1.) His omniscience, 1 Sam. xxvi. 20. and to *provoke him to the face*, is to do it very openly and impudently, Isa. lxxv. 3. (2.) The brighter displays of his glory, which cannot be enjoyed in this world, Exod. xxxiii. 20. Gen. vi. 13. (3.) His favour and love, and the gracious displays thereof; this is always meant when his *face* is said to *shine*; or it is represented as a mercy to behold and enjoy it, and a misery for it to be hidden, Psal. xxxi. 16. and lxxx. 7. Dan. ix. 7. 2 Chron. xxx. 9. (4.) His wrath, and the providential displays thereof, Psalm xxxiv. 16.—Christ's *face* denotes, (1.) His person and office, as the image of the invisible God, 2 Cor. iv. 6. (2.) His gracious, glorious, or terrible appearances, Rev. i. 11. and vi. 16. and xx. 11. But his *visage more marred* than the sons of men, denotes his corporal appearance all marred with blood, spitting, and grief, Isa. lii. 14.

The *four faces* of a man, lion, ox, and eagle, pertaining to the cherubim and living creatures, are thought to denote the affection and wisdom, the boldness, courage, and strength, the labour, the piercing knowledge and activity, of angels and gospel-

ministers, Ezek. i. 10. and x. 14. and xii. 19. Rev. iv. 7. Men's having *faces like flames*, denotes their excessive grief, perplexity, and terror, Isa. xlii. 8. Their having *faces* or a *visage black as a coal*, imports great hunger, mourning, and sadness, Lam. iv. 8. Nah. ii. 8. those who *saw the king's face*, were his intimate companions, his privy counsellors, 2 Kings xxv. 19. The *lifting up of the face*, imports joy and boldness, Job xxii. 26. and the *falling of it*, sadness, envy, and confusion, Gen. iv. 6. To *turn away the face of one*, is to withstand him, put him to flight, 2 Kings xviii. 24. or to detest, abhor, and disregard, Psalm cxxxii. 10. *Hiding of the face*, denotes hatred, contempt, Isa. liii. 3.

To FADE, to wither, or decay as leaves and flowers, Isa. i. 30. Rich men *fade away in their ways*; they often grow poor and despicable, amidst all their pains to procure wealth and honour; and are cut off by death amidst all their bustling and gay appearances, James i. 11.

To FAIL, to grow insufficient and weak, to fall short, to cease, to perish, Gen. xlvii. 16. Psalm cxlii. 4. God doth not *fail*, nor forsake his people; he always directs, supports, and protects them, Josh. i. 6. Promises *fail not* when they are accomplished to the full extent, Josh. xxi. 45. Men's hearts or spirits *fail*, when they are exceedingly grieved, discouraged, and filled with fear, Psal. xl. 12. and lxxiii. 26. Men's *eyes fail*, when their desires or expectations are long delayed, and likely to be disappointed, Job xi. 20. Psal. cxix. 82, 123.

To FAINT, (1.) To lose vigour, courage, activity, and hope, by reason of hunger, thirst, fear, toil, or distress, Psal. xxvii. 13. Gal. vi. 9. (2.) To desire with such earnestness, that one is upon the point of dying of his passion, Psal. lxxxiv. 2. My soul *fainteth* for thy salvation; I earnestly desire it, and am sad and heavy with the delay of it, Psal. cxix. 81.

**FAIR**, comely, **BEAUTIFUL**.—Christ is *fairer* than the children of men; in his whole office, relations, appearances, and works, he is unspeakably glorious, and in him the perfections of God shine with unmatched lustre and brightness. The Hebrew word is of a double form, to mark the astonishing degree of his comeliness, *Psa. xlv. 2.*

**FAIRS**, stated assemblies of people for merchandize, *Ezek. xxvii.*

**FAITH**, the assent we give to a proposition on the testimony of another; and is either divine or human: the former claims our fullest assent, because built on the infallible veracity of him who testifies; it is equal to a demonstration, and extends to the whole of revelation; the latter, the assent to human testimony, is to be determined by the integrity and ability of the testifier; and these two concurring in a human witness, hold forth a very high degree of probability for the truth of the thing testified. Divines generally distinguish faith into historical, temporary, justifying, or saving, and into that of miracles. Historical faith, they say, is a bare assent to the truth of a fact, in which we seem to have no great concern or interest; as, for instance, that Julius Cesar conquered Gaul, *John xii. 42. Acts xxvi. 27.* Temporary faith, they say, is an assent to evangelical truths, as both interesting and desirable; but not farther than they are accompanied with temporal advantages, or as they recommend themselves to our thoughts by their beauty and excellence, *Luke viii. 13. Matt. xiii. 21. 2 Tim. iv. 10.* owing to our not yet but *temporary* embracing evangelical truths solely on account of their principal tendency; namely, freedom from misery, and a right to life. But, however specious the above distinctions may at first appear, the editor of the present work very much doubts the propriety of them, and therefore wishes every reader to examine them closely before he admits them to be scriptural. The following are the only distinc-

tions which he thinks the Bible warrants men to make:

(1.) The faith of *miracles*, whereby, by means of a divine impression, a person is persuaded that God will work such a particular miracle, by his means, or upon his person: a faith to *remove mountains*, is of the first kind; and faith to *be healed*, is of the last, *1 Cor. xiii. 2. Acts xiv. 9.*

(2.) The faith that is wrought in the heart, by the Spirit of God taking of the things of Christ, and showing them to us, whereby we receive and rest on Christ alone for salvation, as he is offered to us in the gospel. By this faith we are *justified* and *saved*, as it receives in the gospel-promise Christ for justification and salvation, *Rom. v. 1. Eph. ii. 8.* It *purifies the heart*, by the receiving his Spirit and grace, presented in the promise, *Acts xv. 9.* It *worketh by love*, exciting to, and drawing virtue from Jesus Christ, for the performance of every good word and work, *Gal. v. 6.*

(3.) **FAITH** is taken for the object, the doctrines of the gospel in general; this faith Paul once *destroyed*, or persecuted, and afterwards *preached*, *Gal. i. 23. Acts xxiv. 24.*

(4.) A particular persuasion of the lawfulness or unlawfulness of something in itself indifferent. This a man is to keep to himself, not troubling the church with it; and without such persuasion of the lawfulness of indifferent things, he sins in using them, *Rom. xiv. 22, 23.*

(5.) It signifies fidelity in performing promises, or executing a trust. The Hebrews were a people in whom was *no faith*; they neither believed God's word to them, nor were careful to fulfil their vows and engagements to him, *Deut. xxxii. 20.* The righteousness of God is revealed *from faith to faith*: from the faithful promise of God, to the grace of faith in our heart, to be received thereby; from the faith of Old Testament saints, to that of those under the New; from one degree and act of faith to another, *Rom. i. 17.*



**FAITHFUL.** A faithful person may sometimes denote, a man filled with the grace of faith; but ordinarily it denotes one who may be depended on to speak truth, perform promises, answer his good character, or execute his trust, 1 Tim. vi. 2. 2 Tim. ii. 2. A *faithful saying*, is, (1.) A saying which is strictly true, 1 Tim. i. 15. (2.) An *important saying*, Tit. iii. 8. (3.) An *interesting and encouraging saying*, 2 Tim. ii. 11. **FAITHFULNESS**, is a sincere and firm attachment to truth, and to performance of promises and engagements, Psal. cxliii. 1. and v. 9. God's *faithfulness reacheth unto*, and is *established in the heavens*; his inviolable regard to his covenant-promise and relation is displayed in the most marvellous and exalted manner: in his providences here, though they are sometimes dark and cloudy; and in the heavenly state, how much more abundantly shall it be displayed! Psal. xxxvi. 5. and lxxxix. 2. He afflicts his people in *faithfulness*; answerably to his relation of Father, Shepherd, Saviour; and in performance of his promise to their souls, and his threatenings against sin, Psal. cxix. 75.

To **FALL**, metaphorically taken, imports, to become guilty of sin, or be subject to misery: in this way, persons, nations, or cities, lose their height of glory and happiness, 1 Cor. x. 12. Psal. xxxvii. 24. Man's beginning to disobey his Maker, and so losing his favour and image, and becoming sinful and miserable, is called his *fall*, or *the fall*, by way of eminence. By it he lost that happiness which he had by creation, through transgression of a positive command, given for the trial of man's obedience, and as a token of his holding every thing of God, as lord paramount of the creation, with the use of every thing in it, exclusive of the fruit of one tree. This positive law he broke, by eating the forbidden fruit; first the woman, then the man; and thus the condition or law of the covenant being broken, the

covenant itself was broken. The woman was enticed by an evil genius, under the semblance of a serpent, as appears from its reasoning the woman into a transgression of the law, of which a brute beast is incapable. Hence this evil genius is called a murderer and a liar from the beginning, John viii. 44. Rom. v. 12. the old serpent, Rev. xii. 9. xx. 2. Moses relates this history from what appeared externally to sense. Both therefore are to be conjoined, the serpent as the instrument, and the devil as the primary cause. Man suffered himself to be seduced by a desire of a greater degree of perfection, and being swayed by his sensual appetite, in contradiction to his reason, Gen. iii. 9. And thus it appears possible, how, notwithstanding the divine image with which man was adorned, he might fall. From this one sin proceeded a state of moral slavery; called by divines a death in sin, a spiritual death, a defect of power to act according to the law, and from the motive of the divine perfections, as death in general is such a defect of power of action. And this defect, or inability, with all its consequences, man entailed on his posterity, remaining upon them, till *one greater than mere man* remove this, and reinstate them in all they forfeited in Adam.

To *fall*, most frequently signifies, to be destroyed by death and ruin, 2 Kings xiv. 10. Dan. xi. 19. Hos. iv. 5, 14. A *just man* falleth seven times, and riseth again, Prov. xxiv. 16. Few passages of scripture have been more frequently misquoted, or violently wrested from their proper meaning, than this. Some persons say, the just man falleth seven times *in a day*, though the Bible says no such thing; and that he falleth into sin; whereas, neither can this be proved from the sacred text. It seems to mean a falling into some *calamity*, rather than sin. The righteous *fall before the wicked*, when they are seduced into sin by their means, or when they are oppressed and perse-

cuted by them, Prov. xxv. 28. To *fall on* persons, often signifies to attack them, 1 Sam. xxii. 17, 18. *The tongue of the wicked falls on themselves*, when they are hurt by, and punished for, their wicked, reproachful, and malicious talk, Psa. lxiv. 8. The people *fall under Christ*, when by his grace they are made subject to his government; or when they are so weakened and destroyed, as that they cannot oppose his designs, Psa. xlv. 5. Apostacy from the profession or practice of gospel-truth, is called a *falling away*, Heb. vi. 6. 2 Thess. ii. 3. Such as clave to circumcision, and the observance of the ceremonial law, in opposition to the doctrine of free justification through a Redeemer alone, had *fallen from grace*; had abandoned the whole truth of the gospel, and were in a fair way never to behold the glory of God, of which they once had hope, Gal. v. 4.

**FALLOW.** See DEER, GROUND.

**FALSE**, untrue, deceiving, 2 Kings ix. 12. *False Christs*, were such Jews or others, as falsely pretended to be the true Messiah, Matt. xxiv. 24. *False prophets* were such as, under pretence of a commission from God, published error, foretold untruth, or excited to wickedness, Matt. vii. 15. 2 Cor. xi. 13. *False witnesses*, are such as, for gain, humour, or the like wicked motives, will insinuate or assert falsehood, Matt. xxvi. 59. *False ways*, are sinful courses, which agree not with the standard of God's truth, and deceive the transgressor into everlasting ruin, Psa. cxix. 28. **FALSEHOOD**, untruth, deceit. Idols are called *falsehood*; they are not what is pretended, have no divinity in them, and are means of seducing men to a vain and wicked worship, tending to their ruin, Jer. x. 14. The Jews thought to *hide themselves under falsehood*, when they trusted for their protection to idol-gods, sinful alliances with Heathen neighbours, treacherous compliance with the enemy, crafty devices, and to the power and

wealth which they had procured by fraudulent methods, Isa. xxviii. 15.

**FAME**, sometimes signifies common talk, public report, Gen. xlv. 16. but ordinarily it means a widespread report of one's excellency, and glorious deeds, Zeph. iii. 19. To be **FAMOUS**, is to have a widespread renown, Ruth iv. 11.

**FAMILIAR SPIRITS**. Those who practised magic or divination, were said to be possessed with these spirits, and to have performed their incantations by means of the power of the devil, Acts xvi. 16. Lev. xix. 31. This was Saul's sin when he requested the witch of Endor to call up Samuel, 1 Sam. xxviii. 7—15. for which transgression the Lord caused him to die, 1 Chron. x. 13. The Lord likewise threatened to cut off from among their people all those who consulted diviners, Lev. xx. 6.

**FAMILIAR**, an intimate companion, that as it were lives in the same family with us; and to whom we readily impart our secrets, and consult him in a time of need, Job xix. 14.

**FAMILY**, not only denominates, (1.) Such as dwell together in one **HOUSEHOLD**, Gen. xlvii. 12. Esth. ix. 28. but also, (2.) A whole kindred, Lev. xxv. 49. (3.) A large division of one of the Hebrew tribes, all the descendants of a particular sort of the twelve patriarchs, Numb. xxvi. 5. Jer. iii. 14. (4.) A whole nation, Jer. viii. 3. Amos iii. 1. Zech. xiv. 18. (5.) The angels and saints in heaven, and believers in Christ on earth, Eph. iii. 15. (6.) A particular sort of beasts, Gen. viii. 19.

**FAMINE, DEARTH**; such scarcity of provision, as renders the price of it extremely dear. To punish men for their contempt and neglect of spiritual provision, and for their abuse of temporal favours, God has often afflicted them with famine, partly occasioned by drought, excessive rains, or ravage of vermin, whereby the fruits of the ground were destroyed; partly by the march and ravage of armies, and their besieging of cities, 1 Kings xvii. Joel i. and ii. Jer. xiv.

**2 Kings vi. Deut. xxviii.** Multitudes have perished by famines, and sometimes have lived on human flesh, and even killed their own children to eat them. A famine happened in Canaan, in the days of Abraham, another in the days of Isaac, Gen. xii. 10. and xxvi. 1. another in the days of Boaz, Ruth i. 1. one of three years continuance in the days of David, 2 Sam. xxi. another of three or four years, was occasioned by the drought in the reign of Ahab, 1 Kings xvi. and xviii. another of seven years in the reign of Jehoram his son, 2 Kings viii. 1. another, by means of vermin, &c. in the days of Joel, chap. i. and ii. and another in the time of Jeremiah, chap. xiv. There were also famines in the time of Haggai and Nehemiah, Hag. i. 7—11. Neh. v. 3. Even in Egypt, where the crop was ordinarily most large and certain, they had seven years of famine in the days of Jacob, Gen. xli. 27. When Benhadad and Shalmaneser besieged Samaria, and when the Chaldeans and Romans besieged Jerusalem, the famine was so terrible, that even mothers murdered their suckling children, and eat them, Deut. xxviii. 57. 2 Kings vi. 24—29. and xxv. 3.

According to our Saviour's prediction, divers famines happened before the siege of Jerusalem: particularly one predicted by Agabus, that extended to the whole Roman empire, and during which the Gentile Christians generously raised a contribution for the relief of the famished believers of Judea, Matt. xxiv. 7. Acts xi. 27—30. Under the third and fourth seals, a variety of terrible famines, between A. D. 190 and 280, distressed the Roman empire, Rev. vi. 6—8. Scarcity of gospel ordinances is called a *famine*: it tends to starve and ruin the souls of men for want of spiritual provision, Amos viii. 11. The *mighty famine*, that urges prodigal sinners to return to God, is the perplexity of soul occasioned by distress and conviction, which entirely deprives

men of pleasure and comfort, notwithstanding all they can do to obtain it in sinful and worldly things, Luke xv. 14.

**FAMISH.** Egypt was *famished*, when the people were like to be starved to death for want of food, Gen. xli. 55. God will not suffer the righteous to *famish*, that is, to continue destitute of subsistence, help, or comfort, Prov. x. 3. The honourable Hebrews were *famished*, when they were reduced to poverty and contempt, and made few in number, Isa. v. 13. God *famishes the gods of the earth*, when he renders every thing beside himself evidently worthless, contemptible, and incapable to help, save, or comfort men, Zeph. ii. 11.

**FAN**, an instrument for winnowing corn. It seems they had two kinds of them; one with teeth, wherewith they turned up the corn to the wind, that the chaff might be blown away: another that produced wind, if the air was calm, Isa. xxx. 24. God's judgments are likened to a *fan*; he thereby turns up persons and nations to the blasts of his providence, and scatters and disperses them for their naughtiness; and his thus scattering and overturning them, are called his *fanning* of them, Jer. xv. 7. The Medes, Persians, and others, by whose means he executes his scattering and overturning judgments, are called *fanners*, Jer. li. 2. Christ's *fan is in his hand*, whereby he *will thoroughly purge his floor*. His fearful judgments were at hand, whereby he tried the Jewish church and nation, and destroyed and scattered, as chaff, the wicked among them. In every age, by temptations and trouble, by the faithful ministry of his word, the vigilance of his servants, their close admonitions and holy example, and the blessed influences of his Spirit, he tries the professed members of his church, and drives away such as are light and useless as chaff; and especially, by death and judgment, will separate the righteous from the wicked; and, by the blast.

of his wrath, hurl the latter into unquenchable fire, Matt. iii. 12.

**FAR**, (1.) Very much, Heb. vii. 15. Rom. xiii. 12. (2.) At a great distance, Isa. x. 3. God is *far* from the wicked, he has no friendship with them, Prov. xv. 29. He is *far* from their reins; he is not seriously and affectionately thought of, esteemed, loved, or desired, by them, Jer. xii. 2. He seems *far* from his own people, when he hides his countenance, and continues to deny them relief, Psal. xxii. 1. and x. 1. He removes our transgressions *far* from us, when he fully forgives them, that they cannot come into judgment against us, Psal. ciii. 12. He set the Jewish temple *far* from them, when he permitted the Chaldeans to carry them captive into Babylon, a place about 600 miles eastward of Jerusalem, Ezek. vii. 20.

**FARE**, the price of one's passage in a ship, Jon. i. 3. *Look how thy brethren fare*; how they live, how they prosper, what they meet with, 1 Sam. xvii. 18. The rich man *fares sumptuously* every day; he enjoyed, in an abundant degree, whatever food, raiment, honour, pleasure, &c. was delightful to him, however costly, Luke xvi. 19.

**FAREWELL**, a word frequently used by friends at parting, and imports, a wish of all joy and happiness to soul or body, Acts xv. 29. Luke ix. 61.

**FARM**, a piece of ground, in the country, let out at a certain rate. Men's going to their *farm* and *merchandise*, when called to the gospel feast, imports, that they prefer their earthly business to the care of their salvation; and their earthly gain to Jesus Christ, and all his inestimable blessings, Matt. xxii. 5.

**FARTHING**, a piece of brass money used by the Romans. Our translators give this English to both **ASSARION** and **QUADRANS**; but these were different: the *assarion* was the tenth part of a Roman penny, or about three farthings sterling, Matt. x. 29. The *quadrans*

was equal to two mites, which is about a fifth part of our farthing, Mark xii. 42.

**FASHION**, (1.) A pattern or form, Exod. xxvi. 30. (2.) Outward appearance, 1 Kings vi. 33. Phil. ii. 8. 1 Cor. vii. 31. To *fashion* a thing, is to give it its being or form, Job x. 8. Exod. xxxii. 4. To *fashion* one's self according to former lusts, is to live under their power, and to act according to their sinful inclinations and motions, 1 Pet. i. 14.

**FAST**, relating to progress, signifies quick motion, Ezra v. 8. Jer. xlviii. 16. In other cases, it signifies firm, fixed, Gen. xx. 18. Acts xxvii. 41.

To **FAST**, (1.) To eat little or no food, Acts xxvii. 33. Matt. xv. 32. (2.) To abstain voluntarily from food, in order to be employed in penitential mourning for sin, and supplication for mercies, Judg. xx. 26. The Jews had every year a stated and solemn **FAST** on the 10th day of the month Tisri, which answered to about the end of our September. Whether the time of this fast had any relation to the fall of Adam, the Hebrews' worshipping of the golden calf, or the death of Aaron's two sons, we are uncertain; but the great design of the solemnity was, to make a ceremonial atonement for the sins of the whole Hebrew nation during the past year; and to prefigure the Messiah's effectual atonement for the sins of all men, in the day of his humiliation and death; at the end of which he entered into the holy place, not made with hands, having obtained eternal redemption for us. This solemnity was a day of strict rest and fasting to the Israelites. Many of them spent the day before in prayer, and similar penitential exercises. On the day itself, at least in latter times, they made a tenfold confession of their sins, and were careful to end all their mutual broils.—The high priest had the chief work of this solemnity on his hands. For seven days before, he separated him-

self from his wife, and on the preceding night he supped sparingly. When the fast was come, after the daily morning-sacrifice, and the festival-offering of one young bullock, one ram, and seven lambs, for a burnt-offering, and a kid of the goats for a sin-offering, were slain and presented on the altar, he laid aside his golden robes, washed his flesh in holy water, and put on his linen garments, similar to those of the ordinary priests. He then offered a bullock for a sin-offering, and a ram for a burnt-offering, to make atonement for himself and the other priests. He then received from the people a ram for a burnt-offering, and two goats for a sin-offering, to be offered for them. By casting of lots, it was determined which of the goats should be slain, and which should be sent into the wilderness. This being done, he took fire in a censer from off the brazen altar, put incense on, and placed it, thus burning, in the holy of holies, just before the ark, in order to perfume it. He then brought in part of the blood of the bullock of his own sin-offering, and sprinkled it once towards the top, and seven times between the vail and the foreside of the ark. He next came forth to the court, and having killed the people's goat of sin-offering destined for slaughter, he returned for the third time to the holy of holies, and sprinkled part of the blood, once towards the top, and seven times towards the front of the mercy-seat, to make atonement for the holy of holies, and the tabernacle, defiled by all the iniquities of the children of Israel who assembled around it. He then returned to the sanctuary, and having mingled the rest of the blood of the goat which he had with him, with that part of the blood of the bullock which he had formerly left in a bason in the sanctuary, he sprinkled part of it towards both sides of the sanctuary; he tipped the four horns of the golden altar with it, and sprinkled it seven times thereon; and, it seems, did

the same to the horns of the brazen altar in the court.

The high priest next laid his hands on the head of the scape-goat, and confessed over it all the known crimes of the Hebrew nation, particularly those of the past year, and then sent off the goat, ceremonially loaded with these crimes, into the wilderness, by a proper hand; but whether it was left to wander, or was thrown over a precipice, we know not. The high priest then returned to the sanctuary, put off his linen robes, washed himself in water, and put on his golden vestments; returned to the court; offered his own and the people's ram for a burnt-offering; and the fat of the bullock and goat for a sin-offering; the carcasses of which were burnt without the camp. After blessing the people, and probably attending the evening-sacrifice, he went home rejoicing, Numb. xxix. 7—12. Lev. xvi. and xxiii. 23—32.

The modern Jews having no opportunity of sacrificing, the men take a cock, which in their language has the same name as a *man*, and dashing its head three times against the wall, or any thing else, wish it may be an atonement for them. They then lay the entrails on the top of the house, that ravenous fowls may carry them away, and their sins along with them, into the land of forgetfulness.

We read of many occasional fasts in scripture; some of them were private, others public. Moses appears to have twice fasted, for the space of 40 days, 40 before he received the first tables of the law; and other 40 when he received the last, Deut. ix. 9, 18. and x. 10. Exod. xxxiv. 28. Elijah fasted 40 days in the wilderness of Arabia, 1 Kings xix. 8. In another wilderness our Saviour fasted 40 days, Matt. iv. 2. Of this last, the Popish observation of Lent is a fantastic imitation. The word of God directs us, that whenever we have fallen into grievous sins; when we feel, or fear the noted infliction



of God's judgments; or when we have distinguished need of some special mercy and assistance; we ought, by fasting and prayer, solemnly to bewail our sins, supplicate forgiveness of them, implore the averting, or removal of judgments, and request the bestowal of necessary favours and help. Thus David fasted during the sickness of his child of adultery, 2 Sam. xii. 21. Ahab fasted when he and his family were threatened with ruin, 1 Kings xxi. 27. Daniel, when he understood that the Jewish captivity drew to an end, Dan. ix. and x. Nehemiah, when he heard of the ruinous condition of Jerusalem, Neh. i. 4. Joshua and the elders of Israel fasted, when part of the army was defeated before Ai, Josh. vii. 6. About 45 years after, the army of the eleven tribes fasted near Gibeah, on account of the double repulse which they had received from the Benjamites, Judg. xx. 23, 26. Samuel and the Hebrews observed a solemn *fast* at Mizpeh, to supplicate deliverance from the oppression of the Philistines, 1 Sam. vii. 6. When informed that a prodigious army of Moabites, Edomites, and others, had invaded his kingdom, and were within 38 miles of his capital, Jehoshaphat and his subjects observed a solemn *fast*, 2 Chron. xx. 3. The Ninevites, alarmed by the warnings of Jonah, *fasted* three days, and cried to God for his prevention of the threatened ruin; and denied even to their beasts their ordinary provision, Jonah iii. When locusts and other vermin had occasioned a terrible famine, Joel called the Hebrews to solemn *fasting*, and even the infants to be deprived of the breasts, Joel i. 14. and ii. 15, 16. When Jehoiakim and his subjects were informed of an invasion by the Chaldeans, Syrians, Moabites, and Ammonites, they observed a *fast* in the ninth month, Jer. xxxvi. 6. When Haman obtained a ruinous decree against the Jewish nation, Esther, Mordecai, and the other Jews at Shu-

shan, and in other places, observed a solemn *fast* of three days, Esth. iv. 3, 16. At the river Ahava, Ezra, and near 2,000 other Jews, observed a solemn *fast* to obtain the direction and protection of God, Ezra viii. 21. Some time after, he and the Jews in Canaan observed another, to afflict their souls for the people's marriage of strange wives, Ezra ix. and x. Nehemiah and the Jews observed another solemn *fast*, and renewed their covenant with God, Neh. ix. and x.

Jezebel's *fast*, to promote the murder of Naboth, was most abominably wicked, because, under the mask of religion, the worst of passions were indulged, 1 Kings xxi. 9—12. During their captivity in Chaldea, the Jews superstitiously agreed on, and observed, two *annual fasts*; the first in the 5th month, for the burning of the temple; the other in the 7th month, on account of the murder of Gedaliah, Zech. vii. 3—5. and viii. 19. In our Saviour's time, the Pharisees and disciples of John *fasted* very often, Matt. ix. 14. Some Pharisees *fasted* twice every week, with a great deal of solemn grimace in their external behaviour, Luke xviii. 12. Matt. vi. 16. The modern Jews observe about 23 *annual fasts*; and besides, some of them fast twice a week; on Monday, because thereon Moses came down from mount Sinai; and on Thursday, because on that day he went up to it: nay, some *fast* four days every week. Affectionate children observe the day of their father's death as an *annual fast*. Some of them whenever they are afflicted, or but dream an unpleasant dream, observe *occasional fasts*—They keep their *fasts* with no small austerity: They abstain from all manner of food, except sometimes a little butter and herbs; they wear sackcloth, and other coarse apparel; they lie on hard beds; they rend their clothes: go bare-footed, and with a dejected countenance; they read the book of Lamentations, sitting on the ground. From seven years old and upwards,

children, according to their ability, join in their fasts. At eleven the females, and at thirteen the males, begin to observe their fasts, in all the rigour thereof.

According to the Christian law, fasting is altogether occasional; and is to be used at the ordination of ministers, Acts xiii. 2. and xiv. 23. and on other public or private occasions, as providence calls for it, Matt. ix. 15. Luke v. 33—35. 1 Cor. vii. 5. In private fasts, persons should beware of making any public show of it. Matt. vi. 16. It is impossible to reconcile the liberties which most men in our times indulge themselves in, as to their eating and drinking on fast-days, with the word of God.

**FAT.** God prohibited the Hebrews to eat of the *fat* of beasts, Lev. iii. 17. Some think that this comprehended all kinds of *fat*; others think, only the *fat* of such animals as might be sacrificed, as of oxen, sheep, and goats, was prohibited, Lev. vii. 24. Others, that only the *fat* of beasts actually sacrificed was forbidden, and no more of it than was easily separated from the flesh, and which we call *tallow*. This notion seems to be favoured by Lev. vii. 25. The Hebrews used the word which we render *fat*, to signify the best of any thing: hence we read of the *fat* of wheat, the *fat* of the land, the *fat* of the flock, Psa. lxxxi. 16. and cxlvii. 14. Gen. xlvii. 6. Gen. iv. 4. Wicked men are represented as *fat*; as *fatlings*: as *inclosed in their own fat*; when they abound in honour, power, and wealth, Dent. xxxii. 14, 15. Ezek. xxxix. 18. Psa. xvii. 10. their *heart is fat*, or *gross*, when they are self-conceited, stupid, careless, and unteachable, Psa. cxix. 70. Isa. vi. 10. they perish as the *fat of lambs*, when they are easily and quickly wasted and destroyed, Psa. xxxvii. 20. Great men are represented as *fat ones*, because of their large enjoyments, great eminence, joy, and pleasure, Isa. v. 17. and x. 26. Ezek. xxxiv. 16, 20. Psa. xxii. 29. Saints are *fat*, when they much

abound in the grace and comfort of the Spirit, Psa. xcii. 14. Prov. xi. 25. and xiii. 4. and xv. 30. and xxviii. 25. The sword of the Lord is *fat with fatness*, when his judgments cut off multitudes of great and wealthy men, Isa. xxxiv. 6. **FATLING**, an ox or calf, fatted for slaughter.

The blessings of the gospel are frequently in scripture compared to a feast, and sometimes to a wedding-feast, a royal feast, and are said to be full of marrow and fat things; they are plentiful, free, and satisfying to the souls that daily feed on them. Blessed are they that hunger and thirst after righteousness, Matt. v. 6. and xxii. 4.

**FATNESS**, denotes plenty, greatness. The *fatness of the earth*, is a rich soil, or the productive influence of it, Gen. xxvii. 28, 39. The *fatness of the olive-tree*, whereof the Gentiles partake, is the soul-nourishing and comforting word, ordinances and influences of Christ, communicated to his church, Rom. xi. 17. The *fatness of God's house*, where-with he satisfies the souls of his ministers and people, is the rich and abundant blessings of his goodness, grace, and comfort, Psa. xxxvi. 8. and lxiii. 5. and lxv. 4. Jer. xxxiii. 14. That which was set on Job's table was *full of fatness*, when his trouble was removed, his riches abounded, and his soul was filled with the grace and consolations of the Holy Ghost, Job xxxvi. 16.

**FATHER**, (1.) The immediate male parent of a child, Gen. ix. 18. and it is sometimes put for both parents, Prov. x. 1. (2.) The grandfather, or any other progenitor, however remote, especially if any covenant was made with them, or grant of blessings given them for their seed: so Abraham, Isaac, and Jacob, and others, were the *fathers* of the Jews in the time of Christ, John iv. 20. and viii. 53. Heb. i. 1. Genesis xvii. 4. (3.) An inventor of an art, and method of living; an instructor of others in any science, Judg. xvii. 10. 1 Sam. x. 12. so Jabel was the

*father* of such as dwell in tents, and Jubal the *father* of musicians, Gen. iv. 20, 21. Hiram the founder was a *father*, or chief director of the artificers belonging to Hiram king of Tyre, and Solomon, 2 Chron. ii. 13. Elijah was a *father* to Elisha and the young prophets of Jericho, 2 Kings ii. 12. Founders of cities, and progenitors of the inhabitants, are called *fathers* of these cities: so Salma was the *father* of Bethlehem; Hareph, of Bethgader; Joab, of the valley of Carashim; Jehiel, the *father* of Gibeon, 1 Chron. iii. 51. and iv. 14. and ix. 35. (4.) *Father*, is a title of respect: Naaman's servants called him their *father*, 2 Kings v. 13. Jehoram and Joash called Elisha their *father*, 2 Kings vi. 21. and xiii. 14. (5.) One that affectionately counsels, cares, and provides for one: so God is the *Father* of the fatherless, Psa. lxxviii. 5. Joseph was a *father* to Pharaoh, Gen. xlv. 8. Job a *father* to the poor, Job xxix. 16.

God is called *the Father* of Christ, Eph. i. 3. John i. 14. He is the *Father* of spirits, of lights, of glory, of mercies, of all things: he created angels and men, and preserves them in their nature and work; he is the creator and bestower of all light, glory, and merciful favours; he is the former and preserver of all things, Heb. xii. 9. James i. 17. Eph. i. 17. and iv. 8. 2 Cor. i. 3. He is the *father* of the rain, dew, ice, and hoar-frost, as he forms and produces the same, and sends it on the earth, Job xxxviii. 28, 29. He is the *father* of the saints; he begets them again to a lively hope, by his word and Spirit; adopts them into his family; renders them familiar with him, kindly provides for, and protects them, and renders them joint-heirs with Christ of his heavenly inheritance, Rom. viii. 15, 16. He is the *father* of all men by providential preservation and government, Mal. ii. 10.

Christ is the *everlasting Father*; the father of eternity, the maker and upholder of all creatures, Heb. i. 3. 1 John i. 3. and the father of all be-

lievers, who are called his children, Heb. ii. 13.

Satan is called a *father*; he introduced sin into the world; he makes men like himself, and directs and counsels them in their evil way, John viii. 44. Abraham was the *father* of them who believe; he was an eminent pattern of their faith and obedience; and into his bosom they are gathered in the eternal state, Rom. iv. 11. Natural parents are called *fathers* of our flesh, Heb. xii. 9. We are to call no man *father*; are to acknowledge none but Christ as Lord of our conscience, Matt. xxiii. 9. To call corruption our *father*, and the worms our *mother* and *sister*, is humbly to acknowledge, that we sprung from dust; shall by putrefaction return to it; and so may for meanness, claim kindred with vermin, Job xvii. 14. John Baptist turned the hearts of the *fathers* to the children, when he excited the Jews in his time to believe the principles, receive the like endowments, and follow the practices of their godly ancestors, Mal. iv. 6. To sleep with our *fathers*, go to them, or be gathered to them, is to die like our ancestors, and go with them to the grave, or separate state of souls, 1 Kings ii. 10, Judg. ii. 10. Sometimes the father-in-law, or father of one's wife, is represented as his *father*: so Heli, who was the father-in-law of Joseph the carpenter, is represented as his *father*, Luke iii. 23.

MOTHER, (1.) A woman who hath brought forth a child, Exod. ii. 8. (2.) The dam of a beast, Exod. xxiii. 19. The character of mother is applied, (1.) To the true church; she is now delivered from the bondage of ceremonies; and her true members are freed from the slavery of sin and Satan. She is *from above*; is of a heavenly original, frame, and tendency; and her true members have their conversation in heaven, Gal. iv. 26. Phil. iii. 20. (2.) To the kingdom of Judah, or family of David, which produced those wicked oppressors, Jehoshaz, Jehoiakim,

Jehoiachin, and Zedekiah, Ezek. xix. (3.) To a metropolis, or capital city of a country or tribe; and then the inhabitants, villages, or lesser cities, are called *daughters*, Jer. l. 12. 2 Sam. xx. 19. (4.) To any female, superior in age, station, gifts, or grace, or who deals tenderly with a person. Deborah was a *mother in Israel*; with tenderness and valour she judged, instructed, and governed, that people, Judg. v. 7. The mother of Rufus was a mother to Paul; kindly cared and provided for him, Rom. xvi. 13. (5.) The saints are Christ's *mother, sisters, and brethren*; he is formed in their heart, by their spiritual union to him, and their receiving out of his fulness; and there is a dearer intimacy and relation between him and them, than between the nearest relatives on earth, Matt. xii. 49, 50. (6.) Rome is the *mother of harlots, and abominations of the earth*; the Antichristian Papacy there established, produces multitudes of idolatries, whoredoms, and every other impiety, Rev. xvii. 5.

All superiors are called *fathers*, and *mothers*, or *parents*; to teach them to behave with a tender affection towards their inferiors; and to teach their inferiors, whether children, wives, servants, people, subjects, pupils, &c. to behave with a kind and affectionate regard to them and their commands, Exod. xx. 12. Deut. v. 16. Kings are *nursing-fathers*, and queens *nursing-mothers* to the church, when they exert themselves to promote the true religion and prosperity of the church, Isa. xlix. 23. and lx. 16. To rebuke offenders, as fathers, mothers, brethren, or sisters, is to do it in a most humble, tender, and affectionate manner, 1 Tim. v. 1—3.

FATHOM, a measure of six feet length. Our sailors have three kinds of *fathom*: that of war ships is six feet, and that of merchant ships is five and a half, and that of fly-boats and fishing vessels, it is said, is five feet, Acts xxvii. 28.

FAULT. (1.) Crime, offence.

Gen. xii. 9. (2.) Defect, 1 Cor. vi. 7. The first covenant was *faulty*; the ceremonial dispensation of the covenant was incapable to purify or quiet the consciences of sinful men, Heb. viii. 7. The zealous opposers of Antichrist are without fault, having preserved inviolate their virgin purity, Rev. xiv. 5. The saints will be presented faultless before God, free from guilt or pollution, Jude 24.

FAVOUR. See GRACE.

FEAR, is, (1.) A passion naturally inherent in animal and rational creatures, disposing them to avoid evil, real or imaginary. Men's fear of God, is either *filial* or *slavish*.—*Filial* fear, is that holy affection wrought in their soul by the Holy Ghost, as a spirit of adoption, whereby it is inclined and disposed kindly to regard God's authority, obey his commandments, and hate and avoid whatever is sinful, Jer. xxxii. 40. Gen. xxii. 12. Eccl. xii. 13. Neh. v. 15. Prov. viii. 13. and xv. 6. Heb. v. 7. And because this holy fear influences the whole of practical religion, it, in general, is called the *fear of God*, Deut. vi. 13. Psa. xxxiv. 9, 11. and cxii. 1. cxxviii. 1. *Slavish* fear, is a dread of danger and punishment, arising from an inward sense of guilt. So Felix feared when he heard Paul preach, Acts xxiv. 25. This slavish dread of God's wrath, though not good of itself, yet is often by the Holy Ghost made useful towards the conversion and deliverance of souls, Acts ii. 37. and xvi. 30, 31.—*Fear* of men, is either a reverential awe and regard of them, as of masters and magistrates, 1 Pet. ii. 18. Rom. xiii. 7. or a slavish dread of them, and what they can do, Isa. viii. 12. Prov. xxix. 25. or a holy jealousy and care, lest they should be ruined by sin, 1 Cor. ii. 3. Col. ii. 1. 2 Cor. xi. 3. True love to God, so far as it prevails, *casteth* out the slavish fear of God and men, but not the filial fear of proper awe and care; for, so far as we discern an object amiable, we shall not slavishly dread, but with

due reverence desire it, 1 John iv. 18. Men are said to *fear the Lord*, not only when they cordially believe on and obey him, but also when they have a semblance of the true religion, and regard to God, 2 Kings xvii. 41. Isa. xxix. 13. (2.) *Fear* is put for the object, or ground of fear; so God is called the *fear* of Isaac, Gen. xxxi. 42, 53. and *their fear*, that is, the thing that terrifies them, comes upon the wicked, Prov. i. 26, 27. and x. 24. and iii. 25. God sent his *fear* before the Hebrews, when they entered into Canaan; by terrible providences, or by impressing the minds of the Canaanites with the dread of the Hebrews, he rendered them spiritless, and void of courage to withstand them, Exod. xxiii. 27. *Is not this thy fear, thy confidence, thy hope, and the uprightness of thy ways?* where is now thy so much pretended fear of God, thy trust and hope in him, and the uprightness of thy ways? hast thou not plainly been a mercenary hypocrite, religious only for the sake of carnal gain? So Eliphaz unjustly concluded from seeing the affliction of Job, Job iv. 9.

**FEARFUL**, (1.) Terrible, awful, a proper object of reverence or dread: so God and his judgments are *fearful*, Deut. xxviii. 58. Luke xxi. 11. Heb. x. 31. (2.) Timorous, filled with dread of approaching evil, Deut. xx. 8. Matt. viii. 26. Isa. xxxv. 4. *Fearfulness*, imports abundance of dread seizing upon any one, Isa. xxi. 4. and xxxiii. 14. The *fearful*, who shall have their portion in hell, are such as have not faith and courage to overcome sin and the world, Rev. xxi. 8.

To **FEAST**, to perpetuate the memory of God's mighty works; to attach the Hebrews to the true religion, by the frequent use of divinely instituted ceremonies; to allow them frequent seasons of instruction in his laws, and of rest, pleasure, and renovation of acquaintance with their brethren; but chiefly to prefigure good things to come, with

respect to Jesus Christ and his fullness; God appointed a variety of sacred seasons or festivals. Besides the morning and evening HOURS of prayer, and daily sacrifice, and the weekly SABBATH, they had the monthly feasts of the NEW-MOON; the annual ones of PASSOVER and UNLEAVENED-BREAD; of PENTECOST; of TRUMPETS; the fast of EXPIATION, and feast of TABERNACLES; the Sabbatical year of RELEASE; the year of JUBILEE. They had also, in later times, the feast of PURIM, and of the DEDICATION; but neither of these was of divine appointment.

1. The daily festival of the Hebrew nation, was the hours of their morning and evening sacrifice; the first about nine o'clock in the morning, and the last about three o'clock in the afternoon. At each of these hours, a lamb, bought at the public expense, and which had the guilt of the whole nation ceremonially transferred to it, by the stationary men, or representatives of the people, laying their hands on its head, was offered as a burnt-offering for them; an homer of fine flour mingled with frankincense and beaten oil for a meat-offering, and the fourth part of a hin of strong wine for a drink-offering, attended it. Meanwhile, the people worshipped in the court, and the priests burnt incense in the sanctuary. Did this prefigure Jesus, the unspotted Lamb of God, having all the iniquities of the world laid on him, early promised and typified; and in the end of the world, in his sufferings, finished at the time of the evening-sacrifice, offered for us, as the foundation of our constant happiness, consolation, and worship? and is not his intercession founded on his atonement for us? Doth not this daily festival teach us, solemnly to worship God in secret, and in our families, at least twice every day? and that all our life long, we ought to live devoutly and joyfully, by faith on the Son of God crucified for



us? **Exod. xxix. 38—45. Lev. vi. 9—12. Numb. xxviii. 1—8.**

2. The weekly **SABBATH** had a ceremonial signification added to the original and moral one; it is called a sign between the Lord and the Hebrew nation. It was a memorial of their deliverance from Egypt, and of their feeding on manna in the desert. It was a symbol of our spiritual rest in Christ, a figure of our evangelic rest in the New Testament church, and of our Sabbath eternal in the heavens. On it was appointed a total, a holy cessation from all labour, whether servile or not. No fire was to be kindled for preparing utensils for the tabernacle, or for dressing the manna; the daily sacrifices were doubled, and the whole day spent in the spiritual worship of God. And if any profaned it, he was put to death.—Under the gospel, how glorious our liberty and rest from ancient ceremonies, from sin and Satan, and our works of self-righteousness! how improper fiery contentions! how frequent and clear our views of Christ and his atonement! how spiritual our worship! and how great the danger of those who corrupt it!—How much more glorious the rest of heaven, where, with endless and redoubled devotion, we shall behold, rejoice, and glory, in the Lamb, once slain, and now in the midst of the throne! In the view of this, let us with pleasure remember the Sabbath-day to keep it holy: let Jesus, the atonement, and the soul-nourishing provision and joy that attend him, be our all and in all, **Exod. xxxi. 12—17. and xxxv. 2, 3. Numb. xxix. 9, 10. and xv. 32—35.**

3. The design of the **FEAST of new moons**, was to acknowledge God as the giver of the moon to rule by night, and as the gracious Governor of the world, who hath the times and seasons in his own power; and to expiate the sins, and acknowledge the mercies of the finished month, and lay an evangelic foundation for the duties of the commencing one.

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It was observed on the first day of the appearance of the new moon; and, to prevent mistakes, the Jews often observed two days. They rested from their servile labour; met for instruction in the law, of their God in their synagogues, &c. and offered two bullocks, one ram, and seven lambs, for a burnt-offering, with their respective meat-offering and drink-offering, and a kid for a sin-offering; over which, as they lay burning on the altar, the priests blew the silver trumpets; the people too had generally feasts in their own houses. Quickly shall this moon-like world vanish away, and be succeeded by endless brightness, never to withdraw its shining. Under the gospel, what large views we have of Jesus's full atonement; what a joyful sound of salvation preached through him! what rest from legal ceremonies and spiritual slavery! what instruction in the knowledge, and feasting on the fulness, of our God: When the last trumpet shall be blown, at the coming of our once crucified Redeemer, what rest in God shall we for ever enjoy! **Numb. x. 10. and xxviii. 11—15. Amos viii. 5. 2 Kings iv. 24. Psa. lxxxi. 1, 2. 1 Sam. xx. 5, 18.**

4. The **PASSOVER** was observed at the time we call Pasch. The design of it was to commemorate the Israelites' deliverance from Egypt; to seal the new covenant with the believers among them; to prefigure our redemption by Christ, and represent our spiritual fellowship with him and his people. It was first observed on that night on which the Hebrews went forth out of Egypt. On the tenth day of the month Abib, each man, for his family, or, if his family was small, he for his and his neighbour's family, took a male lamb, or kid, of a year old, and quite unblemished. It was kept in the house alive till the fourteenth day of the month; on the evening of which, after a careful search for, and destruction of all leavened bread in their houses, it

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was slain; and with the blood thereof, received into basins, they with a bunch of hyssop sprinkled the upper lintel and posts of their doors, that the destroying angel might not enter their houses. The flesh of the lamb was then roasted whole on a spit, and eaten by the circumcised Hebrews, and such circumcised servants as they had bought with their money, or such Gentiles as, being proselytes, had been circumcised, with unleavened bread and bitter herbs, and midst pious conference with their children: but no bone of it was to be broken in the killing, roasting, or eating of it. What of the flesh remained over night was burnt with fire. At first they did eat it with their loins girded, their shoes on their feet, and their staff in their hand, and in great haste, to signify their immediate departure from Egypt. In after ages, they used to drink a cup of wine, and sing a sacred hymn, probably Psa. cxiii. to cxviii. While they were eating the first passover, the first-born of Egypt were slain; Pharaoh was induced to allow their departure, and judgment was executed on the gods of Egypt. Before the passover, they used to busy themselves in finishing their ceremonial purifications, if possible. Such as were on a journey, or under sickness, or ceremonial uncleanness, at the proper time, were obliged to observe the feast on the 14th day of the second month; and some of their rabbins say, that if the greater part of the congregation was at any time unclean, the whole observation was delayed till the second month. He that wilfully neglected the *passover* was condemned to death. Did these rites prefigure, that Jesus, the precious, mighty, and unspotted, Son of God, who should in the fulness of time assume our nature, and in the 4th year of his public ministry, and on the 4th day from his solemn entrance into Jerusalem, should endure bitter suffering, that he might be our complete protection from the wrath of God? Blessed

be the Lord, that we Gentiles are taken in among his people to eat thereof; and that though of old we were far off, and in our uncleanness, yet now, under the gospel, we have an opportunity to feed on Christ, our *passover sacrificed for us*: Satan has been forced to yield to our escape; idolatry has been overturned; and a people consecrated to the Lord, Exod. xii. Numb. ix. and xxviii. 16. Deut. xvi.

The Hebrews twice observed the passover in the wilderness. Joshua caused them to observe it a third time, when he had just passed the Jordan, in his entrance into Canaan. It was solemnly observed in the times of David and Solomon, and in the time of Hezekiah and Josiah, 2 Chr. xxx. and xxxv. but there is too much reason to believe that, before the captivity, the Jews were often negligent as to a punctual observance of it. After the captivity, particularly in the time of Christ, they seem to have attended more exactly to the rites of it. At it, and the two other more general feasts, it is said, such as came from a distance had free lodging at Jerusalem.

5. The feast of UNLEAVENED BREAD was an appendage to the passover, and immediately succeeded it. It continued seven days, on none of which any *leavened* bread was to be eaten, but *unleavened*, to commemorate the Hebrews' hasty departure from Egypt before their dough was leavened. To commemorate the beginning of their march on the *first*, and perhaps their passage through the Red Sea on the *seventh*, the first and last days of this feast were to be holy convocations, no servile work was to be done thereon. On every day of it, two bullocks, one ram, and seven lambs of the first year, were offered for a burnt-offering, and a kid for a sin-offering, with their respective meat-offering and drink-offering; and the silver trumpets were blown over the burnt-offering, as it lay on the altar. On the second day, a sheaf

of barley, publicly reaped, was given to the priest; and it being threshed, winnowed, and dried by the fire, and ground in the mill, an homer of the meal was taken, heaved, and waved with oil and frankincense; part of it was burnt on the altar, together with a lamb of the first year for a burnt-offering, with two tenth deals of fine flour for a meat-offering, and a fourth part of a hin of wine for a drink-offering; and, after this, they might begin their harvest. Before this feast began, not only was leaven put from all their dwellings, but their houses were often white-washed. Exod. xii. and xiii. Lev. xxiii. 6—14. Numb. ix. 9—14. and xxviii. 17—25. Deut. xvi. 1—7. Josh. v. 2 Chron. xxx. and xxxv.

6. To render thanks to God for the quiet possession of Canaan, and for the mercies of the finished harvest; to commemorate the giving of the law from Sinai; and to prefigure the descent of the Holy Ghost on the apostles; the Jews observed the feast of PENTECOST, on the 50th day after the second of the feast of unleavened bread; which being a week of weeks, or forty-nine days, occasioned its being called the FEAST OF WEEKS. No servile work was done thereon; but they offered one he-lamb for a burnt-offering, with a double meat-offering; next, two bullocks, one ram, and seven lambs, for a burnt-offering, with their respective meat-offering and drink-offering, and a kid of the goats for a sin-offering; next, one bullock, two rams, and seven lambs, for a burnt-offering, and a kid of the goats for a sin-offering; finally, two lambs for a peace-offering, the flesh of which was wholly sacred to the priests; along with which two loaves of leavened bread of fine flour were presented at the altar. At this time also, they presented their first-fruits in a solemn manner, and the silver trumpets were blown over the burnt and peace-offerings. By the three-fold burnt-offering, they acknowledged God to be their sovereign, and the

proprietor of their country, in whose sight their sins needed much atonement. By the two sin-offerings, they confessed their guilt, and implored his pardon; by their peace-offering, loaves, and first-fruits, they confessed his goodness, and begged his blessing on their increase. Is it not observable, that as on the day of Pentecost, God gave the law from Sinai; so, on that very day, the gospel-law began remarkably to come out of Zion? Lev. xxiii. 9—21. Numb. xxviii. 26—31. Deut. xxvi. 1—11. Acts ii.

7. When the Hebrews had ended their vintage, they observed the feast of TRUMPETS, on the same day with that of the new-moon of the seventh sacred month, and which was the first day of their civil year. It seems to have happened in our September. The design of it was, to commemorate the creation of all things; to give thanks for the mercies of the finished year; to sanctify the commencing civil year; to prepare the people for the great day of expiation. On it, there was a holy convocation of the people to hear the law of God, and an entire cessation from labour; besides the daily and new-moon offering, one bullock, one ram, and seven lambs, were offered for a burnt-offering, with their respective meat-offering and drink-offering, and a kid of the goats for a sin-offering; and from morning to night were the silver trumpets, if not also other trumpets of horn, blown over the burnt-offerings, Numb. xxix. 1—6. and x. 10.

8. Passing the FAST of expiation on the tenth day of this seventh month, as it has been already noticed, the feast of TABERNACLES began on the 15th day, and continued eight days; and on the first and eighth there was a solemn convocation, on which no servile work was allowed. On the first, they cut down branches of palm-trees, willows, and such others as had plenty of leaves, and with these erected booths for themselves to dwell in during the feast.

They also carried small bundles of beautiful branches to the temple, or synagogue, waving them towards the four winds, and crying **HOSANNA**. On this day they offered thirteen bullocks, two rams, and 14 lambs, for a burnt-offering, with their respective meat-offering and drink-offering, and one kid for a sin-offering. This oblation was repeated, during the first seven days, except that the number of the bullocks was daily diminished by one. On the 8th day, which they reckoned the principal, they offered one bullock, one ram, and seven lambs, for a burnt-offering, with their respective meat-offering and drink-offering, and one kid for a sin-offering. With singing, *Ye shall with joy draw water out of the wells of salvation*, the people drew water out of the pool of Siloam, and the priests poured it forth mingled with wine, at the bottom of the brazen altar. It was the design of this solemnity, to commemorate the Hebrews' dwelling in tents in the wilderness; to represent the fertility of Canaan, and to praise the Lord for it. The gospel-solemnities of hearing the word, and of administration of sacraments, are called the *feast of tabernacles*, as they suit the unfixed state of the church, and are proper seasons of much spiritual gladness, Lev. xxiii. 33—43. Num. xxix. 12—28. Deut. xvi. 13—15. Zech. xiv. 16—19.

9. The seventh year, or year of **RELEASE**, was a continued festival; a season of spiritual instruction; a relief to poor debtors; a monitor to teach the Hebrews, that their land was the Lord's property; and his providence, not its fruitful soil, their security for provision. It began with the seventh sacred month: the land lay untilled; the spontaneous growth was the property of the poor, the fatherless, and the widow; the people spent their time in reading and hearing the law of the Lord: every debt owing by a Hebrew was forgiven, if not forgiven. On any seventh year, a Hebrew bond-ser-

vant, who had served six years, was dismissed free, if he pleased, with a variety of presents from his master. Did this typify our acceptable year of gospel release? Jesus having finished his course of service, hath received gifts for men. What spiritual rest and instruction! what a full forgiveness of sin! what blessings spontaneously flowing from the love of God, are exhibited and given to us poor sinners of the Gentiles!—And when we shall have finished our course of service on earth, with what solemnity shall we be dismissed hence, into the everlasting joy of our Lord! Lev. xxv. 2—7. Deut. xv. 1—18. Isa. lxi. 1—3. and lxiii. 4.

10. The **JUBILEE** was every 49th or 50th year. It commenced on the very day of the **FAST** of expiation. It was proclaimed with the sound of rams' horns. No servile work was done on it: the land lay untilled: what grew of itself belonged to the poor and needy; whatever debt the Hebrews owed to one another was wholly remitted: hired, as well as bond-servants, of the Hebrew race, obtained their liberty: inheritances reverted to their original proprietors; and so, as the jubilee approached, the Hebrew lands bore the less price. By this means their possessions were kept fixed to particular families, and their genealogies kept clear; and a sinful hasting to be rich was wisely discouraged. Was not this an emblem of our spiritual rest and wealth in our new covenant state? Was it not a figure of our eternal felicity, when the times of rest and refreshing shall come from the presence of the Lord, and we shall obtain the heavenly bliss long forfeited by sin? Lev. xxv. 8—55.

At three of those feasts, viz. the passover, Pentecost, and the feast of tabernacles, all the Hebrew males able to travel were to attend, with gifts to their God: nor did ever the enemy then invade their land, till the wickedness of the Jews was great, or the feasts no longer binding: as when Titus laid siege to Jerusalem.

Many of these feasts were in the beginning of the month, or in the beginning of their sacred or civil year: does not this teach us that all our holiness and happiness must be founded on our feasting by faith on Jesus's atonement and fulness?

About A. M. 3840, Judas Maccabeus instituted the FEAST of *dedication*, to commemorate the recovery of the temple from the Syro-Grecians, the purging it of idols, and other abominations, and the careful reparation, and dedication of it to the service of God. It was in winter, beginning on the 25th day of Chisleu, which answers to part of our December, and lasted eight days. These were spent in civil joy and gladness. To commemorate their restored prosperity, lamps were lighted in every family; sometimes one for every man; sometimes one for every person, man or woman: and some added a lamp every day, for every person in their house. Thus if the family consisted of ten persons, 10 lamps were lighted the first day, 20 the second, and so on to 80 on the eighth day. This feast was observed in other places, as well as at Jerusalem, John x. 22. Esther and Mordecai appointed the FEAST of PUR, PURIM, or *lots*, to commemorate the Jews' deliverance from the universal massacre which Haman had by lot determined against them. On the 13th day of the month Adar, which partly answers to our February, the Jews observe a strict fast, eating none for 24 hours; and every one above 13 years of age is obliged to observe it, in the remembrance of Esther's fast; but if it fall on a day improper for fasting, viz. on Friday or Saturday, they fast on the preceding Thursday. The fast being ended, on the evening of the 13th day, they assemble at their synagogues; and, after thanking God for the rise of the joyful occasion, they, from a written roll of parchment, read the whole book of Esther. At five different places, the reader roars aloud, with a terrible howling. He

mentions the ten sons of Haman with one breath, to intimate, that they were all cut off in a moment. Whenever the name of Haman is mentioned, the children, with horrible outcries, strike the pavement with mallets and stones. Anciently it seems, they broke to pieces a great stone, which they carried in, and called *Haman*. After the reading is concluded, with terrible curses against Haman and Zeresh his wife, and his ten sons, they return home, and sup on milk-meat rather than flesh, and send liberal presents to their poor brethren, that they may have somewhat to feast on. Early next morning they return to their synagogue; and, after reading the passage in Exod. xvii. relative to the Amalekites, of whom Haman was one, they again read the whole book of Esther, in the manner above-mentioned. Returning home, they spend the rest of the day in feasting, sports, and dissolute mirth; each sex dressing themselves in the clothes of the other. The rich send a part of their provision to feast their poor brethren. Pretending that Esther, by intoxicating Ahasuerus, obtained the deliverance, their rabbins allow them to drink till they be entirely stupid. On this day, they give a multitude of presents: scholars to masters; heads of families to their domestics; and the rich to the poor; but only to such as are of the same sex with themselves. Anciently they were wont to erect a gibbet, and hang a man of straw, called *Haman*; but as this was suspected for an intended insult of our crucified Redeemer, and it was alleged they sometimes hung up Christians, Justinian the emperor prohibited it, under the penalty of their losing all their privileges. This was followed with no small insurrection and bloodshed. This feast is continued also on the 15th day; but it is remarkable for nothing but feasting on what they had left the day before, and some foolish frolics of mirth. When their year has 13 months, i. e. every third year,



they observe the festival in both months. But such is the disagreement of authors, that we can hardly say on which of the two months they observe it with lesser or greater solemnity, Esth. iii. 7—13. and ix. —Under the gospel, we have no divine warrant for any religious festival, except the observance of the Lord's day and supper be so called; and indeed this last, if not rather the whole Christian life, is called a **FEAST**; it is to be spent in a careful desire after, and joyful receiving of, Christ and his fulness, in fellowship with him and his people, 1 Cor. v. 8.

*Love feasts*, or feasts of charity, were used among the primitive Christians in the public meetings of the church, to show their unity among themselves, to promote and maintain mutual charity, and for the relief of the poor among them. The sacrament was administered either before or after these feasts. But as in the course of time, the institution was abused, it was totally laid aside, and not resumed till in the last century, Jude 12. Civil feasts are well-known entertainments, at which assembled friends, for promoting mutual affection, do with gladness feed plentifully on delicate provision. Such feasts were kept at the weaning of children, Gen. xxi. 8. at the making of covenants, Gen. xxvi. 30. at marriages, Gen. xxix. 22. at shearing of sheep, 1 Sam. xxv. 26. and 2 Sam. xiii. 23, 24. and on other amicable occasions, Job i. 4. Luke xv. 23. Kings frequently made feasts. Pharaoh feasted his servants on his birth-day, Gen. xl. 20. Solomon his, 1 Kings iii. 15. Belshazzar and Herod their lords, Dan. v. 1. Mark vi. 21. Vashti, the women of Shushan; but that of Ahasuerus exceeded, which was for all his subjects that pleased to attend, and lasted half a year, Esth. i. In allusion to such an entertainment, the dispensation of the gospel is called a *feast of fat things, of wines on the lees*, made for all people, in a mountain; and as a *dinner, or supper*, to which every one is welcome;

therein, God, Father, Son, and Holy Ghost, to show their infinite riches, liberality, and love, exhibit and offer the whole unbounded fulness of the new covenant, the Jews and Gentiles may, with desire, affection, and joy, assemble and feed thereon, Isa. xxv. 6. Matt. xxii. 1—14. Luke xiv. 15—24. He that hath a merry heart, or good conscience, hath a *continual feast*; hath constant peace and comfort, Prov. xv. 15. But excessive feasting is always inconsistent with the Christian spirit, and, in times of calamity, is very criminal before God, Isa. xxii. 12. Amos iv. 4—6.

**FEATHER.** See **WING**.

**FEEBLE.** See **WEAK**.

To **FEED**, is a metaphor taken from flocks, and is expressive both of the eating of the flock, and of the care of the shepherd to make them eat. To *feed* one's self, is to take meat for his body, Jude 12. Isa. xxvii. 10. or with desire and delight to depend on persons or things. Idolaters *feed* on ashes, when with desire and delight they worship and depend on idols that can do them no good, Isa. xlv. 20. The Ephraimites *fed* on the wind, when they trusted to the Assyrians, or Egyptians, for help and relief, Hos. xii. 1. The Chaldeans *fed*, every one in his place, when their armies, like flocks, took up their quarters, and spoiled the places assigned them, Jer. vi. 3. Israel *fed* on Carmel and Sharon, when, after the Chaldean captivity, they returned to a safe and prosperous condition in their own land, Jer. l. 19. Gospel-hearers, once, more or less, outrageous in wickedness, *feed together, feed* in the ways, in high places, in mountains, and in a good pasture; when, in fellowship, they have safety in a public attendance on divine ordinances, and their souls are nourished with the abundant fulness of Christ, Isa. xi. 7. and lxv. 25. and xlix. 9. Ezek. xxxiv. 13—15. Jer. xxxi. 10—14. Zech. ix. 16, 17. Death, as a hungry wolf, *feeds* on the wicked: their bodies are corrupted, and

their souls most awfully tormented, xlix. 14.

God *feeds* his people by ruling, defending, supporting, strengthening, and comforting them, inwardly with gracious favours and influences; or outwardly, by exerting his power and providence in their behalf, Psa. xxviii. 9. Gen. xlviii. 15. He *feeds* them with bread of tears, and wine of astonishment, when he lays heavy and confounding troubles on them, Psa. lxxx. 5. He graciously *feeds* them *with his rod*, when he makes their affliction useful to purge away their sin, and work for them an exceeding and eternal weight of glory, Mic. vii. 14. He *feeds* all creatures, giving them what is necessary for their support, Psa. cxlv. 15. Matt. vi. 26. He *feeds* his enemies with judgment; with their own blood; with wormwood; when he inflicts fearful, distressing, and ruinous strokes upon them, Ezek. xxxiv. 16. Isa. xlix. 26. Jer. ix. 15. He *fed* the ten tribes, as a lamb in a large place, when he scattered them in Assyria, Media, &c. Hos. iv. 16.—Christ *feeds* his people; he wisely and kindly applies to their souls his supporting, strengthening, and comforting word, the virtue of his blood, and the power of his Spirit; he rules and protects them, and will, if they be faithful, for ever render them happy in the enjoyment of himself, and his fulness, Isa. xl. 11. Rev. vii. 17. He *feeds* in the name and strength of the Lord; as authorized, and assisted by his Father and blessed Spirit, Mic. v. 4.—Ministers *feed* their people, when they preach to them the nourishing truths and fulness of Christ; rule them according to his word; and show themselves patterns of holiness, Acts xx. 28. Jer. iii. 15. The lips of the righteous *feed* many; their edifying instructions, advices, and encouragements, do good to the souls of many, Prov. xvi. 21. Magistrates *feed* their subjects, by wise government of them, and providing for them what is for their real welfare, as gospel ordi-

nances, &c. 2 Sam. v. 2. Wicked ministers or magistrates, *feed themselves*, not their flock; they seek their own ease, honour, wealth, tax, or salary, not the real advantage of their hearers or subjects, Ezek. xxxiv. 2, 3. Sinners hire themselves to Satan to *feed swine*, when they abandon themselves to the basest lusts and most abominable practices, Luke xv. 15.

To FEEL, to discern by handling, Gen. xxvii. 12. Christ has a *feeling* of our infirmities: having endured the like, he tenderly sympathizes with us in our troubles, Heb. iv. 15. Such as keep God's commandments *feel no evil*; meet with nothing that really tends to their hurt, Eccl. viii. 8. The Heathen *feel after God*, when, amidst great ignorance and mistakes, they search out and perceive his existence, and some of his perfections, Acts xvii. 27. Wicked men *feel* no quietness in their belly, when that which they have sinfully gotten occasions tormenting challenges of conscience, Job xx. 20. Before pots can *feel* the heat of quick kindled *thorns*; i. e. very suddenly, shall they be destroyed with the blast of God's judgments, Psa. lviii. 9. They are *past feeling*, when their conscience is so seared, that they can commit the most horrid crimes without the least conviction or remorse, Eph. iv. 19.

To FEIGN, deceitfully to forge, Neh. vi. 8. to put on an appearance of what is not real. *Feigned lips*, are such as utter what is contrary to the wish of the heart, Psa. xvii. 1. *Feigned obedience*, is what proceeds not from a sincere and good will, Psa. lxxx. 15. *Feigned words*, are such as represent persons or things otherwise than they really are, 2 Pet. ii. 3. *Unfeigned*, is that which is sincere, true, and candid; so *faith unfeigned*, is that whereby the heart, with sincerity and candour, receives Christ and all his fulness, as offered in the gospel, 1 Tim. i. 5.

To FELL trees or beams, is to cut them down, 2 Kings iii. 19. and

v. 9. The king of Babylon is represented as a *feller*, because he destroyed the nations, and cut down a vast many trees in Lebanon for his sieges, Isa. xiv. 8.

**FELIX, CLAUDIUS, happy.** He succeeded Cumanus, as deputy for the Romans, in the government of Judea: he enticed Drusilla to divorce Azizus king of Emesa, and marry himself: he sent prisoner to Rome, Eleazer, a noted robber, who had committed great ravages in the country: he procured the death of Jonathan the high priest, for his taking the liberty to admonish him of his duty: he defeated about 4,000 assassins, headed by an Egyptian impostor, who had posted themselves in the mount of Olives, Acts xxi. 38. Paul was brought before Felix at Cesarea, where he resided; and, notwithstanding all that Tertullus and his assistants could say, was treated by him with no small humanity. He refused to regard their accusations, till Lysias the chief captain, who sent him under a guard, came down: he permitted his friends to see him in the prison, and do him what service they could. Hoping that they would have purchased his release, he often sent for Paul, and communed with him. Upon one of these occasions, Paul entertained Felix, and Drusilla his wife, a hardened Jewish professor, with a discourse concerning temperance, righteousness, and the last judgment, till Felix's awakened conscience made him tremble; but to avoid further conviction, he desired Paul to leave off, and go to his prison, and he would call for him at a convenient season. *A. D.* 60, he was recalled to Rome, and Festus was sent in his room. To do the Jews a pleasure, he left Paul bound; this, however, did him no service; numbers of them followed him to Rome, and complained of his extortion and violence. He had been punished with death, had not his brother Pallas, by his credit at court, preserved his life, Acts xxiii. xxiv,

**FELLOES.** See **WHEEL.**

**FELLOW**, when used by itself, is a term of reproach or contempt; and signifies an insignificant or wicked person, Gen. xix. 9. Luke xxiii. 2. Acts xxii. 22. In other cases, it signifies an equal, a companion, a partner; so we read of *fellow-servants, fellow-soldiers, fellow-labourers, fellow-citizens, fellow-helpers*, Matt. xviii. 28. Col. iv. 11. Phil. iv. 3. Rom. xvi. 7. Eph. ii. 19. 3 John 8. Christ is called God's *fellow*; he is equal to the Father in power and glory, Zech. xiii. 7. Ministers and saints are called Christ's *fellows*; they imitate him in his work, carry on the same design, and share with him in his honours; but his fullness of the Spirit, and dignity of office, are infinitely superior to theirs, Psa. xlv. 7. The Gentiles are made *fellow-heirs* of the same body, when they are admitted into the gospel-church, and share the spiritual privileges of it, equally with the Jews, Eph. iii. 6.

**FELLOWSHIP, or COMMUNION.** (1.) Joint interest, partnership, Phil. iii. 10. and ii. 1. (2.) Familiar intercourse, Psa. xciv. 20. The saints have *fellowship* with God; they are interested in whatever he is, and hath, and are allowed intimate familiarity with him, 1 John i. 7. Eph. ii. 18. The saints have communion with God in general, Exod. xix. 4. 5, 6. Deut. xxvi. 17, 18. They have communion with Jesus Christ the Mediator, 1 Tim. ii. 5. They have fellowship with the Holy Ghost, 1 Cor. xiii. 14. The communion and peace between God and his people are never interrupted except by their sins, which occasions great disquiet and trouble to them; but nevertheless, on their repentance peace is renewed, and they are reconciled to God, Psa. xix. 12. Job xiii. 24. and xix. 28. John iii. 9. The saints have communion with angels in this life, Psa. xxxiv. 7. God's people have communion or fellowship in things spiritual in all churches; which consists, (1.) In all duties from them-

selves towards God, as praises, thanksgivings, prayers, supplications, &c. which they pour out with, and for one another. (2.) In all graces given them of God, as are the words of his covenant, the comforts and seals of the same, opened and applied for the help and assurance of their salvation. (3.) In all duties among themselves, one towards another, as counsels, deliberations, exhortations, consolations, admonitions, rebukes, censures, and the like; all which they carefully keep and execute for the honour of God, and the mutual benefit of each other. See Psa. cxii. 21, 22. They likewise have communion with each other, in civil and human things, which, if we had room, might be considered under three particulars, viz. (1.) Of families, Heb. xiii. 4. (2.) Of commonwealths, the officers of which are to be chosen from among the brethren by common consent, and must be men of wisdom and good conscience, Deut. i. 13, 15, &c. and xvii. 15. (3.) Of the general duties of love and friendship, which nature itself teaches, and religion confirms, among God's people, 1 Thess. v. 12, 13. 1 Cor. ix. 11. They have *fellowship* with Christ and his sufferings; are crucified with him, and conformed to his death, Phil. iii. 10. The *fellowship of the gospel* is the mutual interest and intercourse of saints and ministers, in the profession of the truths, experience of the blessings, and observance of the rules and ordinances of the gospel, Phil. i. 5. There is no *communion* or *fellowship* between Christ and Belial, sin and holiness; there is neither mutual interest, nor friendly intercourse, 2 Cor. vi. 14, 15. The bread and wine in the Lord's supper, are the *communion* of the body and blood of Christ; they signify the same, and are the means of our partaking of Christ's fulness, for the nourishment of our souls, 1 Cor. x. 16.

**FENCE**, what tends to protect a thing, as walls do cities. The wicked are as a *tottering fence*, and *bow-*

*ing wall*: their ruin comes on them very suddenly, Psa. lxxii. 3. **FENCED**: walled round about, and so made strong, and difficult to be taken or hurt, 2 Chron. xi. 10. Job x. 11.

**FENS**, miry places, Job xl. 21.

**FERRET**, a four-footed animal, of a middle size, between a pole-cat and a weasel. It was originally a native of Africa; but is now common with us. Its upper teeth are straight, distinct, and sharp; the lower are obtuse and clustered; two of them stand inward. Its feet are formed for climbing. Our people use this animal for taking rabbits. They plant nets at the mouth of the burrows, and then turn in the ferret to chase them out from their retreats. Bochart will have the **ANAKAH** to be a lizard or newt. The Septuagint and Vulgate version make it the weasel-mouse. It is plain, that it has its name from its whining noise; and that it was unclean under the law.—It might represent wicked men, who are murderers, mischievous, and earthly, Lev. xi. 30.

**FERRY**, a place where passengers are carried over a river, or arm of the sea, in boats; and a *ferry-boat*, is one which is used for that purpose, 2 Sam. xix. 18.

**FERVENT**, warm, burning. To be *fervent in spirit*, is to be zealous and active, Rom. xi. A *fervent mind*, denotes great concern, love, and affection, 2 Cor. vii. 7. *Fervent charity*, or love, is that which fills one man with the sincerest regard for another, and the strongest inclination to do him good, 1 Pet. iv. 8. and i. 22. *Effectual fervent prayer*, is that which is very earnest, proceeding from the strongest inward desire of heart, and is offered up in full expectation of a gracious answer, Col. iv. 12. James v. 16.

**FESTUS**, *pleasant, joyful*, the surname of Portius, who succeeded Felix in the government of Judea. When he came first to Jerusalem, some of the principal Jews solicited him to condemn PAUL, whom Felix

had left in prison; or, at least, to give orders for conveying him to Jerusalem. Festus, perhaps ignorant of their intention to murder him by the way, rejected their request, and told them, that the Romans condemned nobody before they heard his defence. He bid them come down to Cesarea, and he should consider their charge. They went down in a few days; and after they had laid their charge against Paul, he was allowed to make his defence. Festus, possibly influenced by a bribe, inclined to send Paul to Jerusalem; but this was prevented by Paul's appeal to Cesar. Some time after, at the desire of Agrippa, Festus allowed Paul to make a farther defence, that he might write the more distinctly to the Emperor concerning his case. When Paul gave an account of his conversion, and call to the apostleship, Festus, ignorant of these affairs, pronounced, that much learning had made him mad; and soon after sent him to Rome, Acts xxv. and xxvi. Festus was extremely active in suppressing the numerous bands of robbers and assassins that then infested Judea. He also suppressed a magician, that drew multitudes after him into the desert. After he had enjoyed that office about two years, he died, and was succeeded by Nero Albinus.

**FETCH**, brought; **FETCH**, to bring, 2 Sam. ix. 5. Gen. xxvii. 14.

**FETERS**, shackles, or chains, for binding prisoners and madmen. With such were Joseph's feet hurt in the prison, Psa. cv. 18. With such was Samson bound by the Philistines, Judg. xvi. 21. With such were Manasseh, Jehoiakim, and Zedekiah, bound, to carry them to Babylon, 2 Chron. xxxiii. 11. 2 Kings xxiv. and xxv. 7. The saints bind nobles with *fetters of iron*, when by prayer, and the exercise of the power that God gives them, they restrain them from accomplishing their wicked designs, Psa. cxlix. 8.

**FEVER**, a disease consisting in a fermentation of the blood, accompa-

nied with a quick pulse and excessive heat. The kinds of fevers are exceedingly numerous; as malignant, symptomatic, continual, intermitting, &c. Fever is one of the diseases with which the Lord threatened to punish the children of Israel for disobedience, Deut. xxxviii. 22. It is also one of the numerous meladies which our blessed Saviour miraculously cured, Matt. viii. 15. John iv. 50—53.

**FEW**. The number of grown persons who partake of the divine nature, and walk as Christ walked, is comparatively very small, according to our Lord's words, Matt. vii. 13, 14. But when we consider that upwards of one-fourth of the human race die in infancy, and nearly one-half before they are ten years old, of whose salvation there cannot be much reasonable doubt; and if we look forward to the glorious Millennium, when the earth shall be filled with the knowledge of the glory of the Lord; we shall find there will be a great multitude in heaven, which no one will be able to number.

**FIDELITY**, strict adherence to one's promise, or trust, Tit. ii. 10.

**FIELD**, a piece of ground in the country, Gen. iv. 8. The world is called a *field*: its boundaries are extensive; into it God sends his labourers to work; and in it he sows the good seed of his word, Matt. xiii. 38. In the field the tares and wheat are to grow together till the harvest; formal professors, whose lives are not immoral, must be expected among real saints; nor are they to be plucked up, or put away by force, lest fallible man should pluck up sound Christians through mistake. But how awful is the conclusion of this parable! The tares, i. e. unsound professors, will be bound in bundles, and cast into a furnace of fire, into the lake that burneth with fire and brimstone, Matt. xiii. 41.—The scripture is a *field*, where the treasures of gospel truth, and of Jesus and his fulness, lie hid from multitudes. As a *field*.



it is open to all, is of great extent, and is diversified with numerous histories, predictions, promises, threatenings, doctrines, and laws, Matt. xiii. 44.

**FERCE**, bold and threatening, cruel, appearing furious, and disposed to destroy, Gen. xlvii. 7. Deut. xxviii. 50.

The **FIG-TREE**, is of that class of plants, the figure of which is more perfect, but its parts of fructification indistinct and concealed. It produces flowers, both male and female, separated, and in different parts of the fruit; the outer part of which is the common calyx: the fruit is of a figure somewhat oval, and is hollow and close: the stamina are three bristly filaments of the length of the cup; there is no pericarpium, but the cup contains the seed, which is single and roundish. The fig-tree contains a milky or oily substance; the deficiency or redundancy of which renders it barren. When this juice is deficient, the overseer cures it with dung and sweet water; when it is redundant, he takes care to make part of it evaporate. Fig-trees have large leaves, and are large themselves; some in the East Indies are large enough to shelter 50, or, as others say, 400 horsemen; with the leaves of such fig-trees, possibly our first parents covered their nakedness, Gen. iii. 7.

The Jewish nation is likened to a *barren fig-tree*, spared another year at the request of the dresser. When our Saviour came into the world, and for three years and more exercised his public ministry among them, how barren were they of good works, and how ripe for destruction! but by his intercession and the prayers of his apostles, they were spared a while longer, till it was seen that the preaching of the gospel had no good effect on the most of them; and were afterwards cut off with terrible destruction, Luke xiii. 6—9. They were also shadowed forth by the fig-tree with fair leaves, but no fruit, which Jesus cursed into bar-

reness and withering; they had a great many showy pretences to holiness and zeal, but were destitute of good works, and refused to receive the promised Messiah, Matt. xxi. 19.

—It is said, that Jesus coming from Bethany early in the morning, and finding himself to be hungry, drew near to a fig-tree, with a design of gathering some figs; and seeing nothing but leaves upon it, he cursed it, and immediately it withered to the root. The generality both of the ancient and modern interpreters have looked upon this action of our Saviour, as a figure of the rejection of the Jews. But a difficulty arises from a passage which St. Mark (xi. 13.) adds to this history, “that this was not a time for figs.” Why then doth our Saviour curse this tree?

To solve this difficulty, some interpreters have translated the passage, “For this was not a year for figs;” they had failed this year. But this rather increases than abates the difficulty: for why should our Saviour curse it for having no figs, when this was not a seasonable year for figs, when figs had failed this year?—Others translate it thus, “For there where he was, it was the season for figs.” To support this version, both the pointing and the common accents of the text must be changed, and the evangelist made to speak in too concise a manner, too different from the general style of St. Mark. But others say, that though this was not the time of figs, as is evident from St. Mark, yet there might be some of the forward kind, and our Saviour might presume so, seeing the tree full of leaves. It is certain that there are forward figs. Isaiah (xxviii. 4.) compares the beauty of Samaria to these early figs which people gathered, and ate as soon as they found them. “As the hasty fruit before the summer, which when he that looketh upon it seeth it, while it is yet in his hand, he eateth it up.” And Hosea (ix. 10.) says, that the Lord found “Israel in the wilderness as the first ripe in

the fig-tree, at her first time."—Jeremiah (xxiv. 2.) describes them as excellent figs: "One basket had very good figs, even like the figs that are first ripe." Pliny (*lib.* xiii. c. 8. and xx. 13.) acknowledges that there is a sort of fig-tree always green, and always with fruit upon it; some ripe, or very far advanced, according to the season: the other in blossom or buds. In Palestine, where the winter is very mild, there might easily be forward figs in March, wherefore our Saviour might look for figs at this season upon a fig-tree that had leaves on; and his cursing the barren fig-tree upon this occasion, is an exact figure of the rejection of the Jews. The fig-tree had only leaves upon it; herein it resembled the Jews, who had only the appearance of piety and religion. The fig-tree was culpable for not bearing fruit, at a time when, according to its kind, fruit might have been expected from it: so the Jews were criminal for not bringing forth the fruits of righteousness, when our Saviour appeared among them. He cursed the barren fig-tree, to show the malediction which was really to fall upon the incredulous and impenitent Jews.—To *dwell under one's own fig-tree*, 1 Kings iv. 25. represents in scripture a time of happiness and prosperity, safety, and security.

Figs, are a well-known and very agreeable fruit, and are of no small use in medicine. When full of moisture, they are excellent for ripening imposthumes, and healing ulcers, quinsies, &c. But that the healing virtue might appear supernatural, Hezekiah was ordered to lay a lump, not of moist, but dried figs, to his boil, that he might recover of it, 2 Kings xx. 7. The glory of Samaria is likened to *early figs*, that a man eats whenever he sees them, to denote how quickly it would be destroyed, Isa. xxviii. 4. The godly Jews are likened to *first ripe and good figs*, to mark their usefulness, and the delight of God in them,

Hos. ix. 16. Jer. xxiv. 2. Mic. vii. 1. Others are likened to *bad figs*, to indicate that they are extremely culpable, unprofitable, and disagreeable, Jer. xxiv. 1. To signify, how easily the Chaldeans and Medes would take and destroy the Assyrian cities and forts, they are likened to *figs falling* for ripeness into the mouth of the eater, Nah. iii. 12.

FIGHT, to contend and strive as in battle. God *fight*s with men, when he exerts his power and wisdom to protect and deliver his people, and to destroy their enemies, Exod. xiv. 14. Psa. xxxv. 1, 2. Christ *fight*s in righteousness, and with the sword of his mouth, when he justly and powerfully executes the threatenings of his word upon his enemies, Rev. ii. 19. and xix. 11. The saints *fight* spiritually, when they resist and overcome sin, Satan, and the world, 1 Tim. vi. 12. Satan and his agents *fight*: they eagerly strive against Christ and his church, and resist the influence of his word and Spirit, Rev. xi. 7. and xii. 7. and xvii. 14. Acts v. 39.

FIGHT, FIGHTING, WAR, WARFARE, contention and striving, even unto danger and death, between nations, tribes, or parties, 1 Kings xiv. 30. Luke xiv. 31. Sin hath not only occasioned a variance between God and men, but disposes persons and nations to ravage and murder one another. It is shocking to think what multitudes have been cut off in war. On one side, war must always be unlawful, without a divine command, and oftentimes is so on both. When war is begun on slight grounds, without the use of every proper method to obtain just satisfaction in a peaceable manner; or when ravage and bloodshed therein are committed in any manner or degree, not tending to the establishment of peace, and the proper security of the nation highly injured, so far it must be sinful and murderous. Nor can right to a territory, merely acquired by conquest, be a whit better in itself, than that which a robber hath

to the money or goods which he violently seizeth on the highway, by means of his superior strength or boldness. The wars that make the greatest figure in history, are those of the Jews, Assyrians, Chaldeans, Persians, Greeks, Romans, Goths, Saracens, Tartars, and Turks. No nation can boast of greater heroes in war than the Jewish. God singularly qualified them for their work. Some of their wars, as those with the Canaanites and Amalekites, were divinely enjoined: others were voluntary, to assist an ally, or revenge an insult. In their voluntary wars with the nations around, they were before they besieged a city, to offer the inhabitants terms of peace, on condition of an easy servitude: if these were obstinately refused, all the males were to be put to death when the city was taken; but the women and children to be saved alive, Deut. xx. 1—14. Their success was often astonishing. Without the loss of a man they terribly smote the Midianites. With the loss of but a few men before Ai, Joshua subdued thirty-one kingdoms. With handfuls of men, and with very little loss, their judges routed prodigious armies. With small loss, David reduced the Philistines, Moabites, Ammonites, Edomites, and Syrians. Yet when they had grievously provoked the Lord, as in their wars with the Romans, their troops, however desperate, were cut off in vast numbers. Even in profane history, we find great effusion of blood on one side and very little on the other. Without the loss of a man, the Spartans killed ten thousand of the Arcadians. Without the loss of a man, Stilicho, the Roman, killed above 100,000 of the Goths, under Rhadagaisus. At Issus, the Greeks killed 110,000 Persians, with the loss of about 200. With the loss of 50, Julius Cesar killed 10,000 in the camps of Juba, Scipio, and Labienus. See ARMY. —The war in heaven, between Michael and his angels, and the dragon and his angels, is the struggle in the

Christian church, by the opposition made to Jesus Christ, and his faithful ministers, by Satan and Heathen persecutors. Ministers carry on this warfare, not by carnal weapons, as swords, &c. but by the faithful and diligent preaching of the gospel, and earnest prayer for the success of it, Rev. xii. 7. 2 Cor. x. 4. 1 Tim. i. 18. The violent and irreconcilable struggle between the grace and corruption of saints, and their striving against the temptations of Satan, are called a war, or warfare, 1 Pet. ii. 11. Eph. vi. 11, 12. Both are the good fight of faith, carried on by the exercise of the grace of faith on Christ's word and power; and in maintenance of the doctrines of faith; and it is good in respect of their cause, Captain, and the manner and end of their conflict, 1 Tim. vi. 12. 2 Tim. iv. 7. Outward opposition, trouble, and distress, are likened to a fight, or warfare, 2 Cor. vii. 5. Isa. xl. 2. Sinful contention and strife are represented as wars and fightings; men therein act from mutual hatred, and often seek to destroy one another, James iv. 1.

FIGURE, shape, resemblance. Idols are called figures, because they are made after the likeness of some original form, or in order to represent it, Acts vii. 43. Adam, Isaac, and others, and the ancient ceremonies, were figures or types, as they shadowed forth Jesus Christ, his office, and work, Rom. v. 14. Heb. xi. 19. and ix. 9. Baptism is called a figure; the washing of water shadows forth the washing of our souls in the laver of regeneration; and in its nature, use, and ends, it resembles circumcision, 1 Pet. iii. 21. Figure is also an improper way of speaking; namely, when all that is said of a subject is not contained in it. There are as many kinds of figures, or figurative expressions, as there are kinds of imaginary ideas, all reducible to two principal: namely, ideas which have in some manner a mutual resemblance; so that when one of them strikes the senses or the mind,

the other is represented to the imagination: and terms, expressing ideas that arise simultaneously, called by rhetoricians metonymy. Crowns and white garments promised to the righteous, are metaphorical expressions of their happiness after death.

**FILL**, to put into a thing a great quantity, or as much as it can hold, Job xx. 23. Ezra ix. 11. To *fill up*, is to accomplish; to make full and complete. To *fill up* what is behind of the sufferings of Christ, is for his followers to bear the troubles assigned them by him, for his sake, Col. i. 24. To *fill up* the measure of sin, is for men to add one iniquity to another, till the patience of God can no longer suffer them to escape unpunished, Matt. xxiii. 32. 1 Thess. ii. 16. Satan fills the heart, when he strongly inclines and emboldens it to sin, Acts v. 3. Sinners are filled with their own devices, with their own ways, with drunkenness, and have their faces *filled with shame*, when God, to punish their wicked acts and designs, brings awful and confounding calamities upon them, Prov. i. 31. and xiv. 14. and xii. 21. Ezek. xxiii. 33. Psa. lxxxiii. 16. Christ *filleth all in all*; he is every-where present; is in all the churches, and their true members: he is the great substance of all the blessings of the new covenant, and of all the graces and duties of his people, Eph. i. 23.

**FILLET**, (1.) A ribband to tie about one's head. (2.) A kind of small ring fastened about any thing. Probably the fillets of the pillars of the tabernacle were not merely for ornament, but for fastening the hangings to the pillars, Exod. xxvii. 10.

**FILTH**, excrements, Lev. i. 16. The apostles were made as the *filth of the world*; they were by wicked men accounted and used as if most base and contemptible, 1 Cor. iv. 13.—Sinful pollutions of heart or practice, are often called *filth* and *filthiness*; they render men corrupt and abominable to God and good men; Isa. iv. 4. Ezek. vi. 11. Men are represented as filthy, and filthiness, on ac-

count of their being infected and defiled with sin, Rev. xxii. 11. Ezek. xxii. 15. *Filthy lucre*, is wealth basely and sinfully acquired; as when ministers make their benefices their great aim in their work, Tit. i. 7, 11. 1 Pet. v. 2.

**FINALLY**, (1.) Lastly, 2 Cor. xiii. 11. (2.) Moreover, Phil. iii. 1. (3.) Briefly, in a word, 1 Pet. iii. 8.

**FIND**, (1.) To obtain what one had not, Matt. vii. 7. (2.) To discover what was unknown, 2 Chron. ii. 14. (3.) To recover what was lost, Luke xv. 5, 9. (4.) To experience, enjoy, Isa. lvi. 3, 13. (5.) To come to, meet with, light on, Job iii. 22. Luke iv. 17. Gen. xxxvii. 15. (6.) To discover and observe with certainty, as upon trial, Rev. ii. 2. Matt. vii. 10. (7.) To choose, appoint, set apart, Acts xiii. 22. Psa. lxxxix. 19. (8.) To attack, seize upon, Judg. i. 5. 1 Sam. xxxi. 3. See ANAH.

**FINE**, precious, pure, Ezra vii. 27. To *fine metal*, is to purify it from dross, by melting it, &c. Job xxviii. 1. Prov. xxv. 4.

**FINGER**. As the fingers are very pliant, active, and dexterous at work, *fingers* ascribed to God, signify his power, or the operation of it; by this the world was created, Psa. viii. 3. the miracles of Egypt performed, Exod. viii. 19. and the ten commandments written on tables of stone, Exod. xxxi. 18. by this was Jesus's casting out devils, and other miracles, performed, Luke xi. 20. Men's powers for working, and their practices issuing therefrom, are called their *fingers*, Isa. lxx. 3. To *put out the finger* to one, implied insult and contempt, Isa. lviii. 9. To *teach with the fingers*, imported a concealed and indirect method of exciting others to iniquity, Prov. vi. 23. To bind God's law *on the fingers*, is to have it constantly in our eye, as the rule and reason of our whole practice, Prov. vii. 3. Rehoboam's little *finger* being thicker than his father's reins, meant, that the easiest exertion of his power

and authority should be more rigid and grievous, than any servitude or hardship they had suffered under his father, 1 Kings xii. 10. 2 Chron. x. 10.

To **FINISH**, to bring to an end, or to complete a saying or work, Matt. xiii. 53. Zech. iv. 9. Christ *finished transgression, and made an end* of sin; he completely atoned for all the sins of the whole world, and laid a sufficient foundation for the utter destruction of them, and all their effects, Dan. ix. 24. In his entrance on his last sufferings, he had *finished* his Father's work; he had accomplished the work of his public ministry; and was just ready to finish his work of humiliation, by suffering unto death, John xvii. 4. Just before he expired on the cross, he cried with a loud voice, *It is finished*; that is, 'My soul's sufferings are ended, my death is at hand; and so the redemption of lost sinners is completely performed; the ceremonial rites have had their signification fulfilled; and now their obligation ceaseth, and the Jewish covenant of peculiarity is for ever at an end, John xix. 30.

**FINS**, those thin membranes, whereby many kinds of fishes do, as with wings, poise themselves, and move in the water. The *fins and scales* marked out clean fishes under the law, Lev. xi. 9—12. Deut. xiv. 9, 10.

The **FIR-TREE** grows to a great height; it is very straight and plain below; and abounds with a gum called rosin; and is green both summer and winter. Its fruit somewhat resembles the pine-apple, but is useless for food. The wood of the fir-tree was anciently used for musical instruments, building and furniture of houses, and for materials for ships, Psa. civ. 17. Jesus Christ is thought to resemble a *green fir-tree*; as the traveller derived shelter and refreshment from that tree, so the Christian has protection and fertility from the Saviour, Hos. xiv. 8. Godly persons seem also to be likened to the *fir-tree*; they have

their affections set on things above, and being called with a *high calling*, they aim at eternal life. And even now, if they live up to their privileges, will be ever flourishing in the house of God, Isa. xli. 19. and iv. 13. and ix. 13. Mean persons or houses are called *fir-trees*, while the great are called *cedars and oaks*, Zech. xi. 1. The *fir-trees* terribly shaken, are the spars and beams of houses, Nah. ii. 3.

**FIRE**, that well-known element which affords heat and light; and consumes fuel, and refines and tries metal, 2 Kings xvi. 3. By fire and brimstone from heaven were Sodom and three other cities consumed, Gen. xix. 24, 25. By the *fire of God*, i. e. thunder and lightning, Job's flocks were destroyed, Job i. 16. With fire from heaven, were NADAB, ABIHU, and KORAH, and his company of 250 men, and the two troops of King AHAZIAH, cut off, Lev. x. Numb. xvi. 2 Kings i. With fire from heaven were the animals presented before God by Abraham, the sacrifice of Elijah, the sacrifice at the dedication of the tabernacle and temple, and probably also that of Abel, consumed, Gen. xv. 17. 1 Kings xviii. 38. Lev. ix. 24. 2 Chron. vii. 1. With fire issuing out of the rock was Gideon's sacrifice, if not also Manoah's, consumed, Judg. vi. 21. and xiii. 19, 20. The sacred fire, which descended at the dedication of the tabernacle, was preserved by the priests, being fed with daily fuel on the brazen altar; and from it was taken all the fire necessary to burn sacrifices, light the lamps, and burn incense. Possibly the sacred fire might be lost, when the tabernacle was removed from Shiloh. It is certain, it was renewed from heaven at the dedication of Solomon's temple, and preserved till about the beginning of the captivity in Babylon. After their return, they never seem to have had it renewed, but were obliged to use common fire in its stead.

There is also plenty of *fire* in the bowels of the earth, arising, no



doubt, from the plenty of pyrites, or *fire-stone*, in it; hence there are so many volcanoes, or places of the earth, particularly in hills, which, at times, with great noise, issue forth fire and smoke, stones, and sometimes burning rivers of melted ore. In Europe there are five noted ones, one in *Ætna*, in Sicily; another in *Vesuvius*, in Naples; a third in *Strongylis*; a fourth in *Heccla*, in Iceland; a fifth in *Chimera*, in Greece. In Asia, particularly in the mountains of Persia, and of the islands *Ormuz*, *Ternate*, *Java*, *Sumatra*, and of the *Molucca* and *Philippine* isles, but especially of *Japan*, there are a great many of them; nay, even in *North Tartary* and *Greenland*, there are not a few. In the *Andes*, those long mountains of *South America*, there are 28 or more volcanoes. In *New Spain* there are three, very remarkable for the fierceness of their burning; and in *Terra del Fuego* there are sundry. What volcanoes are in *Africa*, we do not yet know. As coals partake much of the nature of those pyrites, and less of brimstone, they burn the longer in the fire; accordingly those of *Newcastle*, *Sunderland*, and especially some in *Ireland*, burn much longer than those in *Scotland*.

To display his majesty, and awful dread, God anciently manifested his presence in flames of *fire*; as to *Moses* and the *Hebrews* at *Sinai*; to *Ezekiel*, *Daniel*, &c. *Exod.* iii. 2. and xix. 18. *Ezek.* i. 4. *Dan.* vii. 10. and at the last day *Christ* will appear in flaming *fire*, *2 Thess.* i. 8. Whether any such appearance of God in *flaming fire*, or merely the sun, was the occasion of the *Chaldeans* and *Persians* adoring fire, we know not.—God is compared to *fire*, because of his purity, majesty, terribleness, and readiness to destroy such as oppose him, *Deut.* iv. 24. *Heb.* xii. 29. *Isa.* x. 17. *Christ* is compared to *fire*; he tries the children of men, purifies and comforts his people, and destroys his enemies, *Mal.* iii. 2. *Ezek.* viii. 2. and i. 27. The Holy

*Ghost* is likened to *fire*, to denote his enlightening, purifying, sin-destroying, and holy love-enkindling influence, *Matt.* iii. 11. *Acts* ii. 3. *Isa.* iv. 4. Angels are likened to *fire*; they are pure in their nature, and their execution of God's command is irresistible, awful, and speedy, *Psa.* civ. 4. The church of God is likened to *fire*; she is often full of trouble, but shall prevail over, and consume, her opposers, *Obad.* 18. The wicked, particularly lustful and proud hypocrites, are like *fire*; are very dangerous and destructive to others, and hateful to God, *Prov.* vi. 27. *Isa.* lxxv. 5. and God makes them like a *fiery oven*, when he inflicts his tormenting judgments on them, that they cannot escape, *Psa.* xxi. 9.—Holy zeal for, love to, and desire after, God, are likened to *fire*; they warm the heart, surmount all opposition, and consume inward corruption, *Psa.* cxix. 139. God's word is like *fire*; it tries the states and conditions of men: it warms, melts, and purifies the hearts of obedient believers; and in the destruction of the wicked are its threatenings fulfilled, *Jer.* v. 14. and xxiii. 29. It was like a *fire* in the prophet's bowels; his faithful conscience smote him; his love to God, and zeal for the *Jews'* welfare, pained him, while he concealed the message of God by him in his own breast, *Jer.* xx. 9. and vi. 11. While I was musing, the *fire burned*; while I meditated on God's word, my heart burned with love to, and desire after, him; or rather, as some think, while I meditated on my afflicted condition, my impatience and fretful passion prevailed, *Psa.* xxxix. 3. The wrath of God, and torments of hell, are likened to *fire*: how terrible, irresistible, tormenting, and destructive! *Lam.* ii. 3, 4. *Isa.* xxxlii. 14. and lxvi. 24. *Matt.* xxv. 41. and it is a *fire not blown* by men, but by almighty power and justice, *Job* xx. Acute distress is called *fire*; it tries and refines the saints; torments and destroys the wicked, *Isa.* xlii. 2. *1 Pet.* i. 7.

**Wickedness**, particularly vain shifts, lies, slander, and passionate speech, are, like *fire*, very hurtful, spreading, and destructive, Isa. ix. 18. and i. 11. Prov. xvi. 27.

**FIERY**, full of fire. Whatever is destructive, or burning-like, or peculiarly painful, is called *fiery*; so God's indignation, Satan's temptations, and the saints' trials are called *fiery*, Heb. x. 27. Eph. vi. 16. 1 Pet. iv. 12. The divine law is called *fiery*; it was published from amidst flames of fire; it is terrible and trying to awakened consciences; and it condemns transgressors to *fiery* punishments in hell, Deut. xxxiii. 2. Serpents are called *fiery*, either because of their fiery colour, or the burning nature of their bites and stings, Numb. xxi. 6.

**FIREBRANDS**, burning sticks. Such Gideon put into his earthen pitchers, Judg. vii. 16. The Jews were *firebrands* plucked out of the burning: God often delivered them when they were on the very brink of ruin, Amos iv. 11. Pekah and Rezin were like *tails of smoking firebrands*; their utter ruin and extinction was near at hand, Isa. vii. 4. See **BRAND**.

**FIRKIN**, a measure of capacity, containing about a fourth part of a **BATH**, John ii. 6.

**FIRM**, (1.) Strong, well fixed, Job xli. 23. (2.) Certain, stable, unshaken, constant, Dan. vi. 7. Heb. iii. 6. (3.) Strong and hard, Job xli. 24.

**FIRMAMENT**. The Hebrew word simply signifies an *expanse* or *space*, and, consequently, that circumambient space or expansion, separating the clouds, which are in the higher regions of it, from the seas, &c. which are below it. This we call the *atmosphere*, the orb of atoms, or inconceivably small particles; but the word appears to have been used by Moses in a more extensive sense, and to include the whole of the planetary vortex, or the space which is occupied by the whole solar system, Gen. i. 6, 7, 14, 20. The firmament is spread out like a molten looking-glass; its colour is bluish

to our apprehension; and through it are the rays of light transmitted; and by it are the perfections of God discovered, Job xxxviii. 18. The *firmament over the head* of the cherubim, and under the throne of God, was an appearance resembling the sky, and might signify the church subject to Christ, and as the great care and end of ministers' work, Ezek. i. 22—26. and x. 2. It may be called *the firmament of his power*; as therein his power is signally displayed; and himself, his ministers, and people, like sun, moon, and stars, shine and illuminate others, Psal. cl. 1.

**FIRST**, (1.) What is before others in time or order; so Peter was first called to be an apostle, and is first named, Matt. x. 2. Adam is called the *first* man, because first in time and order of all mankind; and his representation of men is supposed as prior to Christ's, who is the second Adam, 1 Cor. xv. 45. (2.) That which exceeds others in degree of badness or excellency; so Paul was the *first* or *chief* of sinners, 1 Tim. i. 15, 16. Among all nations, the *first-born* males in families, as they kept up the honour of the family, had special privileges allowed them. The first-born Hebrews had a double portion of the inheritance, and a pre-eminence and rule over their brethren, Deut. xxi. 17. 2 Chron. xxi. 3. It is said, they had the office of priesthood in the family, till the family of Aaron and the Levites were chosen to officiate in their stead, Lev. viii. and ix. Numb. viii. But perhaps they only officiated for their fathers on some occasions. When God, by his angel, cut off the first-born of the Egyptians in one night, he, to commemorate that event, required that all the *first-born* males of the Hebrews should be his; that all the *firstlings* of their cattle, and all the *first-fruits* of their ground, should be his. This donation to God tended to sanctify and bring his blessing on the rest. The first-born, amounting to 22,273

were divinely exchanged for 22,000 Levites; and the 273 odd ones were redeemed at five shekels a head, Numb. iii. If the *firstlings* of their beasts were proper for sacrifice, they were sacrificed, but never till they were seven days old; if they were improper for sacrifice, they were redeemed with money, or exchanged for a lamb; or if not redeemed or exchanged, they were to be killed to the honour of God, but not offered up, nor their blood sprinkled on the altar, Exod. xiii. 12, 13. Numb. xviii. 17, 18, 19. It seems that they were not allowed to work the second firstlings of their cattle, nor shear those of their sheep, nor to eat their flesh at home, but to bring them up, and feast on them before the Lord at the solemn feasts, Deut. xii. 17. and xv. 19. Did not these first-born and firstlings typify Christ, the *first-born* of every creature, and the *first-begotten* from the dead, who is dignified above all creatures, hath a double portion of power, authority, and fulness? Is the great High Priest consecrated for evermore? He is the first, the only Person, who ever did or will rise from the dead by his own power: he is the preserver of his Father's name, and the sanctifier of his people, Col. i. 15, 18. Rev. i. 5. Did they represent the saints, who are set apart to the service of God, and are redeemed by the death of Christ, the Lamb of God; and being made kings and priests unto God, even the Father, have great influence and happiness above others, and are a means of their preservation on earth? Heb. xii. 23. Isa. vi. 13. The *first-born of the poor*, are those who are exceedingly wretched, having a double share of poverty, Isa. xiv. 30. The *first-born of death*, is a most wretched or tormenting death, Job xviii. 13.

To acknowledge God's authority over them, and his being the peculiar proprietor of their land, and to sanctify the rest of their increase, the Jews offered FIRST-FRUITS un-

to the Lord. On the second day of the feast of unleavened bread, before they began their harvest, they reaped a sheaf of barley, and threshed it out in the court of the tabernacle or temple. When it was winnowed, they roasted an homer full of it, and pounded it in a mortar; then adding oil and frankincense to it, the priest waved it before the Lord, towards the four winds, and burnt a handful of it on the brazen altar; the rest was his own. Along with this was offered a lamb for a burnt-offering, with a double meat-offering and drink-offering. After this general oblation of first-fruits of barley for the whole nation, every man was at liberty to begin his harvest.—At the end of wheat harvest, on the day of Pentecost, they offered two leavened loaves of fine flour for an oblation of first-fruits, attended with seven lambs, one bullock, two rams, for a burnt-offering, one kid for a sin-offering, with two lambs for a peace-offering, with their meat-offerings and drink-offerings. Besides these oblations of first-fruits for the whole congregation, private persons brought their first-fruits to the house of God: but the law determines not the proportion. These were, with great solemnity, brought up to the feast of Pentecost. Such as were in one place, or near it, came up in a body: their guide, or watchman, wakened them in the morning, with crying, *Let us go up to Zion, the mountain of the Lord our God*, Jer. xxxi. 6. A bullock, with his horns gilded, and his head crowned with olive-branches, was driven before them for sacrifice. When they came near Jerusalem, they sent one before them to notify their approach; and they adorned their baskets with flowers and their finest fruits. Some of the principal priests met them as they entered the city. As they went through it, they sung, *Our feet shall stand within thy gates, O Jerusalem!* and the inhabitants of Jerusalem, by way of response, sung what follows, Psal. cxxii. When they came to the court of the Lord,

every man, great or small, took his basket in his own arms, and carried it, singing the 115th and 30th Psalms, till they came near the foot of the altar, where they professed, that a Syrian, ready to perish, was their father; and that God in rich mercy had given them the land of Canaan. —Moreover, the first of their dough, and of their wool, &c. was given to the Levites that dwelt near them; and it is said if none lived near them, the dough was burnt in the fire, Lev. xxiii. 10—21. Exod. xxii. 29. and xxiii. 19. Numb. xv. 19, 20. —The ancient patriarchs were the *first-fruits* of the Jewish nation, by whose means their posterity were blessed, and set apart to God, Rom. xi. 16. The Hebrews were the *first-fruits of God's increase*: were long his peculiar people, before the Gentiles were gathered to Shiloh, Jer. ii. 3. The *first-fruits of the Spirit*, are such communications of his grace on earth, as are an earnest of the full enjoyment of God hereafter, Rom. viii. 23.

**FISHES**, a class of animals which have no feet, but fins; which respire either by means of gills or lungs; which inhabit the waters, and perform their motions either by means of their fins, or by the flexuous agitations or turnings of their bodies; though there are some species which will occasionally quit the water, and come on land; and some which fly for a time by means of their pectoral fins, which are large, and formed for that purpose; as the *hirundo*, or flying-fish. The several kinds of fish have certain obvious and invariable characteristics, according to which they may be arranged into certain series, and under these into separate classes composed of the different genera, which agree in their general characters, though they differ in such as are sufficient to distinguish them under these into their ultimate arrangements. We have very few Hebrew names for any particular fish, and we do not know that there are any in the sacred text. Moses

is content in general to say, Lev. xi. 9—11. Deut. xiv. 9, 10. that all sorts of river, lake, and sea-fish, might be eaten, provided they had fins and scales; and that such as have not these, are unclean. Of the crocodile we have spoken already, and shall speak of the whale under its proper name. With regard to the fish which swallowed Jonah, (ii. 1.) it is said in the Hebrew only to be a *great fish*, though interpreters in general render it a whale; and the gospel, Matt. xii. 40. expressly calls it a whale. We know of no fish larger than a whale. This animal does not live upon flesh, but weeds, or the froth of the Sea; or upon some small white fish, such as anchovies; a circumstance which it is thought favours the opinion of Jonah's being swallowed by a whale, and his continuing three days alive in the belly of it to be more credible, as its stomach is used to digest weeds only, and the lightest and most tender food: besides, a whale is not armed with teeth and tusks, like those fishes that live on flesh, so that it might have swallowed the prophet without bruising him. Others are of opinion, that the fish which swallowed Jonah could not be a whale, because its throat is too narrow to swallow a man whole; and that it must rather have been a *dog-fish*, in the belly of which whole carcasses have often been found; and of one of which, caught on the coast of Spain, Nierembergius relates, that its jaws were 17 feet long, and it had two carcasses in its belly. Or it must have been a *shark*, in whose belly human carcasses, and sometimes clad in armour, have been found.

Men are compared to *fishes*, and *fishes of the great Sea*; they are very numerous; their tempers and courses are very different; they often live in a very confused and disorderly manner; they prey on one another; they are frequently taken in the net of temptation and trouble; and sometimes in the net of the gospel. At last, by the providence of God, they are drawn to the shore of the eter-

nal state; and the good fishes, with fins and scales, or saints, with faith, righteousness, and grace, are carried into the heavenly mansions, and the bad are thrown away into everlasting fire, Hab. i. 14—17. Ezek. xlvii. 9, 10. Eccl. ix. 12. Matt. xiii. 47—50. Ministers are *fishers of men*; by casting the net of the gospel among them, with great labour and care, they draw them to Christ and his church, Matt. iv. 16. Ezek. xlvii. 10. The Chaldeans are called *fishers*; they ensnared, apprehended, and carried out of their country, multitudes of men, Jer. xvi. 16. Hab. i. 15. See **HOOKE**, **POOL**.

**FIST**, the hand closed, either to smite one, or to hold something, Exod. xxi. 18. The *fist of wickedness*, means those sinful means whereby men oppress and injure others, Isa. lviii. 4. God *gathers the wind in his fist*; he, at pleasure, easily restrains or excites it, Prov. xxx. 4.

**FIT**, becoming, proper, useful, Col. iii. 18. 1 Chron. vii. 11. Luke xiv. 35.

To **FIX**. Our heart is *fixed*, when it is powerfully captivated by the love of Christ; firmly depends on God's promises, perfections, and new covenant relations, and has its thoughts and desires firmly settled on him, Psal. lvii. 5. and cxii. 7.

**FLAG**, a kind of sedges or rushes that grew by the Red Sea, and the river Nile; of these Jochebed made an ark to hold Moses her infant, Exod. ii. 3, 5. The word is translated a meadow, Gen. xli. 2, 18.—See **REED**, **RUSH**.

**FLAGON**, a vessel for carrying wine at feasts, to pour it into cups. A *flagon of wine*, imported as much as one could safely drink, 2 Sam. vi. 19. To love *flagons of wine*, denotes an inclination to excessive drinking, Hos. iii. 1. See **VESSEL**.

**FLAKES** of flesh; the loose hanging parts, or the veins of it, Job xli. 23.

**FLAME** of **FIRE**. God is likened to it: how shining his glory! how terrible and destructive to his

enemies are his power and wrath! Isa. x. 17. Angels are as *flames*; their motions are quick; their appearance awful; and they consume God's enemies, Psalm civ. 4. The drought, which blasts and consumes grass, corn, and other vegetables; the judgments of God, which terribly trouble and consume persons, families, and nations; and his terrible and majestic throne; and the torments of hell, which for ever terribly affright and distress the ungodly; are called *flames*, Joel i. 19. Dan. vii. 9, 11. Luke xvi. 24. See **EYES**, **FACES**, **FIRE**.

To **FLATTER**, to speak to one such soft words as encourage his pride, or decoy him into sin, Psal. xii. 2, 3.

**FLAX**, that well known vegetable, of which linen is made. Feeble desires after God, are likened to *smoking flax*; perhaps the almost extinguished wick of a candle; to mark the low state of divine grace, Isa. xlii. 3.

To **FLAY**, to cut or draw off the skin, 2 Chron. xxxv. 11.

**FLEA**, a well known insect, troublesome to a variety of animals; and of which one kind is much given to haunt beds that are occupied in the summer season. David likens himself to one; importing, that it would cost Saul much pains to apprehend him; and he would obtain small profit by it. 1 Sam. xxiv. 14.

To **FLEE**, (1.) To haste away, as from a pursuing enemy, Matt. viii. 33. (2.) To run quickly from danger to a refuge or hiding-place, Gen. xxvii. 43. Men *flee* from fornication, from youthful lusts, worldly-mindedness, and other things sinful, when, under a sense of danger, they avoid every temptation to, appearance of, or approach toward, them, 1 Cor. vi. 11. 2 Tim. ii. 22. 1 Tim. vi. 11. We flee to God in Christ, when, sensible of guilt, defilement, danger, or distress; we, with shame, fear, haste, and hope of relief, apply to him as our refuge and deliverer, Psal. cxliii. 9. Heb. vi. 18. Sorrows *flee away*; remove quickly when joy



is imparted, Isa. li. 11. Men flee from a lion, and a bear meets them; or go into the house, and a serpent bites them; flee from the iron weapon, and the bow of steel strikes them through; and flee from the noise of fear, and are taken in the pit; and he that cometh up out of the pit, is taken in the snare; when striving to escape one danger and calamity, they fall into another still worse, Amos v. 19. Job xx. 24. Isa. xxiv. 18. Murderers *flee to the pit*; run fast to their own ruin; and often, by the terrors of their own conscience, are hurried into punishments here and hereafter, Prov. xxviii. 17.

FLEECE, what wool one sheep bears at a time. With clothes made of the fleece, or wool of his sheep, Job clothed the poor, Job xxxi. 20. Gideon's fleece, on which the dew fell plentifully one night, while the ground about it was dry; and the next night was quite dry, while the adjacent floor was moistened with dew; showed how tender God is to the weak, and how ready to condescend to their infirmities, Judg. vi. 37, 38, 39.

FLESH, (1.) That part of the animal body which very easily putrefies, Lev. xiii. 10. Numb. xi. 33. (2.) Every creature on earth: so the *end of all flesh* came before God, when he had purposed, and was just going, to destroy men and beasts of the earth with a flood, Gen. vi. 13. (3.) Men in general are called *flesh*; they are remarkably obstinate in wickedness, John xvii. 2. Gen. vi. 3. And to make flesh our arm, is to depend on men for help and deliverance, Jer. xvii. 5. (4.) Human nature: so Christ is said to have been made *flesh*, when he assumed our nature, John i. 14. Acts ii. 30. (5.) The body of a man or woman, and those parts which nature teaches us to cover, Gen. xvii. 11, 14. Lev. xv. Ezek. xvi. 26. and xxiii. 20. (6.) What is weak and incapable to help, Isa. xxxi. 3. and *flesh* often denotes human nature, as in an infirm and

calamitous state, Gen. vi. 12. Numb. xvi. 22. Deut. v. 26. Psa. cxlv. 21. Isa. xlix. 26. Acts ii. 17. 1 Cor. i. 29. (7.) Persons akin to us, or even of the same nature with us, are represented as our *own flesh*, Gen. xxxvii. 27. 2 Sam. ix. 13. Isa. lviii. 7. Persons married together are *one flesh*; they stand nearly connected, and have mutual power of one another's body, Gen. ii. 24. Eph. v. 30, 31. Nay, whoredom renders the two parties *one body*, or *one flesh*, 1 Cor. vi. 15, 16. (8.) This state of mortal life, and the things pertaining to it: thus women have trouble *in the flesh*, 1 Cor. vii. 18. Paul had temptations and afflictions *in his flesh*, Gal. iv. 14. Col. i. 24. And the days of Christ's *flesh*, are the time of his debasement and mortal life; and *the body* of his *flesh*, is his human nature in its infirm and debased state, Heb. v. 7. Col. i. 22. (9.) Grace is called a heart *of flesh*, because soft, pliable, and susceptible of divine impressions, Ezek. xxxvi. 26. And a renewed heart, is represented as *fleshly* tables, 2 Cor. iii. 3. (10.) Ceremonial services: by these, the apostle says, Abraham did not find justification, Rom. iv. 1. and asks the Galatians, if they were become perfect by them? Gal. iii. 3. (11.) The corruption of our nature is very often in the New Testament called *flesh*, to hint its conveyance by natural generation, its weakness and vileness, and its being much excited and exerted by our bodily members, Rom. vii. 24. and men are called *flesh*, because it reigns and rages in them, Gen. vi. 3. Christ's *flesh*, is his human nature: in this he was put to death, but quickened in *the Spirit* by his divine nature, 1 Pet. iii. 18. and iv. 1. this was, in his debased state, subject to mortality, and was and is the veil that conceals the glory of his Godhead, and the means of our access to God, Heb. x. 20.

His saints are his *flesh* and *bones*, as they are united to him, and members of his mystical body, Eph. v. 30. The *flesh* of kings and captains, slain

at the downfall of Antichrist, is not only the flesh of their bodies, but their kingdoms, honour, power, and wealth, Rev. xix. 21. To represent men's being madly inclined to uncleanness and idolatry, they are said to have the *flesh* of horses or asses, Ezek. xvi. 26. and xxiii. 20. *Flesh and blood cannot inherit the kingdom of God*: human nature, in its frail and corrupt condition, is not capable of the immediate enjoyment of God, 1 Cor. xv. 50. We are not born again by the will of the *flesh* or of *blood*, i. e. by natural descent from godly parents, or by any, however vigorous and careful, cultivation of our natural powers, John i. 13. *Flesh and blood*, that is, means merely human, did not reveal Jesus's true character, as the Christ, the Son of the living God, to Peter, Matt. xvi. 17. Paul, when converted, conferred not with *flesh and blood*; consulted not carnal friends, inclinations, or views, as to what was his true interest and duty, Gal. i. 16. *In the flesh*, is either in the human nature, Rom. viii. 3. or in the present mortal and embodied state, Phil. i. 22, 24. or in the human body, Eph. ii. 11, 15. Gal. vi. 12. or in self-righteousness, power, and wisdom, Phil. iii. 3, 4. or in a sinful and corrupt state, Rom. viii. 8. *After the flesh*, is either according to outward appearances: so the Jews judged concerning Christ, according to his outwardly mean appearance, John viii. 15. or according to the common power of nature; so Ishmael was born *after the flesh*, Gal. iv. 23. but most commonly it signifies according to the inclinations and lusts of indwelling sin; so the saints neither walk nor war *after the flesh*, nor do they *sow to the flesh*, Rom. viii. 1, 4. 2 Cor. x. 3. Gal. vi. 8. *All flesh*, denotes all men, all animals, or all on earth, Gen. ix. 11. Isa. xl. 6. or most men, Gen. vi. 12. or great multitudes, many nations, Jer. xxv. 31. Isa. lxvi. 16. multitudes, both of Jews and Gentiles, Joel ii. 28. Luke iii. 6. *Holy flesh*, is the flesh of the sacrifices,

Hag. ii. 12. The *holy flesh* is passed from thee: holy men are cut off by death; ye are become as profane, as if you were uncircumcised Heathens, and therefore God will quickly stop your offering sacrifices, by carrying you to Babylon, Jer. xi. 15. To desire a man's *flesh*, or to eat of it, is to be ready to use him in a malicious and barbarous manner, Job xxxi. 31. Psal. xxvii. 2.

FLESHLY, pertaining to the flesh, whether natural, corrupt, or gracious, 2 Cor. i. 12. Col. ii. 18. 1 Pet. ii. 11. 2 Cor. iii. 3. See WISDOM, MIND, LUSTS, TABLES.

FLINT, a very hard stone, that easily gives fire when struck with steel, Deut. viii. 15. A *face* or *forehead* like *flint*, imports undaunted boldness and courage, Isa. i. 7. Ezek. iii. 9.

FLOATS, flat-bottomed vessels for sailing; or a collection of trees, fastened together by ropes, to be drawn along by sea, 1 Kings v. 9.

FLOCK, a drove of sheep, goats, or such like animals, that feed together. A *flock* is composed of lesser cattle; a *herd* of bullocks, horses, asses, camels, or swine, Gen. xlvii. 4. xxvii. 9. and xviii. 7. Deut. xii. 21. Armies, nations, and companies of men, are likened to *flocks*; they are numerous, and are inspected, governed, and, as it were, fed and folded by their respective rulers, Jer. xlix. 20. and li. 23. The principal of the *flock*, are men distinguished by honour, power, and wealth, Jer. xxv. 34, 35. The Jews are represented as the Lord's *flock*; they were peculiarly redeemed, and governed by him; and a *beautiful flock*, that made a glorious appearance at their solemn feast, Jer. xiii. 17, 20. a *holy flock*, as they were separated to the service of God, and not a few of them sanctified by his holy Spirit, Ezek. xxxvi. 38. and a *flock of slaughter*, as, in Christ's time, they were condemned to, and ripened for, the destructive vengeance of God, Zech. xi. 4. The Lord himself, and under him, their magistrates, pro-

phets, priests, and teachers, were their shepherds, Psa. lxxx. 1. Ezek. xxxiv. The church is likened to a *flock*, because of the number, the order, and agreeable society of her members; for their delightful pasture on Jesus and his fulness in the mount of ordinances; and for their usefulness in the world; and they are inspected, governed, protected, and fed by Christ and his ministers, Isa. xl. 11. Acts xx. 28. To go with *flocks and herds* to seek the Lord, is to offer multitudes of sacrifices to the Lord, Hos. v. 6.

**FLOOD.** After the posterity of Seth had intermarried with the descendants of Cain, and the most criminal oppression, luxury, and almost every other vice, had abounded, God passed a sentence of destruction, by a flood, against men, and the other animals on earth. After warning mankind hereof, for about 120 years, by the preaching of Noah, this flood happened within a few days after the death of Methuselah; and on the 17th day of the second month, which is about the end of October, it began. The fountains of the great deep were broken up, and the windows of heaven were opened; that is, the water rushed out from the hidden abyss in the bowels of the earth, and the clouds poured down their rain incessantly, as in spouts, for the space of 40 days: nay, for 150 days, or five months, the flood still increased, till it was risen about 27 $\frac{1}{2}$  feet higher than the top of the highest mountain. Prodigious numbers of land animals, and of men, probably about 80,000 millions, or about eighty times the number of its present inhabitants, perished in the waters. Only Noah and his family, and a sample of land animals, were preserved in the **ARK** which he had built. About the beginning of April, the waters began to abate, partly returning to the bowels of the earth, whose shell was then much broken and deformed, and partly exhaled into the regions of the air; and about the end of it the ark rest-

ed on the mountains of Ararat. About the end of June, the tops of the mountains were seen. Forty days after, about the beginning of August, Noah sent forth a raven and a dove, to try if the waters were dried off the face of the earth. In about 14 days after, the dove sent out for the third time, returned no more. About the middle of September, the dry land appeared in the vallies; and about the beginning of November, on the 27th day of the second month, Noah and his family, and the animals, went out of the ark; after they had been in it a year and ten days, Gen. vi. vii. and viii.

There is no reason to doubt of this flood, nor of the universality of it. Besides the testimony of God in his word, we have the testimony of Berossus, Hieronymus, Monaseas, Nicolaus, Melo, and Abydenus, Plato, and of the fabulists, Ovid and Lucian, and of other ancient writers among the Heathens, concerning it. The Americans of Mexico and Peru had a tradition concerning it. The East Indian Bramins have a tradition, that, at the deluge only eight persons, and two of every sort of land animals, were preserved, by flying to some high hill.

Upon calculation, it will appear probable, that the earth was then abundantly more fully peopled than at present; and that a universal flood was necessary to destroy them. God's oracle asserts, that the whole earth, and even the highest mountains, were covered; and that every land animal without the ark perished. If the whole earth had not been overflowed, to what purpose did Noah build his ark for the preservation of a breed of man and beast? How easily might he and his family, and the beasts destined for preservation, have gone to some spot not overflowed? Who knows not, that in Italy, France, Switzerland, Germany, England, and other countries, far from Eden, and even in the tops of high mountains, far from the sea, there are found whole trees sunk under

ground; together with teeth and bones of animals, sea-shells, petrified fishes, and ears of corn? How possibly could these come thither, but by a universal deluge? Nor is there the least difficulty to find a sufficiency of water to cover the earth to the above-mentioned height. Who knows, but the waters in the bowels of the earth, and the rain, producible by our atmosphere, might be more than sufficient? That this flood was produced by a comet's passing just before the earth, and with its heat swelling the seas, till their beds could not contain them, and swelling the great abyss, till it burst the shell of the earth into a thousand pieces, that the waters might gush out, does not to me appear probable. Such heat would certainly have roasted the antediluvians alive. It is enough to us, that earth, winds, and seas, obey the Almighty, and do as he pleaseth. But when we consider, that the teeth, bones, shells, and other relics of fishes, are found so deep in the earth, and in the hardest strata, or even inclosed in flint and marble, we cannot but think, that the whole shell of the earth was then terribly rent in pieces by earthquakes or otherwise; and that the fishes entered those rents, especially when the waters of the great deep returned to their native abodes; and that the ancient earth, in many places, sunk into the abyss, and became the channel of our visible seas, and new earth rose out of the bottom of the antediluvian seas.—Such as would see a variety of witty fancies concerning this flood, may find them in Thomas Barnet, Whiston, Woodward, Buffon, &c.

Any large collection, or strong run of water, is called a *flood*; as the Red Sea, and the rivers Euphrates and Nile, which, in the summer season being swollen high by the melting of snows, or falling of rains, overflow the country round about, Psa. lxvi. 6. Amos ix. 5. Josh. xxiv. 2. Mighty, and especially victorious armies, are likened to

*floods*; how vast their numbers, and loud their noise! how they threaten, and often irresistibly spread ravage and destruction all around them! Isa. viii. 7, 8. Nah. i. 8. Jer. xlvi. 7, 8. and xlvii. 2. Ezek. xxvi. 3. Ungodly men are like *floods*; how great their power! how spreading, prevalent, terrible, and destructive, their influence! Psa. xviii. 4. and xciii. 34. Persecution, temptations, heresies, profaneness, trouble, and death, are like *floods*; how powerful, speedy, and ruinous, their tendency and influence! Lev. xiii. 15. Isa. lix. 19. Matt. vii. 25. Psa. xc. 5. and lxxix. 1, 2. Great plenty of temporal or spiritual blessings are called *floods*; how abundant! how satiating to our desires! and how they carry our heart along with them! Job xx. 17. God's judgments and providences are like *floods*, very unsearchable, Psa. xxxvi. 6. and lxxvii. 19. See WATER.

FLOOR, (1.) The bottom of a house, 1 Kings vi. 15. The place where corn was threshed out, Hos. ix. 1. Judg. vi. 37. As threshing-floors were anciently under the open sky, it is said they were formed of clay and lees of oil, beaten together; which, when once dried, no water could enter it, no weed grow on it, nor any mice, rats, or ants, penetrate into it. The church is likened to a *threshing-floor*: in her are persons good and bad; and here God, by his piercing word, manifold troubles, and by the influences of his Spirit, separates his wheat from the chaff, Matt. iii. 11. The place where God's judgments are executed, Isa. xxi. 10. Mic. iii. 12.

FLOUR, the fine meal of corn. When an Israelite could not afford an offering of large cattle, or even of birds, for burnt-sacrifices, or for offerings for sin, he was to bring the tenth part of an ephah of fine flour; a handful of which, without oil or frankincense, the priest threw into the fire upon the altar, and the rest of the flour was the priest's for a meat-offering, to be eaten by the

priest alone, and in the holy place, or during his service in the tabernacle, Lev. v. 4, 5, &c. If the offering was purely of devotion, there was oil mixed with it, and frankincense put upon it, and a handful of it thrown on the altar, and the remainder belonged to the priest, Lev. vi. 14—16. See SIN and MEAT-OFFERING.

To **FLOURISH**, to bud, spring forth, appear beautiful as a flower. Christ's crown *flourisheth*, when his authority and glory are signally displayed, and many become his faithful, loving, and obedient subjects, Psal. cxxxii. 18. The church *flourisheth*, when her ordinances are pure, her ministers faithful, wise, and diligent, and her members greatly increase, and walk as becomes the gospel, Song vi. 11. Men in general *flourish*, when they appear gay in youth, and prosper; and increase in wisdom, honour, wealth, or pleasure, Psal. xc. 6. and xcii. 7. Saints *flourish*, when their grace, comforts, and good works, more and more abound, Isa. lxvi. 14.

To **FLOW**, (1.) To issue and run as a stream, Psa. cxlvii. 18. Isa. xlviii. 21. (2.) To gather peacefully in multitudes, Isa. ii. 2. Jer. xxxi. 12. (3.) To abound, as water in a stream, Joel iii. 18. (4.) Speedily to melt away, and be removed or consumed, Isa. lxiv. 1, 3. Job xx. 28. (5.) To bud, increase, and flourish, like a fruitful garden, Song iv. 16.

**FLOWERS**, (1.) A running of blood, Lev. xv. 24. (2.) The fragrant and comely buds of some vegetables. **ROSES**, **LILIES**, **pink**s, &c. are flowers well known. The sunflower is one of the largest, and the passion-flower one of the most curious in form. Flowers are very delightful, but easily and quickly fade, James i. 10. The figures of flowers on the golden candlesticks, and on the inside of the cedar beams of the temple wall, or on the brim of the brazen sea, were not merely for ornament, but shadowed forth the virtue of Christ, as our light,

our means of fellowship with God, and our atonement and purification from sin; and the prosperity of the church, as a means of light to the world, Exod. xxix. 31. and xxxvii. 20. 1 Kings vi. 18, 29. and vii. 26, 49. 2 Chron. iv. 5. Men in general are like flowers: in youth and prosperity how blooming, delightful, and lovely! but how quickly doth trouble or death mar their beauty, and bereave them of wealth, honour, and life! Job xiv. 2. Isa. xl. 6. and xxviii. 1. James i. 10, 11.

**FLUTE**, a musical instrument, the most simple of the wind kind: it is played with the breath, and the notes formed by stopping or opening the holes thereof. It was used in Nebuchadnezzar's idolatrous concert, and even as early as the reign of David, Dan. iii. 5, 10, 15. 1 Kings i. 40.

To **FLUTTER**, to sit in brooding eggs, or cherishing young birds; so eagles flutter over their eggs or young. God kindly multiplied, protected, and comforted the Hebrews, Deut. xxxii. 11. and his Spirit, in creation, influenced the waters, or mingled his productive influence with the chaos, Gen. i. 2.

**FLUX**, (**BLOODY**,) or dysentery; an inward disease, occasioning frequent stools, mixed with blood, and attended with much pain of the bowels. Sometimes there is a salutary evacuation of blood, arising from the too great plenty of it without any inward disorder, as in the hæmorrhoids. But in the bloody flux, properly so called, blood, attended with purulent matter, is evacuated. This is either benign, when it is attended with no fever, or malignant, when it is attended with a pestilential and infectious fever. In this, the intestines are often excoriated, ulcerated, or even gangrened. In such a case, the place where the sick person lies ought to be kept as clean and void of the infectious smell as possible. In the beginning of the distemper, vomiting is useful: in the sequel, it is proper to moderate



the purging with opiates, glutinous food, and anodyne clysters. Repeated doses of ipecacuanha, and of rhubarb, with opiates in the evening, are also useful. Sometimes, a decoction of sloe-thorn with milk, or of the millet seed, is found an effectual cure; but medical advice should by all means be sought in the early stage of it, Acts xxviii.

To FLY, to march with great speed; to move quickly, as a bird in the air, Heb. i. 8. To *fly upon*, is to seize a thing greedily, as hungry hawks or eagles do their prey, 1 Sam. xv. 19. outrageously to fall on and abuse a person, 1 Sam. xxv. 14. God's *flying* imports the quick progress of his providence to deliver and comfort his people, or to destroy their enemies; Psalm xviii. 10. Isa. xxxi 5. Angels *flying*, denotes, the alert and speedy manner in which they execute the will of God, Isa. vi. 2. Ministers *flying in the midst of heaven*, imports their vigour, boldness, diligence, and openness in their work, under the supernatural influence of the divine Spirit, Rev. iv. 7. and viii. 13. and xiv. 6. Sinners fly as a cloud, or as doves, when, aided by the Holy Ghost, they with care and speed sincerely apply to Jesus, as their refuge and resting place, Isa. lx. 8. In their return from Babylon, and from their present dispersion, the Jews did, or shall, *fly on the shoulders* of their enemies. Such as once hated them, shall assist them, or shall be subdued by them, Isa. xi. 14. Men *fly away* by death; are suddenly and easily cut off before they have well begun to live, Psal. xc. 10.

FLY, a small insect. The kinds of flies are exceedingly numerous; some with two, and some with four wings: some have teeth, and others not. Flies chiefly abound in moist and warm countries; as in Egypt, Chaldaea, Palestine, and in the middle regions of Africa, during the moistness of the summer, &c. The Lord promised his people, that when they came into the land of Canaan, he would send an army of flies and

wasps against the Canaanites, to force them out of their country, Exod. xxiii. 28. Deut. vii. 20. This he accordingly effected, as we see by Joshua xxiv. 12. and we cannot doubt but that many of the Canaanites did really abandon their country to secure themselves from these troublesome insects.

Swarms of flies was one of the miracles wherewith God plagued the Egyptians by the hand of Moses and Aaron, for not suffering the Israelites to depart out of the land of Egypt, Exod. viii. 24. But it is observed, that the word *AROB*, which we render *fly* in general, is by the Septuagint called *Κυνόψα*, i. e. *dog-fly*, from its biting; for it fastens its teeth so deep in the flesh, and sticks so very close, that it oftentimes makes cattle run mad.

In allusion to the flies of their country, and because they were very numerous and troublesome to the Jews, are the Egyptians called *flies*, Isa. vii. 18.

FOAL, a young horse, ass, mule, or camel, Gen. xlix. 11.

To FOAM to cast forth froth as a raging sea. *Foaming at the mouth*, is expressive of rage, or tormenting inward pain, Mark ix. 18. Seducers *foam out their own shame*, when, from a corrupt heart, with rage against Christ and his ways, they publish their vain and erroneous doctrines, and indulge themselves in shameful practices, Jude 13. The king of Samaria was cut off as the *foam of the water*. Some of their last kings were basely murdered: and Hoshea, the last, was easily and quickly destroyed, or reduced to abject slavery, Hos. x. 7.

FODDER, hay, straw, or the like provision, for feeding cattle, Job vi. 5.

FOLD. God will *fold* together the visible heavens, when, at the last day, he will unbind their present form, Heb. i. 12. The Assyrians were *folded* together as thorns, when gathered into Nineveh, to be tormented and consumed by the fiery

judgments of God, executed on them by the Medes and Chaldeans, Nah. i. 10. Seven-fold, thirty-fold, sixty-fold, and a hundred-fold, denote great abundance, plentifully, Psa. lxxix. 12. Matt. xiii. 8.

**FOLD**, a house, or small inclosure, for flocks to rest together in, by night or at noon, Isa. xlii. 20. The country which a nation possesseth, and dwelleth together in, is called their *fold*, Jer. xxiii. 3. The church and ordinances of Christ are as a *fold*: there his people, as sheep, are gathered together; they enter by him as the door; have strict union and pleasant pasture; and rest together, and are surrounded with his protection and laws, John x. 1. The Jews and Gentiles were once distinct folds; but the ceremonial wall of partition is taken away, and both are become one, John x. 16. Ezek. xxxiv. 14.

**To FOLLOW**, (1.) To trust in, cleave to, and worship, Judg. ii. 12. 1 Kings xviii. 21. John x. 27. (2.) To attend as a dependant, Matt. ix. 27. and xv. 22. (3.) To obey, as a soldier obeys a commander; thus the Shechemites were inclined to follow Abimelech, Judg. ix. 3. (4.) To attend, as a servant attends his master, Matt. iv. 9. John xii. 26. (5.) To practise a thing, 1 Tim. vi. 11. 1 John iii. 11. Thus a man follows a trade, his studies, &c. (6.) To pursue, Phil. iii. 12. To come up after, 1 Sam. xxv. 27. To *follow* the Lord, is to choose him as our portion, observe his laws, imitate his perfections, and cleave to his worship, Jer. xvii. 16. To *follow* Christ, the Lamb of God, is under the direction and influence of his word and Spirit, to depend on his merit and strength, imitate his example, and cleave to his truths and ordinances, Rev. xiv. 4. or to die with him, John xiii. 36. To *follow* false gods, is idolatrously to honour and worship them, Judg. ii. 12. God's goodness and mercy *follow* the saints: in the exercise thereof he constantly attends, supports, and relieves them; protects

them from danger; and bestows on them grace and glory, Psa. xxiii. 6. We *follow* the churches, the saints, ministers, or others, when we imitate them in their profession and practice, 1 Thess. ii. 14. Heb. vi. 12. and xiii. 7. 1 Cor. iv. 16. Deut. xxiii. 2. 2 Pet. ii. 2. To *follow* persons, is also to take part with and assist them, 2 Sam. ii. 10. 2 Kings xi. 15. We *follow* our own spirit, when, in our principles or practice, we are led and drawn by our own vain and wicked imaginations, Ezek. xiii. 3. We *follow* things, when we earnestly endeavour to obtain or practise them, Phil. iii. 12. Rom. xiv. 10. Our good works *follow* us into heaven; though they do not go before to purchase our entrance, yet we shall there obtain the pleasant and gracious reward thereof, Rev. xiii. 14.

**FOOD**. See MEAT.

A **FOOL**, or foolish person, is one that is, or at least acts, as if without sense or reason, 1 Sam. xxvi. 21. 2 Sam. iii. 3. It is very hard to cure foolish people of their folly, even though they should be chastised and afflicted on account of it as if they were brayed in a mortar, Prov. xxvii. 22. Wicked persons are often called *fools*, or foolish, Psa. xiv. 1. and xlix. 10. and almost every-where in the book of Proverbs, because they act contrary to all sound reason; they wish there was no God; they trust to Satan, to the world, and their own heart, those noted deceivers: they prefer things vile, trifling, and temporal, to such as are important, divine, and eternal: in opposition to the warnings and strivings of heaven, they laboriously promote their own ruin. The disciples of Christ were called *fools*, because of their slowness of heart to understand and believe the scriptures concerning the Messiah, Luke xxiv. 25. and they were accounted *fools* by wicked and worldly men, for believing, 1 Cor. i. 27. and iv. 10. Such as upbraid their neighbours as silly impertinent *fools*, are in danger of

bell, Matt. v. 22. Whatever is without good reason, and answers not the important ends of God's glory, and men's true and eternal advantage, is foolish; and hence we read of *foolish* talking, *foolish* lusts, *foolish* questions, &c. Eph. v. 4. 1 Tim. vi. 9. Tit. iii. 9. "Answer not a fool according to his folly, lest thou be like unto him. Answer a fool according to his folly, lest he be wise in his own conceit." We ought never to answer a fool in a foolish manner, and sometimes not at all; yet it may be proper to answer him in a wise manner, to expose the folly of what he says, that his waxing proud, and the hurt of others, may be prevented, Prov. xxvi. 4, 5.

**FOLLY, FOOLISHNESS**, a behaving in a foolish or sinful manner: a very little of this may render the character of a man, otherwise famed for wisdom, very base and odious, Eccl. x. 1. Those men are *fools*, who are self-conceited, outrageous, and wrathful: talk much, and are ready to enter into contention, and reckon it sport to slander their neighbour, or to do mischief, or who hate reproof and instruction, and are disposed to answer a matter before they have fully heard and considered it; or are much given to laughter and mirth, Prov. i. 7, 22. Eccl. vii. 4, 6, &c. —Sin, and particularly scandalous crimes, are called *folly*: by this, contrary to reason and interest, we dishonour God, and render ourselves infamous and miserable, Mark vii. 22. Gen. xxxiv. 7. Josh. vii. 15. Judg. xx. 6. Through their ignorance and folly, wicked men account Christ crucified, spiritual things, and the preaching of the gospel, to be *foolishness*, mean, impertinent, or unreasonable, 1 Cor. i. 18, 21, 23. and ii. 14. but what of God they esteem *foolishness*, has more wisdom in it than all their sagacious schemes; and the wisdom, the sagacity, and carnal schemes of men, are reckoned *foolishness* by God, 1 Cor. i. 25. and iii. 19. God charged his angels with *folly*; namely, such of them as kept

not their first estate. To apply this passage to holy angels, appears to be a wresting it from its meaning, Job iv. 18.

**FOOT, FEET.** Among the ancients, as well as moderns, a *foot* was a measure of about 12 inches; but the Hebrews had no such measure; their *Zereth* being but the half of a cubit, or almost eleven inches. When Moses and Joshua drew near to the symbols of the burning bush, or divine presence, they were directed to approach with their feet bare, as a token of reverence, Exod. iii. 5. Josh. v. 15. The priests performed their service barefooted, and the people approached the altars with their shoes off. To this day, the Jews enter their synagogues barefooted, on the **FAST** of expiation. Pythagoras directed men to sacrifice and worship with naked feet; and in this manner the priests of Diana and Hercules sacrificed. The Indian Bramins pluck off their shoes whenever they enter their temples; nor do the Ethiopian Christians enter their places of public worship with their shoes on. As the ancients often walked barefoot, or with sandals, it was common to wash their *feet*, for their refreshment, at their entrance into houses, Gen. xviii. 4. and xix. 2. and xxiv. 32. Before his death, Jesus washed his disciples' feet, to teach them humility, and a readiness to perform good offices one to another; nor was any widow to be entered on the church's charity roll, unless she had showed her readiness to wash the feet of the saints, and perform other humble services to them, John xiii. 5. 1 Tim. v. 10. The stability and strength of the exalted Saviour, and the firmness and durability of his government, are thought to be figured forth by *his feet like fine brass burning in a furnace*, Rev. i. 15.

With the inspired writers, *feet* often signify the whole man, or beast, Psa. cxxi. 3. Isa. xxxii. 20. or the affections and conversation; hence we read of *keeping the feet*, of turn-

*ing the feet* unto God's testimonies; of the feet being shod with the preparation, or knowledge and influence, of the gospel of peace, Eccl. v. 1. Psa. cxix. 59. Eph. vi. 15.—To stand, or be at a man's feet, is to be his attendants, servants, or subjects, 2 Sam. xxv. 27. Judg. iv. 10. To *fall at one's feet*, or lick the dust at the soles of one's feet, is deeply to reverence, worship, or submit to him, as some eastern nations do kiss the ground at the feet of their kings, John xi. 32. Isa. xlix. 23. To sit at, or be brought up *at one's feet*, is to receive instruction from him; for the Jewish scholars sat at the feet of their teachers, Deut. xxxiii. 3. Luke x. 39. Acts xxii. 3. or to follow him, and be at his command, Deut. xi. 6. 2 Kings iii. 9. Hab. iii. 5. To be *under one's feet*, is to be subject to him, at his absolute disposal, Psa. viii. 6. and xviii. 38. or be distressed or conquered, Psa. xci. 13. or to be contemned and undervalued, Rev. xii. 1. To *wash, or dip, the feet in oil, or butter*, is to enjoy great plenty of oil, or butter, and other good things, Job xxix. 6. Deut. xxxiii. 24. To wash them in the blood of the wicked, is to behold them dreadfully cut off in multitudes, Psa. lviii. 10. and lxviii. 23. *Bare feet*, is also expressive of mourning, Isa. xx. 2. and xlvii. 2. Ezek. xxiv. 17. The Ammonites *stamping with the feet* at the destruction of Jerusalem, expressed their joy and gladness, Ezek. xxv. 6. but Ezekiel's *stamping with his feet*, expressed great grief and terror, Ezek. vi. 11. To *turn away the foot* from the Sabbath, is to deny sinful affections, and abstain from walking and working on it, Isa. lviii. 13. To *speak with the feet*, is, by example, or concealed signs, to excite to wickedness, Prov. vi. 13. To *cover the feet*, is to ease nature, or compose one's self to sleep, 1 Sam. xxiv. 3. Judg. iii. 24. but the seraphim covering their feet with their wings, imports their reverent behaviour before God, Isa. vi. To *gather up the feet*, is to die, Gen. xlix.

33. To *open the feet*, imports a mind bent on spiritual whoredoms, and a ready compliance with, and running after the idols of the nations around, Ezek. xvi. 25. To *withhold the foot from being unshod, and the throat from thirst*, is to cease from idolatrous compliances with the nations around, Jer. ii. 25. *Feet taken in a snare*, import one's being entangled in temptation or trouble, Psa. ix. 15. Job's feet being *in the stocks*, imports his being in great trouble, from which he knew no way of escape, Job xiii. 7. Laban was blessed at Jacob's feet; while he was with him, and by his means, Gen. xxx. 30.—In Deut. xi. 10. it is said, that the land of Canaan is not like the land of Egypt, *where thou sowest thy seed, and wateredst it with thy foot*. Palestine is a country where the rains are not extremely rare, where the dews are plentiful, where there are many springs, rivulets, and brooks, without reckoning the river Jordan, which supplies the earth with all the moisture that is necessary to its producing fruit; whereas Egypt is a country where there is no river but the Nile, where it very seldom rains, and where the lands, which are not within reach to be watered by the inundations of this river, continued parched and barren. To supply this want, ditches are dug, and water distributed throughout the several villages; the digging these ditches, and dispersing these waters, create a great deal of labour to the feet. But notwithstanding these precautions, there are many places which have no water; and in the course of the year, the places which are nearest to the Nile require to be watered again in an artificial manner. This is done by the help of some machines, which Philo describes thus: It is a wheel, which a man turns with the motion of his feet, by ascending successively the several steps which are within it. But as, while he is thus continually turning, he cannot keep himself up, he holds a stay in his hands, which is not

moveable, and thus supports him; so that, in this work, the hands do the office of the feet, and the feet that of the hands; since the hands which should act, are at rest, and the feet, which should be at rest, are in action, and give motion to the wheel. This is what is meant by *watering the earth with their feet*.—The Lord takes notice of all our mercies, and requires a suitable return. May we be attentive to the least of them! and then, if we be truly humble, we shall be truly thankful.

**FOOTSTEPS**, marks made by the feet. God's *footsteps* in the sea, are his marvellous providences, often unobserved, and always unsearchable, *Psa. lxxvii. 19.* The *footsteps* of his anointed, may denote the whole course of Christ's mediatorial work, in undertaking for us, assuming our nature, fulfilling all righteousness, rising from the dead, ascending to glory, interceding for us, applying his redemption to us, and at last judging the world, &c. *Psalm lxxxix. 51.* **FOOTSTOOL**; the earth, the tabernacle, and temple, are called God's *footstool*; there the less glorious displays of his presence were, or are made, *Isa. lxvi. 1.* *Psa. xcix. 5.* *1 Chron. xxviii. 2.* *Lam. ii. 1.* Christ's enemies are made his *footstool*, when they are completely subdued, and by him crushed down, condemned, and destroyed, *Psa. cx. 1.* *Luke xx. 43.* *1 Cor. xv. 25.*

**FOR**, (1.) Sometimes merely connects sentences, *Gen. xxiv. 10.* *John ii. 14.* (2.) It denotes the cause of what went before: *Wo unto the wicked, it shall be ill with him, for the reward of his hands or work shall be given him, Isa. iii. 9. 10, 11.* or when it signifies on account of; as, *for bread, that man will transgress, Prov. xxviii. 21.* (3.) It denotes the proof and evidence of what went before: *Come, ye blessed of my Father, inherit the kingdom, —for I was an hungered, and ye gave me meat; i. e. your kindness*

*to me and my saints, manifested that you were blessed of my Father, and had the kingdom of heaven prepared for you, Matt. xxv. 34, 35.* Her sins, which are many, are forgiven, *for she loved much, i. e. her great love is an evidence that her many and great sins are forgiven her, Luke vii. 47.* With many of them God was not well pleased, *for they were overthrown in the wilderness; i. e. their overthrow was a token that God was displeased with them, 1 Cor. x. 5.* (4.) It denotes the end for which a thing is done: so the Lord made all things *for himself; i. e. to glorify his own perfections, Prov. xvi. 4.* We lay down our lives *for the brethren, when we do it for their profit and advantage, 1 John iii. 16.* (5.) On account of: so Christ suffered, was sacrificed, gave himself *for us, 1 Pet. iii. 18.* *1 Cor. v. 7.* *Matt. xx. 28.*

**TO FORBEAR**, (1.) To let alone, *2 Chron. xxv. 16.* (2.) To neglect, *Numb. ix. 12.* God's *forbearance* is the continued exercise of his patience whereby he preserves men in life, at least for a time, without punishing them, *Rom. ii. 4.* and *iii. 25.* Christian *forbearance* required of us, is a patient letting of others alone, not resenting the injuries which they have done us, nor oppressing their conscience with a rigid imposition of our notions, or pattern, as their rule, *Eph. iv. 2.* *Col. iii. 13.* *By long forbearance a prince is persuaded: by mild representations, repeated and submissive remonstrances, and patient waiting, he is persuaded to do that which he would not, had it been haughtily and rashly suggested to him, Prov. xv. 15.*

**TO FORBID**, to hinder, by word or deed, *Acts xvi. 6.* *Luke ix. 49.* *Matt. xv. 39.* *Luke vi. 29.* The phrase, *God forbid*; or, let it never be; expresses detestation of the thing in view, *Rom. vi. 2, 15.*

**FORCE**, (1.) Vigour, strength, *Deut. xxiv. 7.* (2.) Violence, oppression, *Ezek. xxiv. 4.* (3.) Validity: so a testament is of *force*; is



unalterable, and valid, to infer execution, when the testator is dead, Heb. ix. 17. *Violent* men take the kingdom of heaven *by force*: by vigorous endeavours to receive Christ, and walk in him, notwithstanding manifold oppositions and temptations, Matt. xi. 12.

**FORCES**, (1.) Armies, 2 Chron. xvii. 2. (2.) Multitudes enlisting themselves under Christ's banner, Isa. lx. 5, 11. To **FORCE**; to make one do a thing contrary to his will, Judg. i. 34. so the men of Gibeah forced the Levite's concubine; and Amnon his sister; and the harlot, by her flattery, forced the young man to whoredom, Judg. xx. 5. 2 Sam. xiii. 14. Prov. vii. 21. (2.) To apply vigorously, Deut. xx. 19. The *forcing of wrath*, is the violent stirring up of hatred, anger, rage, Prov. xxx. 33. How **FORCIBLE** are right words! how effectually convincing are solid arguments! Job vi. 25.

**FORD**, a shallow place of a river, Josh. ii. 7. The daughters of Moab being at the *ford of Arnon*, imports their going captives out of their own land, Isa. xvi. 2.

To **FORECAST**, to contrive things beforehand, Dan. xi. 24.

**FOREHEAD**. The golden plate inscribed HOLINESS TO THE LORD, fixed on the high priest's *forehead*, might signify, that in Jesus, our High Priest, the holiness and glory of God do shine in the most bright and open manner, Exod. xxviii. 38. God's making Ezekiel's *forehead* strong and hard against the *forehead* of the Jews, imports his enabling him boldly to withstand and testify against their shameless and obstinate wickedness, Ezek. iii. 8. The saints' having a mark or seal in their *forehead*, imports their having full direction and protection amidst terrible calamities, Ezek. ix. 4. Rev. vii. 3. The saints having God's name in their *forehead*, probably imports their open and bold profession of his truth, obedience to his law, and conformity to his image, Rev. xiv. 1. and

xxii. 4. The antichristian power of Rome represented by a woman with a name written on her *forehead*, imports the Papists' open avowal of the vilest abominations, Rev. xvii. 5. Men's having the mark of the beast in the *forehead*, imports their open profession of the heresies, and their bold attachment to the superstition and idolatry of the church of Rome, Rev. xiii. 16. and xx. 4. The Jews having a *whore's forehead*, and a stiff *forehead*, imports their shameless obstinacy in idolatry and other wickedness, Jer. iii. 3. Ezek. iii. 7. God's setting a jewel on their *forehead*, imports his giving them public and full proof of his having espoused them to himself, Ezek. xvi. 12.

**FOREIGNER**. See STRANGER.

**FOREKNOWLEDGE**, the foresight and knowledge of God concerning future events, Acts ii. 23. This is ascribed to God speaking after the manner of men, although, strictly speaking, there is no more *foreknowledge* than *afterknowledge* with him, who sees all things at once, from everlasting to everlasting, Rom. viii. 29. and xi. 2. 1 Pet. i. 2.

To **FOREORDAIN**, to set up, or appoint, with a particular view, 1 Pet. i. 20.

**FOREKUNNER**. Christ is so called, because, by his obedience and death, he paved the way for us, and left us an example and encouragement to follow him; and, in his ascension, he hath entered into heaven, to prepare mansions for us, Heb. vi. 20.

To **FORESEE**, (1.) To discern things before they happen, Prov. xxii. 3. (2.) To keep one's eye fixed upon, Acts ii. 25. (3.) To provide, Heb. xi. 46. The scripture is said to *foresee* what God its author did, and therein foretells, Gal. iii. 8.

**FORESHIP**, the prow, or forepart of a ship, Acts xxvii. 30.

**FORESKIN**. It was cut off in circumcision; but if the child was born without one, he was circumcised, by cutting the inner skin, till

some blood dropped out. As the Hebrews had none, 200 *foreskins* sufficiently marked the slaughter of so many Philistines by David, 1 Sam. xviii. 25. It is said, some Jews after circumcision, to conceal it, have drawn on a kind of foreskin. And it is probable, that many of them, in Spain, retain the natural one till their last moments, that they may not be known to be Jews. The *foreskin of the heart*, is its natural and reigning corruption, Jer. iv. 4.

FOREST. See WOOD.

FORFEIT. When the children of Israel returned from their captivity in Babylon, a proclamation was issued, that if any one came not to Jerusalem within three days, all his substance should be *forfeited*, taken from him, and given to the use of the temple, the poor, or the civil magistrate, Ezra x. 8.

To FORGET, to lose the remembrance of persons or things, or give up all care about them, Deut. iv. 9. Religious persons are apt to suppose that God *forgets* them, when he ceases to give evident displays of his power and love in their favour, Psa. xiii. 1. and lxxvii. 9. but he will not *forget* them; will not cease to support, and provide what is really necessary for their eternal good, Isa. xlix. 15. He will never *forget* the works of the wicked; he will certainly punish them, Amos viii. 7. nor the good works of the saints, but will graciously reward them, Heb. vi. 10. Persons *forget* their father's house, and their own people: in embracing Christianity, the Jews quitted their ancient ceremonies and temple; in receiving Christ, a man quits his natural dispositions, false persuasions, self-righteousness, and sinful customs; and parts with natural relations, so far as to prefer Christ to them all, Psa. xlv. 10. Saints *forget* the things behind, when they do not rest in their works and attainments, but think of, and press after, further knowledge of, intimacy with, and conformity to Christ, Phil. iii. 15. Men *forget* God, when they neglect

to think of and worship him; when they break his laws, and pour contempt on any thing pertaining to him, Judg. iii. 7. Men *forget* Jerusalem, when they are thoughtless of, and unconcerned how things go in the church, Psa. cxxxvii. 4. They *forget* misery, poverty, and toil, when succeeding comforts, honour, and wealth, more than counterbalance the same, Prov. xxxi. 7. Gen. xli. 51.

To FORGIVE, PARDON, REMIT. to remove the guilt of sin, that the punishment due to it may not be inflicted. God *pardons* iniquity in justification, when, through his Son, he removes the condemning sentence of the broken law, Psa. ciii. 3. or when, as a Father, he forgives his children their repeated faults, assures them afresh of his favour and love; and frees them from fatherly chastisements, Matt. vi. 12. 2 Sam. xii. 13. or when he shall judicially publish their pardon at the last day, when all the fruits of sin shall be for ever removed from them, Acts iii. 19. or when, as the governor of Israel, he removed their outward calamities, 2 Chron. vii. God forgives all sins, even the greatest, except the sin against the Holy Ghost, as to eternal punishment, Isa. lv. 7. Matt. xii. 31, 32. But sometimes he refuses to pardon other gross sins, as to the temporal correction or punishment of them. Thus he would not forgive the sin of Moses and Aaron, and the other Hebrews, so as to admit them into the promised land. Nor would he forgive the sin of Manasseh, so as to forbear inflicting his judgments on Judah, Exod. xxiii. 21. 2 Kings xxiv. 4. Sometimes he remits it, as to part of the temporal stroke, but not as to the whole. Thus David had his adultery and murder so far remitted, as to have his own life preserved, but not as to have the judgments of God to pass by his family, 2 Sam. xii. 9—14. The absolution of penitent offenders from church censures, is called a *remission*, or *forgiveness*, of

them as it is a ministerial declaration of divine forgiveness, and frees from the censure of discipline incurred thereby, John xx. 23. 2 Cor. ii. 10. Our *forgiving* of injuries, signifies our laying aside every inward grudge at the injurer, and endeavouring to render him good for evil, Matt. vi. 14. and xviii. 21, 35. Eph. iv. 32. Col. iii. 13. God *alone* forgives sins as such, Isa. xlii. 25. Ministers publish his remission in the gospel; and churches absolve from sins, considered as scandals, John xx. 23. We forgive the faults of our neighbour only as injuries done to us, Eph. v. 32. Repentance hath a close connexion with forgiveness of sin, Prov. xxviii. 13. but is not a proper condition of it, Rom. iii. 24. Repentance always precedes the pardon of sin in justification, Acts ii. 37, 38. yet the view of God's pardoning mercy will more fully influence our heart to godly sorrow for sin, Ezek. xvi. 62, 63. and xxxvi. 25—31. But repentance doth also precede God's fatherly forgiveness and his publishing of forgiveness, at the last day, Acts iii. 19. and the Jews' returning from their gross wickedness, was necessary to God's removal of outward calamities, 1 Kings viii. 31—50. Lev. xxvi. 40—46. It may be often prudent to forbear intimating forgiveness to an injuring neighbour, till he appear to repent of his having injured us; but we are in our heart to forgive him, even supposing he be going on in injuring us, Luke xvii. 4. and xxiii. 34. Our forgiving of injuries done us, is not the condition of God's forgiving us; yet, if we forgive not them, God will not forgive us, Matt. vi. 14. Eph. v. 32. Nor can we, in faith, ask forgiveness of God, while we indulge ourselves in resentment against our neighbour, Luke xi. 4.

FORM, shape, likeness, Job iv. 16. Christ was in the *form* of God, but took on him the *form* of a servant; he was truly God, in nature the same, and in person like unto the Father; yet he really became a

servant, and was obedient unto death for us, Phil. ii. 6, 7. He had no *form or comeliness*; no outward splendour, or earthly dignity, as the Jews expected in the Messiah, Isa. liii. 2. In different forms, or outward appearances, he appeared to his disciples after his resurrection, Mark xvi. 12. A *form of sound words*, is a draft or system of divine truth, 2 Tim. i. 13. A *form of godliness*, without the power of it, is an outward show of true religion, and worship of God, without experience of the saving power and grace of God in our heart, 2 Tim. iii. 5. To FORM, is to give a thing being, or shape, Gen. ii. 7.

FORNICATION. This word is used in scripture, not only for the sin of impurity, but likewise for idolatry, and for infidelity to God of all kinds. The terms adultery and fornication are frequently used for each other, Matt. xv. 32. *Whoever shall put away his wife, saving for the cause of fornication*, that is, adultery. It is also put for incest, 1 Cor. v. 1. *Such fornication as is not so much as named among the Gentiles, that one should have his father's wife*. Both the old and New Testament condemn all sorts of impurity and fornication, either corporal or spiritual; that is, not only that which is committed bodily in the flesh, but that likewise which men commit by yielding to idolatry, apostasy, heresy, and infidelity, towards God, Lev. xxi. 7. Deut. xxii. 21. xxiii. 18. Prov. xxiii. 17. Jer. iii. 9. Ezek. xvi. 15. See WHOREDOM.

To FORSAKE, to depart from, God may seem to *forsake* his people, when he withholds his noted assistance and comfort, Psalm lxxi. 11. and xxii. 1. Isa. xlix. 14. but he *never forsakes* them that trust in him, Heb. xiii. 5. Psa. xxxvii. 28. Men *forsake* God, when they disregard his law, deny his truth, neglect his worship, and depend not on hisfulness for a constant supply, Jer. xvii. 3. and ix. 13. Men *forsake* others, when they deny them their company help, or comfort, and leave them

to shift for themselves, 2 Tim. iv. 10. To *forsake* persons or things for Christ, is to be ready to quit them; or actually to part with them, in order to enjoy and serve him, Matt. xix. 27, 29. There was a *great forsaking in the land* of Israel, when most of the inhabitants fled from their dwellings, or were killed, or carried captive by the Assyrians and Chaldeans, Isa. vi. 12.

To **FORSWEAR**, to break an oath or vow, Matt. v. 33.

**FORT**, **FORTRESS**, (1.) A strong **HOLD**; a place of defence and safety. The Lord is the *fortress* or *strong hold* of his people. To him they flee in times of danger; in him they trust, and find safe preservation from hurt, Psal. xviii. 2. Nah. i. 7. (2.) A kind of mount or tower, erected by besiegers of a city in order to annoy the defenders, or their walls, Ezek. xxi. 22. To **FORTIFY**, to make strong, by erecting towers and walls for defence, Judg. ix. 31.

**FORTITUDE**, **FORTITUDO**, valour, courage, or stoutness of mind; one of the cardinal virtues, by which a man acts according to the rules of reason in the midst of the greatest calamities or adversity. There is a distinction between courage and fortitude. Courage meets danger, and fortitude supports pain without losing self-possession. It is the virtue of a rational and considerate mind, and is founded in a regard to duty. There may be courage in fighting a *duel*, though that folly is more frequently the effect of *comardice*; but there can be no fortitude in perpetrating a crime. Nothing so effectually inspires it as rational piety; the fear of God is the best security against every other fear. This virtue takes different names according as it acts in opposition to different sorts of evils. With respect to danger in general, fortitude may be termed *intrepidity*; with respect to the dangers of war, *valour*; with respect to pain of body, or distress of mind, *patience*; with respect

to labour, *activity*; with respect to injury, *forbearance*; with respect to our condition in general, *magnanimity*.

**FORTUNATUS**, *happy*, or *prosperous*, one whom Paul mentions, 1 Cor. xvi. 15—17. who came from Corinth to Ephesus to visit the apostle, and was among the first converts of Achaia. The more particular occasion of Fortunatus's going to Ephesus, was to acquaint Paul with the state of the churches at Corinth, which greatly refreshed Paul's spirit.

**FORTY** days the deluging rain fell, Gen. vii. 17. twice Moses fasted *forty* days, Deut. ix. 9—25. Exod. xxiv. 18. and xxxiv. 28. In *forty* days the Hebrew spies searched Canaan, Numb. xiii. 25. for *forty* days, Goliath defied the Hebrew troops, 1 Sam. xvii. 16. *forty* days Elijah fasted, 1 Kings xix. 8. *forty* days was the time allotted for the ruin of Nineveh, Jon. iii. 4. *forty* days Ezekiel bore the iniquities of the house of Judah, a day for a year, Ezek. iv. 6. *forty* days Christ was tempted of the devil, Matt. iv. 2. Mark i. 13. *forty* days he continued on earth after his resurrection, Acts i. 3. *forty* years the Hebrews tempted God in the wilderness, Psal. xcv. 10. and *forty* years after Christ's death were their city and temple preserved, and then destroyed.

**FORWARD**, (1.) Further on in a journey; in the progress of a work; or in time, Gen. xxvi. 13. 1 Chron. xxii. 4. 1 Sam. xvi. 13. (2.) Strongly bent and inclined, Gal. ii. 10. (3.) Far on in readiness, 2 Cor. viii. 10.—**FORWARDNESS**, an earnest bent of the mind towards any thing, particularly to make a collection for the poor, 2 Cor. viii. 8. and ix. 2.

To **FOUND**, (1.) To fix the lower part of a building, Ezra iii. 6. (2.) To settle the beginning of a city or nation, Isa. xxiii. 13. (3.) To ordain, or appoint firmly, 1 Chron. ix. 22. Psal. viii. 2. (4.) To cast metal, Jer. x. 9.

**FOUNDATION**, (1.) The lower part of any structure, as a house, wall, mountain, &c. which supports the rest, Ezra iv. 12. 2 Sam. xxii. 16. Deut. xxxii. 22. (2.) The beginning of a thing; thus the *foundation of the world*, denotes the beginning of it, Matt. xiii. 35. Christ is a *foundation*; on his passion, office, and work, is his church, and the whole of our salvation erected, and by him supported, Isa. xxviii. 16. 1 Cor. iii. 11. Matt. xvi. 18. God's truths, published by the prophets and apostles, are a *foundation*; on them the saints found their faith and hope: and depending on them, they are built up to perfect holiness and happiness: and on them the church, in all her ordinances, faith, profession, offices, and blessings, depend, Eph. ii. 20. The first principles of divine truth are a *foundation*, as they ought to be first known, in order to understand the rest, which depend on them, Heb. vi. 1, 2. One's teaching these divine truths, is called his *foundation*. Paul studied so to preach Christ as not to build on another man's *foundation*: i. e. to preach Christ, where nobody had before taught the first principles of Christianity, Rom. xv. 20. Magistrates, and the principal constitutions of their government, are the *foundations* of a state, that support and establish the rest, Psa. lxxxii. 5. and xi. 13. Micah vi. 2. The righteous are an everlasting *foundation*; their happy state and condition are stable and fixed, and they are a great mean of supporting and establishing nations and churches, Prov. x. 25. They lay up a good *foundation* for the time to come; they practise such good works as shall be rewarded in the future state, 1 Tim. vi. 19. Heb. xi. 10. The *foundation of God* that *standeth sure*, is the truth of the gospel, that cannot be overthrown, 2 Tim. ii. 19. The *foundations* or *pillars* of heaven, are the mountains on which the skies seem to rest, 2 Sam. xxii. 8.

**FOUNDER**, one that casts metal into vessels and other utensils, Judg.

xvii. 4. Jer. x. 9. God, and his prophets, are likened to a *founder*, because, by the judgments declared by prophets, and executed by God, nations are melted with trouble, to purge off their dross, and form them into a conformity to his will, Jer. vi. 29.

**FOUNTAIN**, a well or spring. The origin of springs is a subject which has been greatly controverted among naturalists. The plainest hypothesis seems to be that of Dr. Edmund Halley. It is evident, from experience, that there continually arises a vapour from the surface of the sea, rivers, and lakes; this vapour is carried through the atmosphere in the form of a cloud or mist, by the impulse of the winds; and, according as it meets with colder air, or is stopped in its progress by mountains, it condenses, and falls down in dew, snow, or rain; the water, in which soever of these shapes it descends, finds several chinks and crannies, through which it insinuates itself into the main body of the hills or mountains, where it is lodged in beds of stone or clay, according to the nature of the soil; and, by degrees, increasing its store and strength, forces its way through the first outlet it meets with, and takes the name of a temporary fountain or spring, according to the capacity of the bason which supplies its current; and the waters of several springs meeting, form little rills, brooks, and rivulets; and several of these uniting, form rivers, which finally return to the sea, whence the waters were first exhaled; and thus a continual circulation of water is produced between the sea and land. As all rivers finally descend to the sea, it follows, that the land must gradually rise from the sea towards the heads of rivers; which, for the most part, are observed to begin in high lands: the courses of some rivers, or their length from the spring-head to the sea, are many hundreds of miles; some run many hundreds of leagues; so that, in general, the



longer the river, the more the country rises. The rain which falls on the land, and is not carried off to the sea, soaks into the earth, where some of it is deposited in caverns to which it finds access; but a great quantity of it, by assimilating particles of different kinds, is expended in the production of vegetables, minerals, and fossils. There are very few places in the earth where water is not to be found by digging; but it is found in some places at a much less depth than in others.

In the south part of Canaan, as well as in most of Arabia, and in many places of Africa, &c. it was extremely difficult to find spring-water; hence so much contention happened about wells, Gen. xxi. and xxvi. Exod. ii. In the valley of Baca, it seems, there were no springs, but pits that retained the rain-water, Psa. lxxxiv. The most noted wells we read of in scripture, were Abraham's at Beer-sheba; Hagar's at Beer-Lahai-roi; Isaac's wells of Sitnah, Ezek, and Rehoboth; Laban's at Haran; Jacob's near Shechem, Gen. xvi. and xxi. and xxvi. John iv. 6. those of Elim, Exod. xv. 27. the well of Beer, eastward of the Dead Sea, Numb. xxi. 16, 17, 18. of Bethlehem, 1 Chron. xi. 17, 18. the *fountain of gardens*, probably at the foot of mount Lebanon, about six miles north from Tripoli; and the *wells of living waters*, about a mile southward of Tyre, Song iv. 15. together with the fountain of Gihon and Enrogel, at Jerusalem; and Samson's well, Enhakkore, Judg. xv. 19. 1 Kings i. 9, 38. Uzziah also digged a great many wells, 2 Chron. xxvi. 10. The *upper* and *nether springs*, which Caleb gave to his daughter, were two fields full of springs, Judg. i. 15. That called Joseph's *well* in Egypt, is about 276 feet, or 46 fathoms, deep; and the water is drawn by a most curious engine, wrought with oxen, some far below, and others above ground.

God is called a *fountain of living waters*, and with him is the *fountain of*

living waters; he is the unsearchable and unfailing source of all our happiness and comfort, Jer. ii. 13. Psa. xxvi. 9. Jesus Christ is an open fountain, a *fountain* where our guilt and pollution may be washed away, and all the churches be rendered fruitful in the works of righteousness, Zech. xiii. 1. The Holy Ghost, attending the preaching of the gospel, is a *fountain* coming out of the house of the Lord, and watering the valley of Shittim: the word of the Lord preached in Jerusalem on the day of Pentecost, accompanied with the Holy Spirit, was spread from thence among the Gentiles, Joel iii. 18. and is a *well of water springing up to eternal life*, in growth of grace, and in the abounding practice of good works, John iv. 14. and vii. 38. 39.

All the saints' *springs* are in her; i. e. *the church*; in her dwells God, the fountain of living waters; Jesus the smitten, the water-yielding Rock of ages; the Holy Ghost, the *river* of life, issuing from under the throne of God, and the scriptures and ordinances, those subordinate wells of salvation, whence the saints draw their happiness and comfort; and which make them send forth *ivers* of edifying words and works in their conversation, Psa. lxxxvii. 7. John vii. 38. The saints are *fountains*; from their souls, replenished with the Spirit and grace of Christ, flow forth much holy conversation, and so their tongue is called a *well of life*: it leads to much benevolence, and many good works: but when they fall before the wicked, by temptations and persecution, they are a troubled *fountain* and *corrupt* spring; far less comely and useful, Prov. xxv. 26. and x. 11. Spiritual knowledge and wisdom, and the fear of the Lord, are a *fountain*, or *well-spring of life*; are means of promoting the temporal and spiritual happiness of ourselves and others, Prov. xvi. 22. and xviii. 4. and xiii. 14. and xiv. 27. Wives are called *fountains and wells*; they bring forth children, that, as streams,

are dispersed abroad; and are noted means of happiness and comfort to their husbands, Prov. v. 15, 18. Children are *fountains*: and the offspring of Jacob, *his fountain*: they are means of help and comfort to their parents; and, in due time, produce children of their own, Prov. v. 16. Deut. xxxiii. 28. The *fountain of Israel*, may either signify Jacob's posterity; or God, the source of all true comfort to Jacob and his seed, Psa. lxxviii. 26. False teachers are *wells without water*: they promise men much instruction, edification, and comfort; and yet can afford nothing but errors, corrupt examples, and enticements to evil, 2 Pet. ii. 17. Whatever a thing proceeds from, is called its *fountain* or *spring*. Thus the cause, or first rise of the bloody issue, is called its *fountain*, Lev. xx. 18. Mark v. 29. The right ventricle of the heart, whence the blood, and with it the life and vital spirits take their rise, is called a *fountain*, Eccl. xii. 6. *Fountains* and *springs* also denoted prosperity, and the means thereof, Hos. xiii. 15. and to turn dry land into springs of water, is to grant great prosperity to a distressed nation; or to grant plenty of ordinances, and powerful influences, to a church or people that had been barren and withered, Psa. cvii. 35. Isa. xxxv. 7. and xli. 18. and xlix. 10. To turn *springs* and *rivers* into a wilderness, is not only to alter the soil of fields for the worse, as God has done in Idumea, Canaan, Egypt, &c. but to change great prosperity into sad adversity, Psa. cvii. 33.

**FOURSQUARE**, that whose length and breadth are equal. The four-square form of the altar and new Jerusalem, are thought to figure out the stability and self-consistency of Christ and his church, Exod. xxvii. 1. Rev. xxi. 16.

**FOWLER**, one that by fire-arms, arrows, or nets, studies to catch fowls. Satan is a *fowler*: with great subtilty and deceit, he and his agents lay snares and temptations for the ruin of mankind, Psa. xci. 3. Prov.

vi. 5. Such persons as oppress and seek the ruin of their neighbours, or endeavour to ensnare them into sin and danger, are called *fowlers*, Psa. cxxiv. 7. Jer. v. 26.

**FOX**, in Hebrew *Shual*, in Greek *Alopex*, is an animal of the dog kind, which much resembles the common dog in form, and is of the size of a spaniel; it is chiefly distinguished by its long and straight tail, with the tip white. The fox is a native of most northern countries, and is a creature very remarkable for its cunning. There is mention made of it in several places of scripture. It is said, Judg. xv. 4, 5. that Samson took three hundred foxes, which he tied two and two together by the tail, and that having fastened a fire-brand in the middle of the cord which bound them together, he let them loose among the crops of standing corn belonging to the Philistines, and thus burnt them. From the fields they went into the olive-yards, and burnt them likewise. Some infidels pretend that it is utterly incredible that Samson could muster up so great a number of foxes. But to this it is replied, that foxes are very common in that country, which is proved from scripture, and the testimony of travellers. Solomon in his Song, (ii. 15.) says, that the little foxes spoil the vines. Jeremiah, (Lam. v. 18.) says, that the foxes walk upon the mountain of Zion, which is desolate. There are some cantons and cities in Palestine, which take their name from foxes, without doubt by reason of the great number of these animals in those parts: for example, "the land of Shual," or the fox, 1 Sam. xiii. 17. Hazar-shual, the fox's habitation, a city of Judah, or Simeon, Josh. xv. 28. and xix. 3. and the city of Shualabbim, in the tribe of Dan, Josh. xix. 42. which Samson belonged to.

Belon assures us that in Palestine, particularly about Cesarea, there is a kind of creature between a wolf and a fox, which so abounds there, that sometimes troops of two or three hundred of them are to be seen. M.

Morison, who has travelled in that country, says, that foxes swarm there, and that there are very great numbers of them in the hedges, and ruins of buildings. Besides, Samson might have employed abundance of people to catch this great number of foxes, and they might have provided them some time before for his purpose. No animal was fitter for his design, especially when coupled together in this manner; for a fox runs very swiftly, but uses a great many turnings and windings, not going straight on, but running sometimes on one side, sometimes on another; so that while one dragged one way, and another a contrary way, they spread the fire over all the fields of the Philistines, and could not easily get into the woods, or holes in the rocks, where their fire-brands had been extinguished, and Samson's stratagem rendered ineffectual.

Foxes generally do great mischief among vines, especially when they are loaded with fruit. Galen says, that they who love hunting, eat foxes in the autumn, because then they are fattened with grapes. Our Saviour, in the gospel, Luke ix. 58. to give an idea of his extreme poverty, says, *the foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head.*

Ezekiel (xiii. 4.) compares the false prophets to foxes; *thy prophets are like the foxes in the deserts*: either it was his design to heighten their cunning and hypocrisy in imitating the true prophets, and so covering themselves with sheep's clothing, though they were ravening wolves; or he intended to show, that these false prophets, instead of supporting Jerusalem, endeavoured only to destroy it, by undermining, as we may say, its walls, and shaking its foundations.

Tyrants, and other wicked men, are likened to foxes, for their craft, obstinacy in sin, and ruinous designs against others, Luke xiii. 32. To be the *portion of foxes*, is for men to

have their land or habitation rendered desolate and ruinous, and themselves left unburied, Psa. lxi. 10.

FRAGMENTS, broken pieces of meat, Matt. xiv. 20. John vi. 12. Our Lord's charging his disciples to *gather up the fragments, that nothing might be lost*, should teach us not to waste any part of our food, nor to squander away, in a useless manner, any of our precious moments of time, nor to suffer any talent which God has given us, to be unemployed for his glory.

FRAIL, easy to be broken, or cut off by death; short-lived, Psa. xxxix. 4.

FRAME, any thing that is, with art, put into form. A FRAME is, (1.) An instrument for fashioning things upon, Jer. xviii. 3. (2.) The figure or picture of a thing, Ezek. xl. 2. (3.) The very constitution of a person or thing, Psa. ciii. 14.

FRANKINCENSE, a sweet-smelling gum, anciently much burnt in temples, and now used in medicine. It distils from incisions made in the tree during the heat of summer: the largest and best trees are called male-incense. The whitish, drawn at the end of summer, is better than that drawn at the beginning. Some frankincense is brought from the East Indies; but it is not equal to that of Arabia or Syria. What is the form of the frankincense tree, we do not certainly know. Pliny one while says, it is like a pear-tree; another, that it is like a mastic-tree; then, that it is like the laurel; and, in fine, that it is a kind of turpentine-tree.—Frankincense is still used in many of the Popish ceremonies, as well as by Heathens; and at funerals it is bestowed as an honorary present on prelates, &c. Rev. xviii. 13.

FRAUD. See DECEIT.

To FRAY, to chase away with fear, Deut. xxviii. 26.

FRECKLED, a spot in the skin. A freckled spot was not the leprosy, but an approach to it, Lev. xiii. 39.

FREE, (1.) Without price, out

of more favour, Rom. v. 15. and iii. 24. (2.) Without constraint or obligation, Psa. liv. 6. Rom. viii. 2. (3.) Without restraint or hindrance, 2 Thess. iii. 1. God's Spirit is *free*, voluntary, or princely; he is freely bestowed on sinners; and, in a princely and liberal manner, he influences, convinces, instructs, draws, and comforts men, Psa. li. 12. God's blessings of the new covenant are *free*; though purchased by Christ, yet they are given to us, sinful men, without money or price on our side, and are to be received as gifts of mere grace and favour, Rom. v. 18. Rev. xxii. 17. A *free* heart, is one that is disposed to bestow freely and willingly, 2 Chron. xxix. 31. *Free*, or *free-will* offerings, were those given without any obligation of God's law, Exod. xxxvi. 3. Lev. xxii. 21. Persons are *free*, when in no slavish bondage, or exempted from paying tribute, Deut. xv. 13. Matt. xvii. 26. or not obliged to maintain parents, Matt. xv. 6. The saints are *free*; they are, by the grace of God in Christ, delivered from the dominion of sin, and the slavery of Satan; and now, under the gospel, from the Jewish ceremonies; and are entitled to all the privileges of the children of God, Rom. viii. 2. and vi. 22. John viii. 34, 36. Gal. v. 1. Sinners are *free from righteousness*, quite destitute of, and no way influenced by, any holy principle, Rom. vi. 20. To be *free among the dead*, is to be in a miserable case on earth, as if a citizen of the grave, Psa. lxxxviii. 5.

**FREEDOM**, signifies, (1.) The giving of liberty to a slave, Lev. xix. 20. (2.) The privileges of citizens in the Roman state, Acts xxii. 28.

**FREE-WILL**, the determining of our actions. God has furnished the will of man with a natural power and freedom of acting upon choice, so that it is not constrained to do good or evil, Ezra vii. 13. Matt. xvii. 12. James i. 14. Deut. xxx. 19. In the state of innocency, man had liberty and power to will and do what was good and pleasing in the sight of

God; but was nevertheless subject to change, so that he might fall from it, Eccl. vii. 29. Gen. iii. 6. When man fell into sin, he lost all ability of will to any spiritual good accompanying salvation; so that a natural man, being averse from good, and dead in sin, is unable, by his own strength, separate from the grace of God, to convert himself, or prepare himself for conversion, Rom. v. 6. and viii. 7. Eph. ii. 15. Tit. iii. 3, 5. John vi. 44. But the grace of God, which hath appeared to all men, restores a power to all to choose life, and if that be improved, Christ will free him from sinful bondage, and by his grace enable him to will and to do that which is spiritually good, John viii. 36.

**FRESH**, (1.) New and uncorrupted, Numb. xi. 8. (2.) What is beautiful, and has no appearance of fading, Job xxix. 20. and xxxiii. 25.

To **FRET**, (1.) Angrily to murmur, 1 Sam. i. 6. Prov. xix. 3. (2.) To vex exceedingly; to make one very angry, Psa. xxxvii. 1—7. Ezek. xvi. 43. A *fretting* leprosy, is one which, by prickling and rankling, wastes the flesh, Lev. xiii. 51.

**FRIEND**, one who heartily, and in a fixed manner, loves us, and is ready to exert himself for our good; one that sympathizes with us in trouble, and whom we may safely trust with our secrets, Prov. xvii. 17. We are bound to love all men as ourselves; which is to be understood of our disposition of mind: as indeed it is not in our power to show actual friendship to all; and if it were, it should not be done inconsistently with our own happiness. To such as are friends we owe gratitude, or a return of love; and thus friendship consists in mutual love. We love a person, in whom we find something which gives us pleasure, if consistent with the law of nature; that is, if promoting mutual perfection and happiness, such a friendship is a virtue; but if its tendency be to something forbidden, or to the detriment of the commonweal, such a friendship is vicious. Our Saviour calls his disc-

ples friends; because of his communicating to them, without reserve, the whole counsel of God, with respect to salvation, John xv. 15. We have the character of a friend depicted, Prov. xvii. 17. and xviii. 24. so that it must be an ignorant calumny to affirm, that the gospel does not recommend a virtuous friendship. Was there ever a greater, a more exalted, a more disinterested instance of friendship, than that of our blessed Saviour? Christ is called a *friend*: how affectionately and constantly he loves his people! what great and good things he has done, doth, and will do, for them! how kindly and faithfully he reproves their faults; sympathizes with them in distress; and is ready to give them counsel and help! and how safely he may be entrusted with our most important secrets! Song iv. 16. Christ's *friends* and *neighbours*, whom he invites to rejoice with him at the conversion of sinners, are angels, ministers, and saints, who ardently love him, promote his honour and cause, and have much intimacy with him, Luke xv. 6, 9. Jam. ii. 22. John xv. 15. In allusion to the *friend* at marriages, who performed the honours of the wedding, and led the bride to the nuptial bed, John Baptist, and other ministers, are *friends of the bridegroom*: they, by their preaching and example, direct and conduct sinners to Christ, Judg. xv. 20. John iii. 29. Judas, and the man without the wedding-garment, were but pretended *friends*; or the word is used as a term of discreet address, Matt. xxvi. 50. and xxii. 12. The *friendship* of this world, which is enmity with God, is a love of earthly things; and a study to obtain the favour of worldly men, by conformity to them in their evil courses, James iv. 4. Matt. vi. 24. Luke xvi. 13.

FRINGE. See CLOTHES.

FROG, an amphibious animal, that lives partly in the water, and partly on the earth. It has a short body, without any tail, and four legs for

leaping with. Frogs are strong breasted, delight in pools and fens, and are much given to croaking. Sometimes, during a summer-shower, after a long drought, such multitudes creep abroad, and that to a considerable distance from their habitations, that some have foolishly imagined they had been rained from heaven. When God used them to plague the Egyptians, they swarmed in such numbers as to cover the whole land. They entered their houses and ovens: nor could their beds, and repositories for victuals, be kept free from them. When God cut them off by death, the Egyptians gathered them into heaps, and the country stunk with their disagreeable smell, Exod. viii. The unclean spirits, like *frogs*, proceeding out of the mouth of the Heathen dragon, Antichristian beast, and Mahometan false prophet, may be the Jesuits and other Romish or Mahometan clergy, who, by a kind of authority, exert themselves to support their various abominations, Rev. xvi. 13, 14.

FRONT, (1.) The fore-part of a house, 2 Chron. iii. 4. (2.) The fore-rank or part of an army, 2 Sam. x. 9. FRONTIERS, the outermost borders of a country, Ezek. xxv. 9.

FRONTLETS, called also PHYLACTERIES, or preservatives; a kind of busk, or mark on the forehead. God charged the Hebrews to have his law, as a *sign* on the forehead, and as *frontlets* between their eyes; that is, to have a thorough knowledge of it, constant regard to it, and to obey it in all they did, Exod. xiii. 16. It seems, that after the death of the prophets, the Jews began foolishly to understand these words according to their literal signification, and made four pieces of parchment; on the first, they wrote the texts, Exod. xiii. 2—10. on the second they wrote Exod. xiii. 11—21. on the third, they wrote Deut. vi. 4—9. and on the fourth, Deut. xi. 13—21. These they put together; and covering them with a piece of hard calf-skin, bound it on



their forehead, and the more devout wore it at both morning and evening prayer; the less devout only at morning prayer. In our Saviour's time, the Jews of Persia and Chaldaea wore these phylacteries, as well as those in Judea. He plainly condemned their being proud of them, especially such as were larger than ordinary, Matt. xxiii. 5. The Caraites Jews, who are but few, and detest the Pharisaic traditions, call the wearers of frontlets *bridled asses*.

**FROST.** *By the breath of God frost is given:* by his will, through the coldness of the air, the earth is hardened, and water frozen into ice, Job xxxvii. 10. By frost, or excessive cold, was Jacob distressed, as he watched Laban's flocks by night, Gen. xxxi. 40. JEHOIAKIM's corpse lay unburied, till it was hardened by the frost, Jer. xxxvi. 30. By frost were the sycamores of Egypt withered, Psal. lxxviii. 47. *Hoar-frost*, is dew frozen in the air and falling on the ground, Psal. cxlvii. 16. In some warm regions near the equator, there is scarcely ever any frost or ice; and the people can hardly believe that water will harden, so as that men will walk on it. In the regions near the pole, whether in the north or south, as in Norway, Sweden, Lapland, Siberia, and especially Greenland, frost prevails most of the year, and seas freeze to a prodigious depth of ice; nay, in some high mountains, the frost is scarcely ever absent, though they be situated at no great distance from the equator. In the Alps, which are far to the southward of us, there are lakes that have perhaps been frozen ever since the flood. In Muscovy the ice is often from six to ten feet thick. In A. D. 401, the Euxine, or Black Sea, was frozen over for the space of twenty days; and in 763, the seas at Constantinople were frozen one hundred miles from the shore, so thick as to be able to bear the heaviest carriages.

**FRUIT**, whatever is produced by any cause. *The fruits of the earth*

are grass, corn, trees, herbs; the *fruit* of vegetables, is their berries, apples, grapes, &c. the *fruit* of animals, is their young ones. Children are called the *fruit* of the body, or womb, Dent. xxviii. 4. Psal. cxxvii. 3. To prevent the hurting of fruit-trees, by too early plucking their fruit; to secure the best for the Lord on the 4th year; to commemorate the entrance of sin by forbidden fruit; and to teach us to bridle our appetites; the Jews were to hold their fruit of trees unclean for three years, and on the 4th year it was to be the Lord's, Lev. xix. 23. *The fruit of the Spirit*, is the gracious qualities, tempers, comforts, and good works, which his influence produces in the saints, Gal. v. 22, 23, 24. Eph. v. 9. *The fruits of the gospel*, are the turning from idols, and other wickedness, to God, believing on Christ, and the bringing forth of good works, Col. i. 6. Rom. i. 13. Saints are represented as *fruit* gathered by ministers, Isa. xxvii. 6. John iv. 36. Their *good fruit* is the exercise of their graces and their good works, which are *fruits of righteousness*, produced by the application of Christ's merit to their souls, and are performed in obedience to God's righteous law: they are sown in peace, founded on, and performed in a state of peace with God, and in the study of following a holy peace with all men, Matt. vii. 18. and xii. 38. Gal. v. 22, 23, 24. Prov. xi. 30. Phil i. 11. James iii. 18. *They are fruits meet for repentance*, i. e. such as mark the truth and sincerity, and answer to a profession of it, Matt. iii. 8. and *fruit unto holiness and life*: they show the truth of our purity, and are means of promoting temporal, spiritual, and eternal life, in ourselves and others, Rom. vi. 22. they are *fruit unto God*, to show forth his grace, power, wisdom, and holiness, Rom. vii. 4. *The fruit of the lips*, is either the comfortable doctrines of the gospel published by ministers; or the saints' praises and thanksgiving to God; or their pious conferences and counsels, Isa. lvii. 19.

**Heb. xiii. 15.** **Prov. xii. 14.** The fruit of the wicked is their evil works in thought, word, or deed, **Matt. vii. 16.** it is *fruit unto death*, as it tends to promote the spiritual and eternal death of themselves and others, **Rom. vii. 5, 13.** **James i. 15.** Even their good-like fruit, is *fruit to themselves*; it springs from selfish principles, is performed in their own strength, and directed to selfish ends, **Hos. x. 1.** **Zech. vii. 5, 6.** The fruit of the stout heart of the king of Assyria, was his insolent blasphemies against God, **Isa. x. 12.** Liberal donations to such as are in need, are called a *fruit*; they proceed from a benevolent disposition, and are refreshing to such as receive them, **Rom. xv. 28.** **Phil. iv. 17.** The fruit of men's ways or deeds, is the reward, or punishment, that follows good or evil works, **Prov. i. 31.** **Isa. iii. 10.**

To **FRUSTRATE**, to make void. God frustrateth the tokens of the liars, and maketh the diviners mad; he, especially after the coming of Christ, struck dumb the Heathen oracles, disappointed their lying priests, and made void the tokens which their soothsayers gave out, of such or such things happening; and hence they became distracted with shame and grief, **Isa. xlii. 25.**

**FUEL**, wood, coals, or the like materials, for burning in the fire.—Men are as fuel, when they are cast into, and destroyed by, the fire of God's judgments, **Isa. ix. 19.** **Ezek. xxi. 32.** The people of God shall obtain such victory over their enemies, as shall be with burning, and *fuel of fire*; quickly and easily effected by them, but very terrible and destructive to their enemies, **Isa. ix. 5.**

**FUGITIVE** and **VAGABOND**; one that flies his country, and wanders up and down in a restless manner, **Gen. iv. 12, 14.**

**FULL**, (1.) Complete; perfect, without want, 2 **John 8.** **John xv. 11.** (2.) Having as much as a person or thing can hold, **Numb. vii. 13, 14.** (3.) Having as much, and more

than one wishes; to be glutted, **Isa. i. 11.** (4.) Having as much as one is persuaded he needs, **Luke vi. 25.** "Now ye are full, rich, and reign, and would to God that ye did reign, that we might reign together with you." In your own view, ye abound in knowledge and wisdom; and I wish you were as wise and holy as you think yourselves, that we might rejoice in your happiness, **1 Cor. iv. 8.** (5.) Having a great deal of: hence men are said to be full of faith, full of the influence of the Holy Ghost, full of abominations, full of children, full of days, or years, &c. **Acts vi. 5.** **Rev. xvii. 4.** **Psalm xvii. 14.** **Gen. xxv. 8.** God is full of compassion, and his right hand full of righteousness; he is infinitely ready to pity and do good for poor sinful men: he is ready to bestow the Spirit of his Son; and all his works are perfectly just and righteous, **Psal. cxii. 4.** and **cxviii. 10.** The earth is full of the goodness of the Lord, or of the glory of Christ, when they are every where signally displayed, **Psa. xxxiii. 5.** **Isa. vi. 3.** Men's cup, or their measure, of iniquity is full, when God will no longer defer to execute proper vengeance on them, **Gen. xv. 16.** See **FILE**.

**FULNESS**, (1.) The furniture contained in any thing, or what fills it, **Psalm xxiv. 1.** (2.) Great abundance, **Numb. xviii. 27.** The fulness of the Godhead dwelling in Christ, is the whole perfections of the divine nature, **Col. ii. 9.** Christ, as Mediator, has all the fulness of the new-covenant blessings of grace and glory lodged in him by the Father, and out of that the saints receive, and grace for grace, **Col. i. 19.** **John iii. 34.** **Eph. iv. 16.** **John i. 16.** They may confidently expect to be filled with all the fulness of God, with all his light, love, wisdom, holiness, power, and glory: a perfection far beyond a bare freedom from sin, **Eph. iii. 9.** The saints are the fulness of Christ; among and in them he displays the fulness of his righteousness, grace.

and glory; and by their union and subjection to him, and their dependence on him, he is rendered a complete mediatorial Head, Eph. i. 23.

They grow up to the stature of the *fulness of Christ*, and so constitute his complete and perfect mystical body, Eph. iv. 13. Christ came in the *fulness of time*, that is, at the time fixed in God's purpose, and marked out in his predictions; when men had been sufficiently warned of his coming; and when the godly had waited long enough for him, Gal. iv. 4. Eph. i. 10. The future gathering of multitudes of Jews and Gentiles to Jesus, to receive happiness in him, is called *their fulness*, Rom. xi. 12, 26. Sodom's sin was pride, idleness, and *fulness of bread*, i. e. excessive gluttony and drunkenness, Ezek. xvi. 46.

To **FULFIL**, to render full, to complete, Exod. v. 13. To *fulfil* a work, is to finish or complete it, Matt. iii. 15. To *fulfil* a promise, threatening; or prophecy, is to do what is promised, threatened, or foretold, Matt. xxiv. 34. To *fulfil* a law, or command, or will, is to obey it, Rom. xiii. 8. To *fulfil* requests and desires, is to grant the things desired, Psa. xx. 4, 5. To *fulfil* lusts, is to do what wicked works they incline us to, Eph. ii. 3. Time is *fulfilled*, when it is over or fully come, Luke i. 57. and ii. 6, 22. and xxi. 24.

**FURLONG**, a measure of length, containing 125 paces, which made the eighth part of an Italian mile: but Maimonides says, the Jewish furlong contained 268½ cubits, and so 7½ went to one mile, Luke xxiv.

18. The original word *stadium*, denotes a course for running or tracing, to which Paul alludes, 1 Corinthians ix. 24.

**FURY**. See **ANGER**.

**FURNACE**, (1.) A great fire for melting and refining metals, or for burning offenders, Gen. xix. 28. Dan. iii. 6—23. (2.) A place of cruel and tormenting bondage: so Egypt is called a *furnace*, and iron *furnace*, to the Hebrews, Dent. iv. 20. Jer. xi. 4. Isa. xlvi. 10. (3.) Most grievous and tormenting judgments and calamities, wherein the righteous are tried and purged from sin, by the Holy Spirit, and the wicked are consumed as dross, Isa. xxi. 9. and xlvi. 10. (4.) The terrible and tormenting punishments of hell, Matt. xiii. 42.

To **FURNISH**, to give what is needed, 1 Kings ix. 11. **FURNITURE**, is whatever is necessary to accommodate a person or thing, for the end or work it is designed; as a house for dwelling in, a camel for riding, &c. Exod. xxxi. 7.

**FURROW**, (1.) An opening of the ground with a plough, Psa. lxxv. 10. (2.) Grievous injuries done to the church and saints of God, are likened to long furrows made upon the back: how barbarous and painful! Psalm cxxix. 3. The Israelites' *two furrows*, may either denote their principal transgressions, revolting from the family of David by rebellion, and from God by idolatry, or their hard services under the Assyrians, whereby these two sins, the springs of many others, were remarkably punished, Hos. x. 10.

## G

## G A A

## G A A

**G A A L**, *contempt*, or *an abomination*, the son of Ebed, probably a Canaanite, and perhaps descended of Hamor, the ancient king of Shechem. When the people of that city began to conceive a dislike to **ABIMELECH**, Gaal came and dwelt among them, and

increased the dissention. Under his direction, they ravaged the adjacent fields and vineyards, and, amidst their carousals cursed Abimelech. Gaal, to excite their rage, insinuated that he was a silly fellow, a Hebrew bastard, unworthy of rule, &c.

Let us make some descendant of Hamor, said he, the father of the city, our head. He insolently wished they would make him their captain, and he would quickly dethrone Abimelech. Zebul, Abimelech's deputy in the city, informed him of all these things. The next morning he appeared with an army on the adjacent hills. For a time, Zebul imposed on Gaal, as if he took the tops of the mountains for men; but when he could no longer dissemble, he upbraided him, and bade him, who lately boasted of his superiority, go and fight Abimelech. Gaal and his friends being defeated, Zebul expelled them from Shechem, Judg. ix. 26—41.

GAASH, *a storm, or tumult*, a hill in the lot of Ephraim, southward of Timnath-Serah. At the foot of this mountain was probably the *break or valley of Gaash*, where Hiddai, or Hurai, one of David's worthies, was born, Josh. xxiv. 30. 2 Sam. xxiii. 30. 1 Chron. xi. 32.

GABBATHA, *the pavement*, a place in Pilate's judgment-hall, whence he pronounced sentence of death on our Saviour. It was probably a tolerably high seat, terrace, or balcony, paved with stone; and hence called the *pavement*, John xix. 13.

GABRIEL, *a man of God, God's strength*, a noted angel of God. For three weeks he conflicted with the prince of Persia: either some evil angel occupied at the Persian court, or rather the Persian king, whose counsels against the Jews he opposed and frustrated; and meanwhile forwarded the ruin of Persia, Dan. x. 13, 20. He explained to Daniel his visions of the four beasts, of the ram and goat; he declared the time of our Saviour's appearance on earth, and his death, and the fearful consequences thereof to the Jewish nation. He informed him of the ruin of the Persian empire; of the wars between the Grecian kings of Egypt and Syria; of the distress of the Jews under Antiochus Epiphanes; of the rise and fall of Antichrist; and of the present adversity,

and future restoration of the Jews, Dan. vii.—xii. He informed Zacharias of the birth of his son John Baptist, and of his punishment of being dumb, till he was born. He afterwards informed the Virgin Mary of her conception and birth of the Messiah; and told her, her cousin Elizabeth was now in the sixth month of her pregnancy. He admonished Joseph to retain his wife, to flee into Egypt, and to return thence after the death of Herod, Luke i. Matt. i. and ii.

GAD, *a troop*, the son of Zilpah, the handmaid of Leah; so called, to signify, that a *troop*, or *good success* was coming, Gen. xxx. 9, 10, 11. He had seven sons, Ziphion, Haggai, Shuni, Ebzon, Eri, Arodi, Arel; all of whom were fathers of numerous families, Gen. xlv. 16. Numb. xxvi. 15—18. When this tribe came out of Egypt, under their prince Eliasaph, the son of Deuel, it amounted to 45,650, but it decreased 5,150 in the wilderness. Their spy to search the promised land was Geul the son of Machi, Numb. xiii. 15. They, in conjunction with the Reubenites, petitioned for, and obtained their inheritance from Moses on the east of Jordan, between the Reubenites on the south, and the Manassites on the north, Deut. xxxii. and xxxiii. 20, 21. Their warriors assisted in conquering Canaan, westward of Jordan; and from mount Ebal they gave their assent to the curses of the law Josh. i. 12. and iv. 12. Deut. xxvii. 13. After seven years, they returned to their homes, Josh. xxii. Eleven captains of this tribe, swimming through Jordan when high swollen, came to David in the hold, and routed some Arabs, or Philistines, whom they found in the valley of Jordan; and great numbers of them attended at David's coronation to be king of Israel, 1 Chron. xii. 8—15, 27, 38. The situation of the Gadites exposed them to terrible harassments from the Syrians and Arabians, but in the issue they had often the better. About the time of Jerobo-

and the 2d, they cut off a prodigious number of the Arabian Hagarites, and seized on their cattle and country, Gen. xlix. 19. Deut. xxxiii. 20. When Tiglath-pileser transported the Gadites and Reubenites to Assyria, the Ammonites and Moabites seized on their country, 1 Chron. vi. 18—26. Jer. xlix. 1. and xlviii. 18—24.

2. GAD, a prophet who attended David in his persecution by Saul, and also afterwards. In the first year of David's exile, Gad divinely admonished him to depart from the country of Moab into the land of Judah, 1 Sam. xxii. 5. When David numbered the people, Gad, in the name of the Lord, offered him his choice of three plagues, famine, pestilence, or war; and when David had chosen the pestilence, and by humble prayer obtained the shortening of it, Gad, by the Lord's direction, ordained him to build an altar in the threshing-floor of Araunah. Gad wrote a history of David's life, 2 Sam. xxiv. 1 Chron. xxi. and xxix. 29.—GAD was also a name given to the country of the Gadites, and to the river Arnon, that runs through part of it, 1 Sam. xiii. 7. 2 Sam. xxiv. 5.

To GAD, is to go hither and thither. The Jews gaddled about to change their way; they changed their gods, leaving the true God, to worship idols: they sought help from the Assyrians at one time, and from the Egyptians at another, Jer. ii. 36.

GADARA, a wall, a celebrated city. Josephus says, it was the capital of Perea, and about eight miles eastward of the sea of Tiberias; and in it Pompey, about A. M. 3948, erected one of the five principal Jewish courts. The Gadarenes who inhabited it, being a mixture of Jews and Heathens, fed great numbers of swine; probably to sell them to the Heathen. When Christ, in healing two possessed persons, suffered the devils to enter their herd of swine, and drown them, instead of accepting the punishment of their iniquity,

they besought our Saviour to leave their country; and about 40 years after their city was burnt to ashes by the Romans, Mark v. Luke viii. 26, &c. Matthew, chap. viii. 28. calls this the country of the *Gergesenes*, because Gergesa was the name of the country where Gadara stood, or was a city near to Gadara; and Christ healed the possessed men on the border betwixt the two, or in a place common to both.

GAIN, profit, advantage, Luke xix. 15. Men *gain*, when they make profit, seeming or real, Job xxvii. 8. To *gain* men, is to be instrumental in converting them from sin and danger to Jesus Christ and his way, Matt. xviii. 15. 1 Cor. ix. 19—22.—To GAINSAY, is to oppose, contradict, Rom. x. 21.

GAIUS, Lord, or an *earthly man*, a noted Christian, baptized by Paul at Corinth, and in whose house Paul lodged when he wrote to the Romans. He sent his salutation to them. He and Aristarchus, both originally Macedonians, accompanied Paul to Ephesus, where, in the mob raised by Demetrius, they were dragged from their lodging to the theatre; but it seems received no remarkable injury, 1 Cor. i. 14. Rom. xvi. 23. Acts xix. 29. Whether he was the same with Gaius of Derbe, Acts xx. 4. or with that hospitable person to whom John directed his third epistle, we know not.

GALATIA, *white*, or of the *colour of milk*, a province of Lesser Asia; bounded on the west by Phrygia, on the north by Paphlagonia, on the east by the river Halys, on the south by Lycaonia. It anciently contained 22 noted cities, viz. Gordium, Ancyra, Hessinus, &c. It received its name from the Gauls, or Galatæ, who, when their country of France, and places adjacent, were overstocked with inhabitants, after ravaging Italy and Greece, entered Asia, and pillaged the country, as far southward as Babylon; but 120,000 of them being there defeated by a handful of Jews, and Attalus, king of



Pergamos, having forced them from his territories, they settled here. Some ages before the birth of our Saviour, and even 400 years after, they spoke much the same language as that then used at Triers in France. About *A. M.* 3824, the Romans ravaged Galatia; and about *A. D.* 25, reduced it and some places adjacent, into a Roman province. About *A. D.* 266, it was terribly ravaged by the Goths. After that the Romans, the Saracens, and the Turks, became lords of the country. The gospel was here preached, and Christianity planted by the apostle Paul, *Acts* xvi. 6. and xviii. 23. *Gal.* i. 2. He had scarcely left the country, when some Judaizing teachers stirred up the people to despise him, and to seek justification by the works of the law, and the observation of the Jewish ceremonies. To vindicate his own character, refute these errors, and direct the Galatians to the proper duties of Christianity, he wrote them an excellent epistle. For about 900 years, the churches of Galatia were not inconsiderable. We find a great number of bishops, and some councils or synods, among them; but for these 800 years past, the tyranny of the Mahometan Saracens and Turks has almost buried Christianity in oblivion.

**GALBANUM**, a fat unctuous gum, or sweet spice, and one of the ingredients used by the Jews in their sacred perfume, *Exod.* xxx. 34. It was extracted from a plant much like large fennel; and which grows in mount Amanus in Syria. It was probably different from that ill-smelling galbanum now sold among us.

**GALILEANS**, a sect of the Jews, which sprung up in Judea, some years after the birth of our Saviour. One Judas, a native of Gaulan, in Upper Galilee, was the author of it, about the year of the world 4010, upon the occasion of Augustus's appointing the people to be mustered; which order was executed by Quirinius, in the 10th year of Jesus Christ, ten years after the death of Herod the

Great, in the last year of Augustus, and after the banishment of Archelaus. This numbering of the people was very different from that which was made at our Saviour's birth.

Judas the Gaulanite, or Galilean, pretended, that the tax established by the Romans, and regulated by Quirinius, was a manifest instance of servitude, which all true Israelites ought to oppose with all their power. These discourses made an impression upon the people's minds; many of them joined Judas, took arms, and began a kind of civil war, which, properly speaking, was not concluded till the destruction of Jerusalem and the temple. The disciples of Judas were called Galileans, because Judas himself was of Upper Galilee, and his followers, for the most part, were of the same province. They were likewise called Herodians, because the kingdom of Herod the Tetrarch included Galilee beyond Jordan, and the neighbouring places about Gaulan, Judas's country.

The Galileans, according to Josephus, agreed in every thing with the Pharisees, except an excessive love of liberty; they being strongly prejudiced in favour of this principle, that God alone is the head and prince, whom we are to obey. When some of the Galileans attended the worship of God at Jerusalem, at one of the festivals, Pilate barbarously murdered them in the court of the temple, and mingled their blood with that of their sacrifices, *Luke* xiii. 1. Even the more quiet people of the country often suffered as if they had been of this sect. In the Gospel we find them mentioned by the name of Herodians, who addressed themselves to our Lord, and asked him, if it were lawful, or not, to pay tribute to Cesar. This was the great question, and principal object of their sect, *Matt.* xxii. 16, 17. When Jesus Christ appeared before Pilate, *Luke* xxiii. 2. his accusers would have rendered him suspected of this heresy, saying, that they found him perverting the na-

tion, and forbidding to give tribute to Caesar.

**GALILEE**, *turning, rolling*, or a *wheel*, a large and fertile territory of the north parts of Canaan. The Lower Galilee lay on the west of Jordan, and sea of 'Tiberias, and contained the portions of Issachar, Zebulun, Naphtali, and Asher. Upper Galilee lay eastward of the Jordan, and took in a great part of the lot of the eastern half-tribe of Manasseh, if not more. It was called *Galilee of the Gentiles*, because it bordered on the Heathen countries of Syria and Arabia; and, it seems great numbers of Gentiles were residents with the Jews in it. Solomon gave 20 cities of Lower Galilee, called the land of Cabul, to Hiram, king of Tyre: and here Jonah and Nahum the prophets were born. Benhadad, and, long after him, Tiglathpileser, terribly ravaged the land of Galilee, 1 Kings ix. 11. and xv. 20. 2 Kings xiv. 25. and xv. 29. Nah. i. 1. After the Jews returned from Babylon, the Samaritans kept possession of Samaria, or the portions of Ephraim, and the western Manassites; but the Jews spread themselves into Galilee, and into the country called Perea, beyond Jordan. In Galilee our Saviour resided, and here most of his disciples were instructed, and here he chiefly preached and wrought miracles. Here he was transfigured, and afterwards seen of 500 followers after he had risen from the dead, and from this country he and they were sometimes called Galileans, Luke xxiii. 6. Acts ii. 7. Isa. ix. 2, 3.

**GALL**, an herb or root, much like our hemlock, exceeding bitter to the taste. Gall was generally given among the Jews to persons suffering death under the execution of the law, to make them less sensible of their pain; but gall and myrrh are supposed to have been the same thing, because, at our Saviour's crucifixion, St. Matthew says, they gave him vinegar to drink, mingled with gall; whereas St. Mark calls it, wine

mingled with myrrh. The truth of the matter probably is, that they distinguished every thing bitter by the name of gall. The Greeks and Romans also gave such a mixture to persons suffering a death of torture, Psa. lxxix. 21. Any thing very bitter or disagreeable is likened to it, as a part or juice of the animal body, Job xvi. 13. and xx. 25. Injustice, oppression and other such wicked works, are likened to gall; how offensive and detestable to God! how hurtful and ruinous to men! Amos vi. 12. Deut. xxxii. 32. A state of sin is called the *gall of bitterness*, and *bond of iniquity*, Acts viii. 23. Most grievous troubles are called *gall*, Jer. viii. 14. and ix. 15. Lam. iii. 5, 19. The wicked man's meat, and other outward enjoyments are turned into the *gall of asps* within him; they tend to ruin and destroy him; and often his conscience is terribly tormented for the unlawful manner of procuring them, Job xx. 14.

**GALLERIES**, upper-rooms. Some theological writers say, that Christ's ordinances are likened to them, as lightsome, pleasant, and refreshing; and that in these galleries the saints hold him by their faith and love, Song vii. 5. This is one instance of what the editor conceives to be a *fanciful* way of illustrating the scriptures; for the same word is elsewhere rendered *rafters* and *watering-troughs*, Song i. 17. Gen. xxx. 38, 41.

**GALLEY**, a kind of ship rowed with oars. The enemies of the Jews, and the Assyrian army in particular, are likened to *galley*s, Isa. xxxiii. 21.

**GALIM**, *heaping up together*, a city of the Benjamites, about three or four miles north from Jerusalem, and near Anathoth. Here lived Phaltî, the husband of Michal, David's wife; and here the inhabitants were terribly affrighted and harassed by Sennacherib's troops, 1 Sam. xxv. 44. Isa. x. 30.

**GALLIO**, *he that sucks*, or *lives upon milk*, the brother of Seneca, the famed moralist, and the adopted son of Lucius Junius Gallio, from

whom he received his name. Under the emperors Claudius and Nero, he was proconsul, or deputy governor of Achaia. About A. D. 54, when the Jews, who were enraged at PAUL's converting many of the Corinthians to Christianity, dragged him to Gallio's tribunal, as guilty of teaching men to worship God contrary to the Roman law; as Paul was about to answer for himself, Gallio, being of a temper extremely indolent, calmly told the Jews, that, had their charges against Paul been of a criminal nature, he would have thought himself obliged to give them a hearing; but since they only related to idle disputes about their law, he ordered them directly out of his presence. The Heathen Greeks, glad of an opportunity of affronting the Jews, laid hold on Sosthenes, the chief ruler of their synagogue, and beat him before the tribunal, without Gallio's concerning himself in the affair, Acts xvii. 12—17. Not many years after, Gallio and his brother were put to death by the order of Nero.

**GAMALIEL**, *recompense of God, or reward of God*, (1.) A prince of the tribe of Manasseh, when Moses brought the Israelites out of Egypt, Numb. i. 2. (2.) A noted Pharisee, and doctor of the Jewish law, at whose feet Paul was brought up. When, not long after our Saviour's ascension, the Jewish council was on the point of murdering the apostles, Gamaliel advised that they should not be molested; for if they were impostors, their folly would quickly appear, and their project come to nought, as had happened in the case of Judas and Theudas; but if their cause was of God, opposition to it amounted to a fighting against God. With this speech he persuaded the council to spare their lives, Acts xxii. 3. and v. 34—40. It is said, that Gamaliel was the son of the famous Hillel, and the uncle of Nicodemus, and for 32 years was president of the Jewish sanhedrim. What is further said of his conversion to

Christianity, and of the share he had in the honourable burial of Stephen, we pass over as unworthy of regard.

**GAMMADIMS**, *dwarfs*, these were not dwarfs of a cubit high, as some have pretended; but were so called, because they were the inhabitants of some place in Phoenicia; either of Ancon, in the Hebrew *Gamad*, a cubit; or of Gammade, which Pliny corruptly calls *Gamale*. They served as soldiers in his towers of Tyre; and Hiller, in the *Oonomasticon*, thinks their name imports them to have been left-handed, Ezek. xxvii. 11.

**GAP**, a breach made in a dam, or hedge. The Jewish false prophets did not stand in the gap, or make up the hedge: they did nothing that tended to stop the course of wickedness, which opened a door for the vengeance of God to break in upon their nation; nor did they with effectual fervent prayer, intercede with God to turn away his wrath, Ezek. xiii. 5. and xxii. 30.

To **GAPE** upon one, imports a strong desire cruelly to ruin him in his property or reputation, or to take away life, in the manner of a wild beast, Job xvi. 10. Psa. xxii. 12, 13.

**GARDEN**, a place inclosed, and cultivated, for the growing of herbs, flowers, and fruit-trees.—That of Eden was the most famous, and is called the *garden of the Lord*, because he planted it, Gen. ii. 7. and xiii. 10. Joel ii. 3. In Isaiah's time the Jews sacrificed in gardens, upon altars of brick, and performed a variety of impious illustrations, Isa. i. 29. and lxxv. 3. and lxxvi. 17.

The Jewish church was compared to a *garden*, and was threatened by the Lord, that she should be like a garden without water; should become dreary, wither, and decay, Isa. i. 30. Afterwards a gracious promise was given, that she should be like a *watered garden*, fruitful and flourishing, bringing forth fruit in season, Isa. lviii. 11. Jer. xxxi. 12. But this promise may be considered as more applicable to the Christian

than the *Jewish* church, especially at that period of time when the earth shall be filled with the glory of God.

Some persons think, that the church of God resembles a garden in the following particulars: (1.) As it is taken out of the common waste ground, to be appropriated to a more particular use; so the church of Christ, say they, is separated from the rest of the world, and dedicated to the service of God. (2.) In a garden nothing that is good grows up naturally of itself, but as it is planted and set; so whatever is good in the church is planted there by the heavenly Husbandman. (3.) In a garden, nothing is planted which is not useful; every grace in the church of Christ is peculiarly useful to it and to the world. (4.) In a garden is generally found a great variety of flowers and spices: in the church are various gifts and graces, though by the same Spirit. (5.) As men take much delight in their gardens, and are careful to fence, weed, water, and plant them: so does Christ delight in the assemblies of his people, and is careful to water and protect them from danger. (6.) As gardens used to have fountains and streams running through them, as Paradise had four streams which ran through it; so the church is Christ's paradise, and his Spirit is the spring in the midst of it, to refresh the souls of believers. (7.) A garden always needs care in watering, weeding, &c. so in the church of Christ there is constant need of the word of God, the vigilance of ministers, and the influence of the Holy Spirit. May our souls be like a watered garden, and like a spring of water, whose waters fail not!

**GARLANDS**, a kind of crowns made of flowers, ribbands, &c. Those brought by the priests of Jupiter, were probably designed to crown the ox destined for sacrifice, in like manner as the Jews crowned their victim of the first-fruits with olive-branches, Acts xiv. 13.

**GARLICK**, a plant, whose flower

is of the lily-kind, and consists of six leaves, with a pistil in the centre, which at last becomes a roundish fruit, divided into three roundish cells, each containing seeds of nearly the same figure. The flowers are collected into round heads, and the roots are covered with a kind of skin. Tournesfort mentions 38 sorts of garlick. It is an extremely active and penetrating medicine, and ought to be used when fresh and full of juice. It is said to be useful to kill worms in the bowels, to cure cholics and suppressions of urine, and to promote expectoration in asthmas, and catarrhs of the breast; but if it be used in too large quantities, it is apt to inflame. Whether that, so much eaten, and even worshipped in Egypt, had the same virtues as ours, we know not, Numb. xi. 5.

**GARMENT**, that wherewith a person is clothed. Christ's garments were parted, that is, divided among the soldiers, at his crucifixion, Matt. xxvii. 34. By the wedding-garment, is meant that holiness which is essentially necessary to our eternal happiness, and is wrought in us by the Holy Spirit, which, as a garment, adorns the soul with spiritual beauty, Matt. xxii. 11. Garments died in blood, are such as are sprinkled with the blood of the slain, such as warriors formerly wore when they overcame their enemies in battle, Isa. ix. 5. lxiii. 2. See **CLOTHES**.

**GARNER**. See **STORE**.

To **GARNISH**, to cover over, deck beautifully, 2 Chron. iii. 6. Job xxvi. 13.

**GARRISON**, (1.) A place where soldiers are posted to defend it, and protect or keep in subjection the country round about, 1 Sam. xiii. 23. (2.) The bands of soldiers posted in such a place, or for such an end, 2 Cor. xi. 30. 2 Sam. viii. 6.

**GASHMU**, or **GESHEN**. See **SANBALLAT**, **NEHEMIAH**.

**GATE**, the entrance into a city, court, house, &c. Judg. xvi. 3. As the gates of cities were the most public places of intercourse, judges

anciently held their courts in them, Deut. xvii. 5, 8. and xxv. 6, 7. Ruth iv. 1. and sometimes *gate* is put for the power or work of judging, Prov. xxii. 22. To open the mouth in the *gate*, is to judge or speak properly in public companies, Prov. xxiv. 7. *Gates mourn*, when there are no people to frequent them, and the judges and governors are destroyed, Isa. xiv. 31. Jer. xiv. 2. Men *exalt their own gates*, when they talk boastingly, build magnificent houses, and live beyond their ability, Prov. xvii. 19. Harmer, in his observations on scripture, thinks that this passage is illustrated by the practice of the Arabs, (which seems to have been anciently established,) viz. that of riding into houses for plunder. To prevent this insult, the doors of houses are seldom more than three feet high. This same custom, observes this valuable author, illustrate other passages, such as, *pride goeth before destruction*, and a *haughty spirit before a fall*.

To *reprove in the gate*, is to judge causes, or give faithful, public, and authoritative reproofs, Prov. i. 21. Isa. xxix. 21. To *possess the gates* of enemies, is to have dominion over them, Gen. xxii. 17. The *gates* of God's courts, are called *gates of righteousness*; by them the righteous nation of the Israelites went in before God, to praise him for his goodness, Psa. cxviii. 19. The *gates* and everlasting *doors* of the temple, *opening* to receive the sacred ark, typified the abundant and solemn entrance of Jesus into heaven at his ascension; and perhaps figured our receiving him with the full consent of our soul, Psa. xxiv. 7, 9. The *gates* and *doors* of the temple and tabernacle, represented him as the mean of our access to the favour of God, and of our communion with his church: by him is free access for sinful men from the ends of the earth, 2 Chron. viii. 14. Ezek. xl. xli. xlii. and xlviii. 31, 32. Rev. xxi. 12, 13, 21, 25. The work of regeneration, is a *strait gate*, at which we must strive to enter in;

by this alone we are brought into a new covenant state; nor can we enter it with one beloved lust, Matt. vii. 13. Luke xiii. 23. Isa. liv. 12. Christ's ordinances of preaching, &c. are *gates and doors*; how open and accessible to every nation and sort of men! Their not being shut by day, but open continually, may not only denote men's ready access to the church, but her perfect safety, and abundant peace, Prov. i. 22. and viii. 34. Isaiah lx. 11, 18. Rev. xxi. 25. *Gates of brass*, and *bars of iron*, import strong help and full protection; or impediments apparently insurmountable, Psa. cxlvii. 13. and cvii. 16. The *gates of hell*, that cannot prevail against Christ's church, are the whole power and policy of hell; all the legions of evil angels, and their unnumbered agents of erroneous and wicked men, Matt. xvi. 18. The *gates* of death, or the grave, are sore troubles, near approaches to death and the grave, Psa. ix. 13. Isa. xxxviii. 10. The *gates* of the river, may be the bridges on it, Nah. ii. 6.

GATH, a wine-press, or GETH, whose inhabitants were called Gittites, was a celebrated city of the Philistines, about 14 miles south of Joppa, five from Ekron, and 32 west from Jerusalem. It was very ancient; for while the patriarch Ephraim yet lived, about A. M. 2366, the men of Gath made a descent on the land of Goshen, carried off part of the Hebrews' cattle, and murdered several of Ephraim's sons, but were repulsed by the Benjamites, 1 Chron. vii. 21. and viii. 13. Here Goliath, and his gigantic brethren, were born. Achish, to whom David twice fled for protection, was king of it, 1 Sam. xvii. and xxi. and xxvii. About eight or ten years after, David reduced it, 2 Sam. viii. 1, 2. Rehoboam fortified it for Judah, 2 Chron. xi. 8. About the time of Jehoram, it seems to have been recovered by the Philistines; but Hazael king of Syria took and demolished it, 2 Kings xii. 17. Uzriah



took it from the Philistines, and brake down the wall of it, 2 Chron. xxvi. 6. but they retaking it under Ahaz, Hezekiah recovered it to Judah, 2 Kings xviii. 8. Since which time, it appears to have been of small note.

**GATH**, or **GITTAN-HEPHER**, a city of Galilee, noted as the birth-place of the prophet Jonah, Josh. xix. 13. 2 Kings xiv. 25. Jerome says, it was two miles from Sephoris or Diocæsarea. There were two *Gath-rimmons*; one in the lot of Dan, and westward from Jerusalem, and another in the lot of the western half-tribe of Manasseh: both were given to the Levites of Kohath's family, Josh. xxi. 24, 25. In a country so full of vineyards as Canaan was, we need not wonder to find a variety of cities named Gath, or *wine-press*.

To **GATHER**, (1.) To bring or come together, Zeph. ii. 1. (2.) To collect for the poor, 1 Cor. xvi. 2. Christ *gathers* sinners to himself, when, by his preached gospel, and Holy Spirit, he powerfully draws them to favour and fellowship with himself, Matt. xxiii. 37. Those *gather with Christ*, that promote the true interest of religion, and welfare of men's souls, Matt. xii. 30. Luke xi. 23. The *gathering of the people* was to Judah, as, at the three solemn feasts, the Hebrew tribes went up to Jerusalem: and their *gathering* was to Shiloh, when multitudes attended the instructions of Christ; and the Gentiles believed on him, Gen. xlix. 10. The daily *gathering* of the manna on the mornings of the labouring-days, figured out our early and constant attendance on Christ's ordinances, and our receiving his benefit for our souls; and all such as do so, have an equal interest in Christ and his fulness, Exod. xvi. 26. 2 Cor. viii. 13, 14, 15. To have one's soul *gathered with sinners*, and his life with bloody men, is to be shut up in their company, to have a share of their plagues, and be carried into hell with them, Psal. xxvi. 9. The Jews

*gathered wares* out of the land, when they carried up their goods to Jerusalem for fear of the Chaldeans, and when they prepared for going into flight or captivity, Jeremiah x. 17.

**GAULAN**, **GAULON**, or **GOLAN**, a *passing over*, a celebrated city beyond Jordan, from whence the small province called Gaulanitis takes its name. It was given to the half-tribe of Manasseh on the other side of Jordan, Deut. iv. 43. A cession of it was made to the Levites of Gershon's family for a place of abode to them, and it became a city of refuge, Josh. xxi. 27. Eusebius says, that in his time the city of Gaulon was still considerable in the Batanea, or country of Basan; but he does not exactly describe its situation. It is strange, that we should be so little acquainted with the position of so celebrated a city. It was seated in Upper Galilee, beyond Jordan, the Gaulanites extended as far as from the Peræa to Libanus.

**GAZA**, *strong*, or *a goat*, (1.) A city of the Ephraimites, whose true name perhaps was Adazzah, 1 Chron. viii. 28. (2.) **GAZA**, a city near the south-west point of Canaan, and about two miles and a half from the Mediterranean Sea, 60 south-west of Jerusalem, and 157 north-west from Elath. It was anciently a city of the Philistines, but given to the tribe of Judah, who conquered it, and Askelon and Ekron, after the death of Joshua, Judg. i. 18. But the Philistines retook it, and kept possession of it till the reign of David. SAMSON carried the gates of it almost to Hebron, and afterwards was imprisoned till the time of his death in it, along with many of the inhabitants, called Gazites, or Gazathites, Judg. xvi. David reduced it. About 153 years after, the Gazites revolted; and, during the disasters of Judah, they sold or betrayed many of the Jews to the Edomites. Whether Uzziah or Hezekiah retook it is not certain; but it seems that Shalmaneser or Sennacherib, kings of Assyria, took

it, and burnt part of it with fire, Amos i. 6, 7. Pharaoh-Necho, king of Egypt, seized it, Jer. xlvii. 1. Not long after, it fell into the hands of the Chaldeans, and after them the Persians. About A. M. 3670, Alexander took it after a siege of two months; and, in the most barbarous manner, dragged the brave commander of the Persian troops around it alive, and destroyed the place, Zeph. ii. 4. Zech. ix. 5. Probably it was never after rebuilt, Acts viii. 26. The Gaza, which belonged to the Greek sovereigns of Egypt, and was sacked by Antiochus the Great; which the Maccabean generals several times wrested from the Syrian Greeks, and which, by Alexander Jannæus, king of the Jews, was razed to the ground, but rebuilt by Gabinius the Roman, and given by Augustus the emperor to Herod the Great, was probably little Gaza or Majuma, that stood about three miles from the other on the sea-shore, and had been the sea-port to it. Here the people were obstinate Heathens, and had a noted deity called Marnas, which was worshipped in a magnificent temple. Reland, and some others, think this new Gaza was built on nearly the same spot of the old city, and quite different from Majuma. During the first six centuries of Christianity, there appears to have been a church in this place, and mention is made of its bishops as present at sundry of the ancient councils. Here Constantine built a stately church, and called the city Constantia, from the name of his son, and made it a free city; but Julian deprived it of all its privileges, about 30 or 40 years after. Some persons report, that it is at present in a pretty flourishing condition; but if so, it must be since 1707, when Sir Paul Lucas saw it little better than a heap of ruins, with about 400 poor people in it.

To GAZE, to look upon a thing with curiosity, Exod. xix. 21. Persons are made a *gazing-stock*, when set up by men, or by the providence

of God, as if to be looked upon with curiosity and contempt, Nah. iii. 6. Heb. x. 33.

GEBAL, *the end, or limit*, the inhabitants of. it were in the grand alliance against Jehoshaphat, king of Judah. There appears to have been a two-fold Gebal, the one on the south of Canaan, the same with the country of Amalek. The Chaldee and Samaritan version called mount Seir Gebal. Josephus mentions the Gobelitis, or Gobolitis, and Stephanus Gebalene, in these quarters. The other was a hill and city, perhaps the same as Byblus in Phenicia. Pliny calls it Gabale; and it is now called Gibyle. This was the land of the Gibelites, Josh. xiii. 5. From hence Solomon had his Tyrian stone-squarers, or Gibelites, 1 Kings v. 18. The ancients of Gebal were occupied in repairing and making the Tyrian ships, Ezek. xxvii. 9. Byblus was anciently a magnificent city, famous for a temple of Adonis or Tamuz: but now, though it has a wall and ditch around it, with some square towers, it is a very poor place, remarkable for scarcely any thing but stately ruins of fine pillars, scattered up and down in their gardens.

GEDALIAH, *the greatness of the Lord*, the son of Ahikam, a Jewish prince, who had gone over to the Chaldeans a little before the destruction of Jerusalem. Nebuzar-adan, the Chaldean general, made him governor of the poor people that were left in the land of Judah. Jeremiah and Baruch retired to him at western Mispah: numbers of Jews, who had fled into the land of Moab and Ammon, came and put themselves under his protection: he assured them of safety, provided they lived peaceably. Ishmael, the son of Nethaniah, instigated by Baalis, king of the Ammonites, came to murder him, and set up for himself. Gedaliah was timely informed of this horrid intention; but would not believe it: he generously entertained Ishmael and his attendants. Scarcely was the feast ended, when Ishmael and his

party murdered Gedaliah, and all that were present with him, at that time, whether Jews or Chaldeans. The remnant of the Jews that were under his protection, fearing that Nebuchadnezzar would impute to them the murder of his deputy, retired into Egypt, notwithstanding all the prophet Jeremiah could say to hinder them, 2 Kings xxv. 22. Jer. xl.—xliii.

**GEDER**, a wall, probably the same with Gederah and Gedor. It seems, that near to it the Simeonites smote the Amalekites; and therefore it must have been a city about the south-west point of Canaan, Josh. xii. 13. and xv. 58. 1 Chron. iv. 39.

**GEDEROTH**, and **GEDERAH**, or **GEDEROTHAIM**; two cities of the tribe of Judah: the former of which, lying in the plain south-west of Jerusalem, was taken by the Philistines in the reign of Ahaz, Josh. xv. 21, 36. 2 Chron. xxviii. 18.

**GEHAZI**, the valley of vision, had possibly been the servant of Elisha. It is certain he attended Elisha for some time. He tried to recover the Shunamite's son, by laying his master's staff on him: some time after, his love of money tempted him to run after Naaman the healed leper, whom his master had freely dismissed, and demand some money and clothes of him in his master's name: he readily obtained more than he asked; but Elisha, highly displeased with him for his conduct, rebuked him, and by a solemn prediction laid him and his posterity under the leprosy. He was immediately infected, and left his service: yet it seems, that about five or six years after, he conferred with Jehoram, king of Israel, concerning Elisha's miracles, 2 Kings iv. and v. and viii.

To **GENDER**, (1.) To get with young, Lev. xix. 19. Job xxi. 10. (2.) To breed, bring forth, 2 Tim. ii. 23. Gal. iv. 24.

**GENEALOGY**, from the Greek γενεαλογία, signifies a history of the succession of families. The common Hebrew expression for it is *Se-*

*pher-toladeh, Liber generationem.*—

The Hebrews were very careful in preserving their genealogies; and perhaps there never was any nation more circumspect in this point than that of the Jews. Josephus avers, that his nation had an uninterrupted succession of priests for near 2000 years; and that the priests in Judea, and even in Chaldea and Egypt, were, amidst all the ravage of war or persecution, careful to preserve their genealogy. Such priests, after the captivity, as could not produce their genealogies, were excluded from officiating. In the first part of the Chronicles, we have genealogies carried on for more than 3,500 years, 1 Chron. i. and iii. and vi. Matthew gives us one of near 2000 from Abraham to Christ; and Luke one of 4,000 from Adam to Christ. These two are different, as Matthew gives the genealogy of Joseph, Luke gives the genealogy of Mary. The variations found in genealogies is owing to several causes. Some persons had several names: different persons had the same name; fathers and sons-in-law, grandfathers and grandsons, and fathers and sons by adoption, are represented as if proper fathers and sons. When one raised up seed to his brother, the first-born child was the legal son of the one, and the natural son of the other. The ancient Gauls, the Arabs, the ancient Scots, and many other nations, have been, and are, not a little careful to preserve their genealogies. But since Jesus is come in the flesh, there is no reason to give heed to useless or endless registers of descent, Tit. iii. 9. Nor, since the destruction of Jerusalem by Titus, and the more complete ruin of the Jews by Adrian, can that people produce any genealogy that can be depended on.

**GENERAL**, that which consists of, or respects many, or all of the kind, Heb. xii. 23.

**GENERATION**, properly signifies the natural production of animals, &c. In scripture it signifies, (1.) Posterity, offspring, Gen. x. 1.

(2.) Historical account of the formation, descent, posterity, or life, of one. The *generations* of the heavens and the earth, are the history of their formation, Gen. ii. 4. The book of the *generation* of Jesus Christ, is the history of his descent, birth, life, and death, Matt. i. 1. The book of the *generations* of Adam, is the history of his creation and offspring, Gen. v. 1. (3.) A particular order of descent; and hence a race or class of persons alive at the same time; so there were 42 generations from Abraham to Christ, Matt. i. 2—17. Joseph saw three *generations*; his own, his children, and his grandchildren. Abraham's seed came out of Egypt in the *fourth generation*, as Jochebed the daughter of Levi, or others of the fourth descent, might be still alive, Gen. i. 22. and xv. 16. This *generation shall not pass away, till all these things be fulfilled*: the people living at the time of Christ's death, were not all dead, when Jerusalem, and the Jewish nation, were ruined by the Romans, Matt. xxiv. 34. In Christ's time, the Jews were a faithless, perverse, and untoward *generation*, Mark ix. 41. Acts ii. 42. The saints are a *chosen generation*, a *generation* dedicated to the Lord, and who seek his face, 1 Pet. ii. Psa. xxii. 31. and xxiv. 6. (4.) When the original for generation is *dox*, it most properly signifies an age, as Exod. iii. 15. and xvii. 16. Psa. xc. 1. and xxxiii. 11. Who can declare *his generation*? Who can reckon the number converted to him in consequence of his death and resurrection, Isa. liii. 8.

GENNESAR, *the garden of a prince*, or GENNESARETH, a country or city on the west of the sea of Tiberias, Matt. xiv. 34. The lake of Gennesareth is the same as the lake or seas of Tiberias or Cinnereth.

GENESIS, a canonical book of the Old Testament. It is the first of the Pentateuch, or five books of Moses. The Hebrews call it *בְּרֵאשִׁית* *Bereshith*, which signifies, *in the begin-*

*ning*; these being the first words of the book. The Greeks gave it the name of *Genesis*, or *generation*; because it relates the history of the creation, and of about 24 generations descended from Adam. It extends to 2369 years, and informs us of God's making the world; of man's happy state and fall; of the propagation of mankind in the loins of Cain, the murderer of Abel, and of Seth; of the rise of religion, and general apostacy from it; of the flood, the salvation of Noah's family by an ark, and their repeopling the world; of the origin of nations, and building of Babel; of the life, death, and posterity of Nahor, Lot, Abraham, Isaac, Esau, Jacob, and Joseph. Moses might have had a human certainty of the most of what he records in this book. By reason of their long lives, Adam might inform Methuselah, he Shem, Shem Isaac, Isaac Levi, whose grandchild Moses was. However, not this, but the unerring inspiration of the Holy Ghost, was the proper ground on which he proceeded, and for which we are to credit his account. No history but this affords any probable account of ancient things; and this has the concurrent testimony of almost every shred of ancient history we have; as of Abydenus, Berossus, Megasthenes, Polyhistor, Nicolaus, &c. Whether Moses wrote this book while in Midian, or rather when he led the Hebrews through the desert, is not agreed.

GENTILE. The Hebrews called the Gentiles by the general name of *גוֹיִם* *Goim*, *Eθν.* which signifies the nations that have not received the faith or law of God. For many ages before Christ, these nations were destitute of the true religion, and gave up themselves to the grossest ignorance, and most absurd idolatry, superstition, and horrid crimes. Their most learned men, that pretended to wisdom, were dark in their notions of truth, and complied with, or promoted the absurd customs they found among their countrymen. They

were strangers to the covenants of promise, without God, and without hope in the world; living in subjection to Satan, and in the most horrid, and often unnatural lust, Rom. i. 19—32. 1 Cor. vi. 9, 10. Eph. ii. 2, 3, 12. and v. 8. 1 Pet. v. 8. It was however divinely foretold, that in Abraham's seed all nations should be blessed; that to the Saviour they should gather, and become his inheritance, and rejoice with his people: be enlightened, and saved by him, and seek to him, &c. Gen. xxii. 18. and xlix. 10. Psa. ii. 8. Deut. xxxii. 43. Isa. xlii. 6, 7. and xlix. 5—8. and lx. and xi. 10. Nay, it was particularly predicted, that the Chaldeans, Assyrians, Arabians, Philistines, Egyptians, Ethiopians, Tyrians, inhabitants of the isles, and ends of the earth, should believe on him, Psa. lxxxvii. 4. and lxxii. 6—11. and lxviii. 31. and xlv. 12. Isa. xix. 18—25. and xxiii. 18. and lx. 5, 6, 7. and lxvi. 19. To prepare matters for the accomplishment of these and like promises, vast numbers of the Jews, after the Chaldean captivity, were left scattered among the Heathen. The Old Testament was translated into Greek, the most common language of the Heathen. A rumour of the Saviour's appearance in the flesh was spread far and wide among them. When Christ came, he preached chiefly in Galilee, where there were multitudes of Gentiles: he never extolled the faith of any but Gentiles; nor did he ever prohibit them to publish his fame. On the Greeks desiring to see him, he hinted, that after his death and resurrection, vast numbers of Gentiles should be brought into the church, Matt. iv. John xii. 20—24. For upwards of 1700 years past, the Jews have been generally rejected, or rather have obstinately continued in unbelief, and the church of God has been composed of the Gentiles, Rom. xi. Paul was the apostle, or noted missionary of Christ, for promoting the conversion of the Gentiles,

as Peter was of the Jews, 1 Tim. ii. 7. Gal. ii. 7. As these nations were of old destitute of the knowledge and worship of the true God, the word *Heathen*, or *Gentile*, sometimes denotes such as are without the church, are ignorant, atheistical, idolatrous, &c. so excommunicated persons are to be held by us as *Heathen* men, and *publicans*; they must be secluded from the seals of the covenant, and we must keep at a distance from them except as to civil converse, that they may be ashamed of their wickedness, Matt. xviii. 17. The *Gentiles* who tread the outer court of the church for 1260 years, are supposed to be the Papists, who resemble the ancient Heathens in ignorance, idolatry, and superstition, Rev. xi. 2.

**GENTLE**, quiet, meek, and easy to be entreated, 1 Thess. ii. 7. Gentleness is opposed to harshness and severity, to pride and arrogance, to violence and oppression: God's *gentleness*, is his grace, his goodness, and his mercy, and favours proceeding therefrom, Psa. xviii. 35.

**GERAH**, the 20th part of a shekel. It was the least of the Jewish coins, worth about 1½d, Exod. xxx. 13.

**GERAR**, a pilgrimage, an ancient city of the Philistines, somewhere about the south-west of Canaan, between Kadesh and Shur, and not very far from Beersheba, nor from Gaza. Its territories extended into Arabia. It was governed by kings called **ABIMELECH**, whose herdsmen were very troublesome to Abraham and Isaac's servants, Gen. x. 19. and xx. and xxvi.

**GERIZIM**, *hatchets*, a celebrated mountain near Shechem in Samaria, whereon the Samaritans, in the time of Sanballat, built a temple, which remained in our Saviour's time. The Samaritans maintaining that this was the place where God desired chiefly to be adored, corrupting the original text, which reads Ebal instead of Gerizim. See Deut. xi. 29. xxvii. 12. The Samaritans maintained, that Abraham and Jacob erected altars at Gerizim; and that there Abra-



ham prepared to sacrifice his son Isaac, Gen. xii. 6, 7. xiii. 4. and xxxiii. 20.

**GERSHOM**, *a stranger there*, son of Moses and Zipporah, Exod. ii. 22.

**GERSHON**, *his banishment*, eldest son of Levi, and prince of one of the great families of the Levites. At the departure from Egypt, his family consisted of 7,500 males, 2,630 of them fit for service. They were stationed at the west end of the tabernacle in the wilderness, and governed by Eliasaph, the son of Lael. Their work was to carry the vails and curtains of the tabernacle, as Ithamar ordered them, Numb. iii. 21—25. and iv. 24—28. When they came to Canaan, they had 13 cities assigned them, viz. Golan and Beeshterah, from the eastern half-tribe of Manasseh; from Issachar, Kishon, Dabareh, Jarmuth, and Engannim; from Asher, Mishal, Abdon, Helkath, and Rehob; from Naphtali, Kedesh, Hammoth-dor, and Kartan, with their suburbs; some of whose names were changed, or perhaps the cities exchanged, for others, Josh. xxi. 27—33. 1 Chron. vi. 71—76. As the family of Gershon consisted of two branches, those of Laadan had for their heads, in the days of David, Jehiel, Zetham, Joel, Shelomith, Hazi-el, and Haran; and those of Shim-ei, had Jahath, Zinab, Jemsh, and Beriah, 1 Chron. xxiii. 7—11. Jehiel's sons, Zetham and Joel, were overseers of the treasures in the house of the Lord, 1 Chron. xxvi. 21, 22.

**GESHUR**, *a walled valley*, (1.) A city or country on the south of Damascus, and east of Jordan. Whether the Geshurites were Canaanites or Syrians, is not clear. Neither Moses nor Joshua expelled them; but Jair, a valiant Manassite, reduced them, Josh. xiii. 11, 12, 13. 1 Chron. ii. 23. Nevertheless, they and their neighbours the Maachathites, had kings of their own in the days of David. Talmai then reigned in Geshur, whose daughter, Maachab, David took to wife, and had by

her Absalom. The Geshurites were subject to Ishbosheth; and to Geshur Absalom fled after he had murdered his brother, 2 Sam. xiii. 37. (2.) Geshur, or Geshuri, a place on the south-east of the land of the Philistines; the inhabitants of this place, David and his warriors slew, while he dwelt at Ziklag, Joshua xiii. 2. 1 Sam. xxvii. 8.

**GETHSEMANE**, *the valley of fatness*, a small village in the mount of Olives, and where, it seems, there was an oil-press. Hither our Saviour sometimes retired from Jerusalem; and, in a garden belonging to it, he had his bitter agony, and was apprehended by Judas and his band, Matt. xxvi. 36—50.

**GEZER**, *a dividing, or a sentence*. **GAZER**, a city not far from Joppa, on the south-west corner of the lot of Ephraim: but the Canaanites kept possession of it for many ages, Judg. i. 29. There was another Gezer on the south-west of Canaan, whose inhabitants David and his warriors smote, 1 Sam. xxvii. 8. Possibly these Gezerites might be a colony from north Gezer, and might have changed the name of Gerar into Gezer. These Gezerites, or Gerarites, are probably the Gereans, and Gerrenians in the time of the Maccabees. Whether it was south, or rather north Gezer, that Pharaoh, king of Egypt, took from the Canaanites, and burnt with fire, and gave as a dowry with his daughter to Solomon, who repaired it, is not altogether certain, 1 Kings ix. 15, 16.

**GHOST**, a SPIRIT. See GOD.

**GIANTS**, persons of an enormous size of body, called in Hebrew *aphelim*, that is, *invaders, freebooters*, who misapplied their strength to acts of violence and oppression. They are also called *Rephaim*, from their striking the beholders with terror, and for the same reason, *Emin*, Deut. ii. 10, 11. ancient inhabitants of Canaan, Gen. xv. 20. The antediluvian Rephaim are said, (Job xxvi. 5.) to groan under the waters, to denote their being swept away by the flood.

That there were giants, cannot well be denied without contradicting history, both sacred and profane; and we have sometimes modern instances of men of an extraordinary size and strength of body. It is very probable, says Calmet, that the first men were all of a strength and stature much superior to those of mankind at present, since they lived a much longer time; long life being commonly the effect of a strong and vigorous constitution. Several of the ancient Christian writers, led into the mistake by the apocryphal book of Enoch, have asserted, that giants were the production of a marriage between angels and the daughters of men. This opinion they founded likewise upon the text of the Septuagint, which, in some copies, stands thus: The angels of God saw that the daughters of men were beautiful and fair, and they took them wives of all which they chose," Gen. vi. 2. But Moses in this place means nothing else, but that the men of Seth's family, which was the family of the righteous, and the sons of God, were corrupted by their affection to the women of Cain's race, who are here described under the name of the daughters of men. Thus Chrysostom, Theodoret, Cyril of Alexandria, Austin, and many more, have explained it.

Ham's posterity was distinguished for several families of giants. Eastward of Jordan were the Rephaim of Bashan, whom Chedorlaomer smote at Ashtaroth Karnaim. Og, the king of Bashan, who gave battle to, and was entirely routed, and his kingdom seized by Moses, appears to have been the last remains of these: his iron bedstead was 15 feet 4½ inches in length, and was long after preserved in Rabbah of the Ammonites, Deut. iii. 11. The Emims and Zamzummims were a gigantic people, that were cut off by the Moabites and Ammonites, and their land seized by them, Deut. ii. 9—21. Near the same time, there lived a number of giants about He-

bron, Debir, and Anab, and in other hill-countries of Canaan. The most noted family seems to have been the Anakims, or children of Anak, of whom Arba the father, Anak the son, and his three sons, Ahiman, She-shai, and Talmai, were the most noted. These giants were a terror to the Hebrew spies; but Joshua, Caleb, and Othniel, cut them off, Numb. xiii. 21—33. Joshua xi. 21. and xiv. 15. and xv. 13—17. Bochart thinks, that part of these *Benعاناک* fled north to about Tyre, and gave the country the name of *Phœnicia*. It is more certain, that there still remained giants in Gaza, Gath, and Ashdod: but whether these were of a Canaanitish or Philistine origin, we know not, Josh. xi. 22. In David's time, we find a family of giants at Gath, viz. Goliath, Suph, or Sippai, Ishbi-benob, Lahmi, and another, who had six fingers on each hand, and as many toes on each foot; all these were cut off by the hand of David and his servants, in several battles, 2 Sam. xxi. 1 Chron. xx. After this we hear no more of giants in Canaan. Not only the scriptures, but almost every ancient writer, as Homer, Herodotus, Diodorus, Pliny, Plutarch, Virgil, Ovid, &c. informs us of giants in the early ages; though proceeding on vulgar fame, they ordinarily overstretched their magnitude.

GIBBETHON, a *back* or *high house*, a city of the tribe of Dan, given to the Levites, Josh. xxi. 23. It lay on the borders of the Philistines. It seems the Levites forsook it, or were driven out of it by Jeroboam the son Nebat. Soon after which the Philistines seized on it. Both Nadab, the son of Jeroboam, and Elah, the son of Baasha, attempted to wrest it from them; but it is probable, that it remained in their hands till the reign of Jeroboam the second, Josh. xxi. 23. 1 Kings xv. 27. and xvi. 15.

GIBEAH, a *hill*, or GIBEATH; a city at first given to the tribe of Judah, but afterwards to the Benjam-

ites; or there were two or more cities of this name. It is certain there was a place called Gibeah, or the *Hill*, near Kirjath-jearim, Josh. xv. 57. and xviii. 28. 1 Sam. vii. 1. with 2 Sam. vi. 3, 4. Gibeah, in the tribe of Benjamin, was about four, or six miles north of Jerusalem, upon a hill. Not long after the death of Joshua, its inhabitants were become remarkably wicked. A Levite of mount Ephraim had gone to Bethlehem-Judah, to bring back his lascivious concubine; her parents detained him some days; but having at length got off with her, they did not choose to lodge with the Canaanites of Jebus, but pushed forward to Gibeah. So inhospitable were its inhabitants, that nobody offered them lodging. An old man from mount Ephraim, a sojourner, at last invited them to his house. They had scarcely supped, when the lewd inhabitants demanded the stranger, that they might abuse his body in a manner absolutely unnatural. When no entreaty could prevail, the old man offered them his own daughter, a virgin, and the Levite's wife: the last was actually given up to them, and they abused her till she was at the point of death. Next morning, her husband found her dead on the threshold, carried her corpse home with him; and dividing it into twelve pieces, sent a piece by a messenger to each tribe, that they might be fired with a sense of his wrong, and meet for the purpose of revenging the same. When they assembled at Mizpah, a city of Ephraim, about eight miles north of Gibeah, this Levite declared the affair of his treatment at Gibeah. As the Benjamites took the part of the wretches of Gibeah, that tribe was almost wholly destroyed, Judg. xix. and xx. The *days of Gibeah*, denote a time when the most horrible wickedness is committed and protected, Hos. ix. 9. and x. 9. Gibeah was then burnt, but rebuilt, and was the royal residence of king Saul: and here the Gibeonites hanged seven of his offspring, 1 Sam. x. 29. and xv.

34. 2 Sam. xxi. 6. The inhabitants of it fled for fear of Sennacherib's army, Isa. x. 29. Hos. v. 8.

GIBEON, a *hill*, a city situated on a hill, about five miles north from Jerusalem. Near to it, the Lord rained hailstones and cast thunderbolts on the Canaanites, while the sun stood over it; and to commemorate this, there seems to have been a great stone erected, Josh. x. 10. Isa. xxviii. 21. 2 Sam. xi. 8. Near to it the troops of David and Ishboobeth skirmished, and Asahel was slain, 2 Sam. ii. 18. and iii. 30. Here the tabernacle and altar of burnt-offering about that time and afterwards stood, 1 Chron. xxi. 29, 30. 1 Kings iii. 3, 4. and long after, Ishmael, the son of Nethaniah, was taken, and his captives recovered, Jer. xli. 12.—Hananiah, the false prophet, was a native of it, Jer. xxviii. 1. In the time of Joshua, the Hivites, who inhabited Gibeon, Chephirah, Beeroth, and Kirjath-jearim, being alarmed at the miraculous passage of the Hebrews through Jordan, and their capture of Jericho and Ai, came to meet them, arrayed in old clothes, and with mouldy provision, as if they had come from a far country, and begged they would enter into a league with them. After making some objections, the Hebrew princes, without consulting the Lord, made a covenant with them, and partook of their victuals, as a testimony of their friendship. On the third day after, the Hebrews discovered their mistake, by coming to their cities. Being reproached with their fraud, the Gibeonites pleaded in excuse their impending danger of utter destruction. In terms of the covenant, their lives were spared; but Joshua condemned them to the servile, but sacred work of hewing wood and drawing water, for the house of God. Five of their neighbouring nations immediately took arms against them for submitting to the Israelites; but Joshua protected them, and cut off their enemies, Josh. ix. and x. Saul, and his subjects by his orders, had, un-

der pretence of zeal for the Hebrew nation, murdered great multitudes of them. Long after Saul's death, God punished the Hebrews with three years of famine; nor was it removed till the Gibeonites, by David's permission, had hanged up seven of Saul's descendants before the Lord in Gibeah, 2 Sam. xxi. Probably after this, the Gibeonites, and such others as devoted themselves, or were devoted by David, Solomon, or others, to that servile labour of the tabernacle or temple, were called *Nethinims*. They were carried captives with the Jews; and it seems most of them, to enjoy an easier life, remained in Casiphia, and places adjacent; but 392 returned with Zerubbabel, and 220 with Ezra, and had their dwelling in Ophel at Jerusalem, and other places; and Ziha and Gispah were their directors, Leviticus xxvii. 1—8. Ezra ii. 58. and viii. 20. Nehemiah iii. 26. and xi. 21. and x. 28. As they were now too few for their work, the Jews appointed a kind of feast, at which they brought wood to the temple.

**GIDEON**, *he that breaks, or bruises*, the son of Joash, of the western half-tribe of Manasseh, and city of Ophrah. After the Midianites and their allies had, from about A. M. 2752 to 2759, greatly oppressed the Hebrews, eating up their crop, and seizing their cattle, the Hebrews cried to the Lord. By his prophet he reproached them for their ungrateful abuse of former deliverances; but appeared to Gideon, as he was threshing wheat in a secret place; and assured him, that however mean himself and family were, he should deliver Israel from their present servitude. To confirm his faith herein, he, with a touch of his rod, caused fire to come out of the rock, and consume the slain kid, and unleavened cakes, all moistened with broth, which Gideon, at his command, had put thereon. When the Lord disappeared, Gideon was greatly apprehensive of immediate death, as

he had seen an angel; but was assured of God, that he was in no danger. He immediately built an altar to the Lord and called it **Jehovah Shalom**, that is, *the Lord send peace*. That very night God directed him to cut down the grove, and demolish the altar, which his neighbours had erected for Baal, and build an altar to God on the rock where the miraculous fire had devoured his provision, and offer one of his father's bullocks on it. With the assistance of ten of his father's servants, he punctually executed these orders. Enraged at this, his fellow-citizens demanded his life: but Joash his father remonstrated, that it ill became the covenanted people of God to plead for Baal; and that it was more reasonable, that every one who did it should be slain; and that if Baal was truly a God, he ought to exert his power in punishing him who had broken down his altar; and he called his son **JERUBBAAL**, that is, *let Baal contend with him*. Understanding that the Midianites, to the number of almost two hundred thousand had crossed the Jordan westward, and were encamped in the valley of Jexreel, at no great distance, Gideon, filled with the Spirit of God, sounded a trumpet, and assembled his friends, the Abiezrites; by messengers, he required the tribes of Manasseh, Asher, Zebulun, and Naphtali, to attend him in attacking the Midianites. He had quickly an army of thirty-two thousand men. By a double sign of bedewing a fleece of wool, while the adjacent ground was dry; and again bedewing the ground, while the fleece was dry; the Lord condescended to confirm his doubtful mind.

Thus assured of victory, Gideon marched his forces directly towards the Midianites. At the well of Harod, his faith was put to a double trial. God ordered him to inform his army, that every body who was in the least timorous, should return home; 22,000 departed, and 10,000

only remained. That it might be more fully evident that the victory was wholly of God, he was further ordered to cause all his people to drink out of the river, without using any vessel. On this trial, only 300 lapped the water, putting their hand to their mouth. According to the Eastern mode of drinking, Harmer supposes, that the 300 men whom God intended to honour, immediately on their coming to the water, drank of it in the quickest manner they could, in order to be ready, without any delay, to follow Gideon; that the rest took up water in their pitchers or leather bottles, or some kind of vessel, and bending down, so as to sit jointly upon their heels and knees, or with their knees placed upright before them, either of which might be called bowing their knees to drink; that they handed these vessels with ceremony and slowness from one to another, as they were wont to do in common; which occasioned their dismissal. The other 300 *alone* were retained, and all the rest sent home. These he ordered to provide victuals for some days, and each a trumpet, and a lamp concealed in an empty pitcher. In the night, Gideon, directed by God, went into the Midianitish camp, with Phurah his servant; there he heard one tell his fellow of his dream, that a barley-cake, rolling from the hill, had overturned their tent; which dream the other explained of Gideon's overthrowing the Midianites. Encouraged thereby, Gideon hasted back to his men; and ordering them to imitate himself, they, in three companies, attacked the camp of Midian on different sides. Gideon, all of a sudden cried, "The sword of the Lord and of Gideon!" and breaking his pitcher, threw it and the lamp on the ground, and blew his trumpet, all his 300 men immediately did the same. Filled with terror, the Midianites fled, and taking their friends for foes in the dark, they killed one another. — The Manassites, Asherites, and Naphtalites, pursued the fugitives. Excited by Gideon's messengers, the Ephraimites took the fords of Jordan, and slew Oreb and Zeeb, two of the Midianitish kings. One hundred and twenty thousand Midianites were slain; 15,000 still remained in a body, and got over Jordan with Zeba and Zalmunna, their kings. Gideon pursued them at their heels. His men being faint, he desired the elders of Pennel and Succoth, as he passed, to give them some victuals; but they, reckoning him a fool to pursue the Midianites with such a handful of men, refused his troops a refreshment. He overtook the Midianites at Karkor, near the country of Ammon; took the kings prisoners, and cut their army to pieces. In his return westward, he chastised the two cities for their barbarity and insult. With thorns and briers he tore the flesh of the princes of Succoth; he killed the chief men of Pennel, and demolished their tower. After finding that Zeba and Zalmunna had murdered some of his friends or relations at mount Tabor, he ordered his son Jether to kill them; but the young man being afraid, he did it himself. With mild words he pacified the proud Ephraimites, who complained because he had not more early invited their assistance. The Hebrews offered him and his posterity the government of their nation; but he piously declined it, and told them, that the Lord alone was their rightful Sovereign. At his desire, they gave him the earrings of their prey, which amounted to 1700 shekels of gold, or 2380*l.* sterling, with other ornaments. Of these Gideon made an ephod, and placed it in Ophrah. Whether he imagined his being ordered to offer sacrifice constituted him a priest; or, if he intended to consult God by this ephod; or, if he merely intended it as a memorial of his victory, we know not: but it proved an occasion of idolatry to Israel, and of ruin to his family. After judging Israel 40 years, he died, *A. M.* 2798, leaving



behind him 70 sons, all of whom were basely murdered by his bastard ABIMELECH, Judg. vi. vii. and viii. — Was our Redeemer prefigured by Gideon? How mean his debased condition? How important and necessary his work of our salvation! With what burning zeal he offered his sacrifice, overthrew idolatry, and restored the true love and worship of God! By a few weak and unarmed preachers, sounding the gospel-trumpet, and displaying its light and fire from their earthen vessels, he foiled sin, Satan, and the world, and their numerous agents. How kindly he invites us to share with him in his victories! how mildly he pacifies his unreasonable friends! and what terrible vengeance he inflicts on his despisers, of Judah and Rome; and will on all such as deny his poor people a supply in their time of need!

**GIER-EAGLE.** See **EAGLE**.

**GIFT**, any thing which is our property, or at our own disposal, given to another, Esth. ii. 18. Matt. ii. 11. Christ is called, John iv. 10. the gift of God, the greatest heaven could possibly bestow. The Holy Ghost, with his miraculous gifts, is also called the gift of God, Acts viii. 20. Every good thing which men receive is the gift of heaven, James i. 17. The gift of righteousness, is free justification by the obedience and death of Christ, Rom. v. 17. By unspeakable gift, 2 Cor. ix. 15. some understand Christ, others the gospel, by which men's hearts are inclined to obey the will of God; others again, that habit of brotherly love, wrought in the hearts of the Corinthians. Eternal life, offices in the church, qualifications for the discharge of them, and every blessing, are represented as *gifts*, Rom. vi. 23, James i. 17. Psa. lxxviii. 18. Eph. ii. 8. and iv. 8. Ezek. xlvi. 16, 17. 1 Cor. xii. 1, 4, 9, 28—31. and xiv. 1, 12. Heb. vi. 4. (2.) A present between friends, whether given in mere friendship, or to repair an injury, obtain something de-

sired, or to reward a service. Thus Shechem offered Jacob and his sons *any gift* to obtain Dinah, Gen. xxxiv. 12. Daniel had a *gift* offered him, for his service in reading and interpreting the handwriting, Dan. v. 17. A *gift in the bosom*, is one secretly given, which strongly tends to appease anger, Prov. xxi. 14. (3.) Free-will offerings, or other noted services to God, or to idols, Psa. xx. Matt. v. 23, 24. Ezek. xx. 26, 31, 39. (4.) A bribe given to judges, to hire them to pervert judgment; or to others, to instigate them to wickedness, Eccl. vii. 7. Prov. xv. 27. and xxix. 1. Ezek. xvi. 33. and xxii. 12. And to *take a gift* out of the bosom, is to take it secretly, Prov. xvii. 23.

**GIFT OF TONGUES**; on the genuine explication of this miraculous gift, depends the exposition of the whole of the 12th and 14th chapters of the first epistle to the Corinthians: this gift was no such habit as is acquired by learning a language or tongue in the usual way; only so far as that those who were endued with it, constantly retained the same; so that in the public assemblies for worship, they could often pray to, and praise God, by the immediate inspiration of the Holy Ghost, in tongues they had never learned, after the manner of the apostles, Acts ii. 4. for which alone this gift was given, and not as an instrument or mean of the apostolic office, which causes all the difficulty here; for Christ never promised the gift of tongues as a mean of instruction only among the Gentiles, not even to the apostles, but chiefly as a confirming sign to those who should receive the truth, Mark xvi. 17. without distinction of kindred, age, nation, &c. And hence persons who never actually were, nor ever intended to be, preachers, obtained such a gift, Acts x. 44—46. 1 Cor. xiv. 2.

**GIHON**, a *breast*, or *valley of grace*, (1.) One of the four heads or branches of the river that watered the garden of Eden, and compassed or run along the whole land of

**CUSH.** The Arabs call that river that runs north-westward into the Caspian Sea, and is the north-east boundary of modern Persia, Gihon: but it cannot be the Gihon of scripture. Calmet and Reland will have the Gihon to be the river Araxes, which, taking its rise in Armenia, near the head of the Euphrates, runs eastward into the Caspian Sea; Calvin, Scaliger, and others, will have it to be the westward branch of the mingled Euphrates and Tigris. I am persuaded, that Bochart, Wells, &c. are more in the right, which make it the eastern branch that runs along the west side of Cush, Susiana, or Chusistan, Gen. ii. 13. (2.) A noted fountain or stream, on the west side of Jerusalem, near to which Solomon was anointed, 1 Kings i. 33. and whose upper or southernmost branch or stream Hezekiah inclosed within the walls, or privately conveyed into the city, when he feared an Assyrian siege, 2 Chron. xxxii. 4, 30.

**GILBOA, *revolution of inquiry*,** a mountain noted for the defeat of the Hebrews, and the slaughter of Saul and his three sons: it lay about 60 miles north from Jerusalem, and six westward from Bethshan, on the south of the valley of Jezreel. Though David, in his elegy, wished its wonted fertility might be turned into barrenness and drought, yet travellers assure us, that rain and dew fall on it, as well as on other places, 1 Sam. xxviii. 4. and xxxi. 2. 2 Sam. i. 6, 21.

**GILEAD, *the heap of witness*,** (1.) The son of Machir, and grandson of Manasseh. His sons were Jezer, Helek, Asriel, Shechem, Shemida, and Hephher, by whom he had a numerous posterity settled beyond Jordan, Numb. xxvi. 29, 30, 31. and xxxii. 40. (2.) The father of Jephthah, who also had a numerous family, and might be a descendant of the former, Judg. xi. 1, 2. (3.) A noted ridge of mountains, stretching almost all the way from Lebanon to the country of Moab, at some distance eastward from Jordan. Whether it

had its name originally from Jacob's *Galeed*, or *heap of witness*, or from Gilead the son of Machir; it is certain, that the whole country pertaining to the Hebrews, eastward of Jordan, and which contained Perea, Golan, Bashan, and Trachonites, was sometimes called Gilead, and the people Gileadites, Numb. xxxii. 3, 26. but the northern part of the hill-country was most properly called Gilead, Numb. xxxii. 1. Gilead was noted for the best of balm, Jer. viii. 21. and xlvii. 11. and li. 8. and for the most excellent pasture; and hence a prosperous condition is likened to the pastures of Gilead, Mic. vii. 14. Zech. x. 10. Jer. l. 19. In the time of JEPHTHAH, it was terribly overrun by the Ammonites, who laid claim to a great part of it; and it seems they thought to revive their pretended claim in the days of SAUL. It was not till after the death of Ishbosheth that DAVID was king here. It was often terribly ravaged by the Syrians, under Behadad and Hazael. When the Assyrians carried captive the Hebrews, it was generally seized by the Ammonites and Moabites. After the Chaldean captivity, the Jews, with a mixture of Gentiles, dwelt in it, Judg. xi. 2 Sam. ii. 9. Psa. lx. 7. Amos i. 3, 13. We cannot remember any noted person of this country, besides Jair, Jephthah, Ibzan, and Elijah. (4.) A city called Ramoth-Gilead, and Ramoth-Mizpeh: a strong city, near to where Jacob and Laban made their covenant, and which was an east frontier to the tribe of Gad. It was a city of the Levites, and of refuge, Josh. xx. 8. and xxi. 37. It seems to have been noted for idolatry, Hos. vi. 8. and xii. 11. as it was also for the judgments of God, being a chief bone of contention between the Syrians and Hebrews, in the days of AHAB and JEHU, &c. 1 Kings xxii. 2 Kings viii. and ix. —*Thou royal family of Judah art to me as Gilead, and the head of Lebanon*; i. e. Though you were in as flourishing and stately a condition

as the pastures of Gilead, or cedars of Lebanon, I will make you a wilderness, and ruin you, Jer. xxii. 6. Benjamin shall possess *Gilead*; that tribe, once so weak, shall greatly prosper; part of them, after the Chaldean captivity, or their present dispersion, shall inhabit the country eastward of Jordan, Obad. 19.

**GILGAL**, *a wheel, or revolution of the wheel*, (1.) A famed place, about three miles westward of Jordan, and perhaps about as much from Jericho. Here Joshua had his camp, for some time after he had passed the Jordan; and by circumcising the people, and *rolling* away their reproach, gave name to the spot. A city was here built. Here Saul had his kingdom confirmed to him, and his ejection from it intimated, and Agag king of Amalek was hewed in pieces before his face, 1 Sam. xi. and xv. In the time of Samuel, there was an altar erected here, and sacrifices offered thereon, 1 Sam. xi. 15. and xv. 33. Whether there was an idolatrous regard paid to the place, or any idol set up here in the time of Ehud, from whom Eglon might think he had brought his message, is not certain; but towards the decline of the kingdom of the ten tribes, there were idols worshipped here, Judg. iii. 19. Hos. iv. 15. Amos iv. 4. and v. 5. (2.) A city or country, about six miles north from Antipatris, and whose ancient kingdom consisted of various nations or tribes, Josh. xii. 23. There was a village called Galgulis about this spot, 400 years after Christ.

**GIN**. See SNARE.

To **GIRD**, to fasten any thing firm and close about one, 1 Kings xx. 11. As the Jews, and other eastern nations, wore a loose kind of garments, they made much use of *girdles* to tuck up their clothes, that they might be ready for working or walking, John xiii. 4. 1 Kings xviii. 46. and some of them were very costly and fine, Prov. xxxi. They were often large and hollow, somewhat like the skin of a serpent or eel; and were

used as their purses to bear their money, Matt. x. 9. In times of mourning, the Jews laid aside their costly girdles, and used belts of sackcloth, ropes, or the like, Isa. iii. 24. and xxii. 12. Some prophets, as Elijah and John Baptist, that professed continual mourning, wore girdles of coarse leather, 2 Kings i. 8. Matt. iii. 4. Servants' girdles, wherewith they tacked up their long robes, were probably coarse, Luke xii. 37. and xvii. 8. The belts of the Hebrew soldiers, wherewith they girded on their arms, went not about their shoulders in the manner of the Greeks, but about their loins, and were supposed to strengthen them, Neh. iv. 18. Ezek. xxiii. 15. They were generally valuable, especially those of commanders; and hence Jonathan made a present of his to David, 1 Sam. xviii. 4. and Joab represents a *girdle* as a valuable reward, 2 Sam. xviii. 11. The priests' girdle, at least that of the high priest, was of fine twined linen, embroidered with gold, blue, purple, and scarlet, Exod. xxviii. 4, 8. Josephus says, it went twice about their body, and was fastened before, and the ends hung down to their feet.—God's *girding himself*, imports his giving noted displays of his almighty power, and his readiness to act, Psa. xciii. 1. and lxxv. 6. His *girding* others with strength, or gladness, is his exciting and enabling them to do great exploits, and his filling their heart with joy and pleasure, Psa. xviii. 32, 39. and xxx. 11. He *girded* Cyrus; encouraged and enabled him to conquer the nations, Isa. xlv. 5. but he *looses the bond* of kings, and *girds their loins with a girdle*, when he strips them of their power and authority, and reduces them to the condition of servants, Job xii. 18. Christ's love, power, equity, and faithfulness, are the *girdle* of his breast or loins, whereby he is qualified for the discharge of his priestly and kingly offices, Isa. xi. 5. Dan. x. 5. Rev. i. 13. The Jews are likened to a *linen girdle*.

hid in the bank of the river Euphrates, and *marred*; after God had caused them to cleave to him by covenant, by profession, and receipt of special favours, he, for their sins, *marred* them; and by the Chaldean troops, and in the Chaldean captivity, reduced them to a very low condition, Jer. xiii. 1—14. The saints have their *loins girded*, when they are in constant readiness to receive God's gracious favours, and obey his laws, Luke xii. 35. 1 Pet. i. 13. Their *loins are girt about with truth*, when they are thoroughly established in the faith and experience of divine truth; are filled with inward candour and sincerity; and pay an exact regard to their promises and vows; how excellently this qualifies them to fight the Lord's battles! Eph. vi. 14. The seven angels that pour out destructive vials on Antichrist, are *girded with golden girdles*; they are fully furnished with strength and courage, and are ready for, and zealous in their work, Rev. xv. 6.

**GIRGASHITES**, *drawing near to, or from pilgrimage*, a tribe of the ancient Canaanites. Joshua destroyed part of them, Josh. xxiv. 11. It is said, part of them fled off into North Africa; and Procopius tells us of an ancient pillar in that country, whose inscription intimated, that the inhabitants had fled from the face of Joshua the ravager. Perhaps the Gergesenes, on the east of the sea of Tiberias, were the remains of them. See **GADARA**.

**GITTITES**, the inhabitants of Gath, Josh. xiii. 3. Perhaps Obededom and Ittai, David's friends, were called Gittites, because they resorted to him at Gath; or because they were natives of Gittaim, a city of Benjamin, to which the Beerothites fled after the death of Saul, and which was rebuilt after the captivity, 2 Sam. vi. 10. and xv. 19. and iv. 3. Neh. xi. 33.

**GITTITH**, in the title of Psa. viii. lxxxi. and lxxxiv. is by some thought to be the name of a musical

instrument invented at Gath; by others, to signify a wine-press, and these Psalms to have been sung after the vintage; others think they were sung by virgins born in Gath; others, that they were composed on the defeat of Goliath the Gittite; but this is not very probable.

To **GIVE**, properly signifies, to bestow a thing freely, as in alms, John iii. 16. But it is used to signify the imparting or permitting of any thing good or bad, Psa. xvi. 7. John xviii. 11. Psa. xxviii. 4. To *give* ourselves to Christ and his ministers, and people, is solemnly to devote ourselves to the faith, profession, worship, and obedience, of Jesus Christ, as our husband, teacher, Saviour, portion, and sovereign Lord, to a submissive subjection to the instruction, government, and discipline, of his ministers; and to a walking with his people in all the ordinances of his grace, 2 Cor. viii. 5. To be *given* to a thing, is to be much set upon, earnest for, and delighted in it, 1 Tim. iii. 3.

**GLADNESS**. See Joy.

**GLASS**: anciently, looking-glasses were made of polished brass, tin, silver, brass and silver mixed, &c. The brazen laver of the tabernacle was formed of looking-glasses, which devout women had offered. According to Pliny and Tacitus, the Phenicians were the inventors of glass. According to Diodorus, the Ethiopians very anciently preserved their dead bodies in large glasses. The invention of fire-glasses is commonly ascribed to Archimedes of Sicily, who lived about 200 years before Christ; but Abulpharaj, an Arabic author, says, the Egyptians knew it soon after the flood. The word and ordinances of God are a *glass*; therein we see our own sins, wants, or graces; have imperfect views of Jesus and his Father, and of eternal things, and have our heart warmed thereby, James i. 23, 25. 2 Cor. iii. 18. When the ceremonial and gospel ordinances are compared, the former are called a *sha-*

*don*, which gives a very imperfect view of the thing represented: but the latter are called a *glass*, in which we see spiritual things much more clearly, Col. ii. 17. Heb. x. 1. 2 Cor. iii. 18. The new Jerusalem is likened to *transparent glass*, for her comeliness and glory, and the delightful views of divine things therein enjoyed, Rev. xxi. 18, 21.

To GLEAN, is properly to gather ears of corn, or grapes, left by reapers and grape-gatherers. Nor were the Hebrews allowed to glean their fields or vineyards, or to go over their trees a second time, but to leave the gleanings to the poor, the fatherless, and the widow, Lev. xxiii. 22. Ruth ii 3. Lev. xix. 10. Dent. xxiv. 21. To *glean and turn the hand into the basket*, figuratively signifies to kill, and take captive, such as had escaped the more general overthrow, Jer. vi. 9. Judg. xx. 45. and viii. 2. and hence a small remnant left in a country are called *gleanings*, Isa. xvii. 8. Jer. xlix. 9. Obad. 5.

GLEDE, a well-known fowl of the ravenous kind. It is called *daah*, from its swift flight; and *raak*, from its quick sight. It is impatient of cold, and so is seldom seen in the winter: through fear and cowardice it seldom attacks any but tame fowls, hens, &c. Deut. xiv. 13. It is called a *vulture*, Lev. xi. 14. Was this unclean bird an emblem of persecutors, destitute of courage, except to harass and destroy the saints?

GLOOMINESS, a darkening of the air, with clouds, or with multitudes of locusts, Joel ii. 2. God's judgments are likened to *gloominess*: how terrible in their nature! and how certain to fall on impenitent transgressors! Zeph. i. 15.

To GLORIFY, to make glorious. When man is said to glorify God, it is not to be understood as if he could add any thing to God's essential glory. But we may be said to glorify God, when we acknowledge him to be glorious; when we speak of his praises, and confess that he is worthy to receive honour, glory, might,

and majesty, Rev. iv. 11. When we confess that all the glory, gifts, and dignity, we have above other men, are given us of God, 1 Chron. xxix. 11, 12. When we are willing to abase ourselves in the acknowledgment of our own vileness, that God may be magnified in any of his attributes or ordinances by it, Jer. xiii. 16. Mal. ii. 2. When we believe God's promises, and wait for the performance of them, though we see no means likely for their accomplishment, Rom. iv. 20. When we publicly acknowledge true religion, or any special truth of God, at a time when it is generally opposed, Luke xxiii. 47. When we suffer for God, 1 Pet. iv. 16. When on the Sabbath, we devote ourselves wholly to God in his service, Isa. lviii. 13. When we give thanks to God for his benefits, Luke xvii. 18. When we love, praise, and esteem Christ above all, John i. 14. and xi. 4. Christ is *glorified* in the exaltation of his human nature into heaven, and his receiving the highest honour, power, and authority, as our Mediator, John xvii. 1, 5. In the Holy Ghost's declaring and revealing his excellencies, and communicating his fulness to men, John xvi. 14. In his people's believing on him, walking in him, praising, obeying, and imitating him; and in his exerting and manifesting his power and wisdom, by doing good to them, 2 Thess. i. 10, 12. John xi. 4. Men are *glorified*, when endowed with holiness, happiness, and honour, in the heavenly and eternal state, Rom. viii. 17, 30. To *glorify one's self* is to claim or boast of honour not due to him, Heb. v. 5. Rev. xviii. 7.

GLORY, the bright shining forth of excellency, 2 Cor. iii. 7, 9. The *glory of God*, is either, (1.) The cloud, or visible brightness, whence God spake to Moses or others; and which entered into the temple of Solomon, Exod. xvi. 7, 10. 1 Kings viii. 11. or, (2.) The bright display of his perfections, his holiness, power, wisdom, goodness &c. Lev. x.



8. Numb. xiv. 21. Thus the heavens declare his *glory*, Psa. xix. 1. Christ was raised from the dead *by the glory* of his Father, by his mighty power, and to the honour of all his perfections, of wisdom, equity, goodness, and truth, Rom. vi. 4. (3.) His grace and mercy, Eph. iii. 16. Psa. c. 16. (4.) The *glory* ascribed or given to God, is the acknowledgment of his excellencies, by esteeming, loving, trusting in him, commending and praising him, and studying, in all we do, to aim at honouring him, and to manifest his perfections to man, Psa. xxix. 1. 1 Sam. vi. 5. Josh. vii. 19. 1 Cor. x. 31. (5.) The glorious state of happiness in heaven, which he prepares and bestows; where all evil will be for ever excluded, and all good eternally enjoyed, constituting a felicity infinitely surpassing the utmost stretch of human thought, while in this world, and which, if fully revealed, would overpower the strongest person, and probably occasion his sudden dissolution, Rom. v. 2. Psa. lxxiii. 24. (6.) An honourable representation of him; thus the man is called the *glory of God*, as he represents him in his superiority and dominion: as the woman is also an honourable representation of the man, 1 Cor. xi. 8. The *glory of God* that mankind by sin have come short of, is likeness to him in spiritual knowledge, righteousness, and holiness; actual honouring of him in what they do; and the glorious privileges that had been conferred on them, if they had not sinned, Rom. iii. 23. God is the *glory* of his people; their relation to him is their great honour; their enjoyment of him is their true and everlasting happiness; and their fellowship with him renders them honourable in the view of others; and in him do they boast themselves, and glory, Jer. ii. 11. Isa. lx. 19. Zech. ii. 5.

It is *the glory of God* to conceal a thing, God sees it often for his honour for a while to conceal the reasons of his providential conduct;

and, to hide pride from men, does not qualify men to take up a matter so quickly or clearly as might be expected, Prov. xxv. 2.—Christ's *glory* is either the manifestation of his divine excellencies, and exalted offices, John i. 14. and ii. 11. and xvii. 5. or the glorious state of his exaltation, Matt. xix. 28. Heb. ii. 9. 1 Tim. iii. 16. or his ministers, who represent him, and publish his excellencies and usefulness to men, 2 Cor. viii. 23. Christ, and the gospel, and the ordinances thereof, are *the glory*, the honourable and exalted things that dwell in a land, Psa. lxxxv. 9. Christ gave that *glory* to his apostles which the Father had given to him; he not only rendered them holy in heart, and heirs of eternal happiness, but constituted them preachers, and workers of miracles, John xvii. 22. Christ was *glorified* with his Father himself, and had that *glory* given him which he had before the world began; when, by his Father's acceptance, and exaltation of him as man and Mediator, into his immediate presence and throne, the brightness of his divine nature shone clearly through his manhood, and the high grandeur of that office, to which he was from eternity set apart, clearly appeared, John xvii. 5. *The glory of the Lord will fill the whole earth*, when the excellencies of the person and office of Christ shall be clearly preached, and by the Holy Ghost, in his influences and fruits, discovered in Judea, and through all other nations, Isa. xl. 5. and vi. 3. The church is called *the glory*; as she is rendered honourable by her relation to Christ by his ordinances, Spirit, and her holy conversation, Isa. iv. 5.

Whatever tends to render a person or people honoured, is their *glory*, Prov. iii. 35. The ceremonial ark is called *glory*: it represented the glorious Redeemer; it was the honourable token of the Jews' peculiar relation to God, 1 Sam. iv. 21. Rom. ix. 5. Saints are *the glory* of ministers: their conversion and holy walk put great honour on them,

as instruments; and their labour therein shall be rewarded in the eternal state, 1 Thess. ii. 20. The saints' grace is *glory*; it renders them like God, and their nature and practice comely and honourable; and *from glory to glory*, is from one degree of grace to another, 2 Cor. iii. 18. The Ephesians' perseverance in the Christian faith and practice amidst trials, and Paul's enduring persecution for the gospel, which they believed was their *glory*, or honour, Eph. iii. 3. and their state of eternal happiness, is *glory*: how surpassing its felicity, brightness, and excellency! Psa. lxxiii. 24. Men's tongue is their *glory*; when rightly used, it procures them honour; and with it they do, or ought to, publish the praises of God, Psa. xvi. 9. and xxx. 22. and lvii. 8. and cviii. 1. Strength is the *glory*, or honour, of young men, Prov. xx. 29. Fathers of a good character, are the *glory*, or honour, of their children, Prov. xvii. 6. Rich clothing and shining ornaments were the glory of Solomon, Matt. vi. 29.—Wealth, authority, sumptuous buildings, shining apparel, and the like, are the *glory* of great men, Psa. xlix. 16. Riches, dominion, powerful armies, and fine cities, are the *glory* of a nation, and their king, Dan. xi. 39. Isa. viii. 7. So Adullam, or Jerusalem, was the *glory* of Israel, Mic. i. 15.—Whatever is most excellent, or people pride themselves in, is called their *glory*. So the captains and best warriors of the Assyrian army, are called the *glory* of Sennacherib's *forest*, Isa. x. 18. and his high looks, in which he prided himself, are called his *glory*, ver. 12. and the Egyptians, on whom the Jews depended, and in whom they boasted, are called their *glory*, Isa. xx. 5. The praise and commendation of men, was the *glory*, or honour, the Pharisees sought for, Matt. vi. 2. *Show me thy glory*; more bright and full discoveries of thine excellency, power, wisdom, mercy, and goodness, Exod. xxxii. 13. God set *glory* in the land of the

living, when he restored the Jews to their own country from Babylon, and established his temple and ordinances among them; and when Christ appeared in the flesh, and the gospel-church was erected, Ezek. xxvi. 20. After the *glory* hath he sent me to the nations that spoiled you: after the Jews' honourable return from Chaldea, and from their present dispersion, my prophecies of divine judgments on your enemies, shall be fulfilled, Zech. ii. 8.

He hath called us *to*, or *by*, *glory and virtue*: by the glorious exercise of his power and grace, he hath called us to a glorious state of fellowship with Christ, now and hereafter; and to an active abounding in holiness and good works, 2 Pet. i. 3. Thou shalt *see the glory of God*: see his power and kindness mightily displayed in raising thy brother, John xi. 40. The Gentiles and kings bring their *glory and honour* into the new Jerusalem: they improve their power, wealth, and reputation, and every thing they have, to promote the welfare of the church on earth: and the saints shall enter heaven full of grace, and there receive the full reward of their good works, Rev. xxi. 24. The ceremonial dispensation, though established in a glorious manner at Sinai, and had much outward pomp, yet it had *no glory*; that is, very little comeliness, in comparison of the exalting *glory* of the gospel dispensation, wherein Jesus and his fulness are revealed in a more clear, powerful, and extensive manner, and more agreeable to the spiritual nature of the things, and of our souls, 2 Corinthians iii. 7—11.

TO GLORY. See BOAST.

GNA'T, a small troublesome insect, which often flutters about lighted candles till it burn itself. Sometimes great swarms of them have obliged people to leave their country. Such as are very zealous about trifles, or smaller matters, while they indulge themselves in things evidently and heinously sinful, are said

to strain at a gnat, and swallow a camel, Matt. xxiii. 24.

To GO: when one moves from a lower place to a higher, he is said to go up, as from Egypt to Canaan; from the country adjacent to Jerusalem; from earth to heaven, Gen. xliii. 1. Matthew xx. 18. Psalm xlvii. 5. When his motion is from a higher to a lower, he is said to go or come down; as from Canaan to Egypt; from earth to the sea: or to hell, or the grave: or from heaven to earth, 2 Chron. vii. 1. Genesis xlvi. 3. Psalm cvii. 23. and lv. 11. and xxii. 29. When God is said to go down or up, it does not mean, that he changes his place in respect of his essence; but that his knowledge or powerful operation, or the symbol of his presence, bears such relation to a particular place, Gen. xi. 5, 7. and xxxv. 13. His goings are the display of his perfections, and the acts of his providence towards the world, or his church; and in respect of this, he may be said to come to, or go from one, Psa. lxviii. 24. Christ's goings forth from everlasting, import his eternal existence, as he is the Son of God, equal with his Father, and asserts the eternity of his divine nature, Mic. v. 2. 'The saints' going out and in, denotes their whole conversation, which is by Christ as the door; they have great liberty, and live by faith on him, Psa. xvii. 5. and cxxi. 8. John x. 9. Rulers going out and in before their subjects, denotes their whole government of them, and the showing them a proper example, Numb. xxvii. 17. 2 Chron. i. 10. To go with one, often signifies to be a companion of his, to enter into close fellowship with him, Prov. xxii. 24. Zech. viii. 21, 23. Men's goings are their whole behaviour and condition, Prov. v. 21. Psa. xl. 2: and they are of the Lord, as nothing can be done without his permission, or the concurrence of his upholding and governing providence, Prov. xx. 24.

GOAD, a long staff, or wand, for driving cattle with, Judg. iii. 26. It

had a prick in the small end, and perhaps a paddle on the other, to cut up weeds. The words of the wise are as goads; they penetrate into men's minds, and stir them up to the practice of duty, Eccl. xii. 11.

GOAT, *capra*, in the Linnaean system of zoology, is a genus of quadrupeds of the order of the pecora, distinguished from the other genera of this order by their hollow, rough, and erect horns, which bend a little backwards. The common goat is nearly of the size of the sheep, only that the wool of the latter makes it look larger. The fur of the goat is generally of a pale dun, which in some eastern countries is spun, and made into cloth, such as that whereof the tabernacle had one of its coverings. Goats are also noted for their long beard: they are much given to wantonness; and sometimes have a very rank smell: they eat serpents and poisonous herbs, but their milk is very medicinal for such as are weak and consumptive: they are rather mischievous to corn and plants; and their bite hurts the growth of trees: their blood is said to scour rusted iron, and to soften the adamant-stone. Wild goats have often larger horns, are swift, can run on sides of rocks, and leap from one to another. Under the law, goats were ceremonially clean, and often used instead of a lamb; but they were especially used in the sin-offerings, Numb. vii. and xxix.

Princes and great men are likened to *he-goats*, whose goings are very comely: their station requires them to go before and direct others in an orderly manner: but alas, how often are they wanton, polluted, disagreeable, and mischievous! Zech. x. 3. Jer. 1. 8. The GREEKS, who were also called Egeans, that is, goatish people, are likened to a *he-goat* with one horn; that, without touching the earth, ran against, and trod down a pushing ram. Under Alexander, their sovereign, they, with incredible speed, marched into Asia, and overthrew the Persian empire, Dan.

viii. 5. Devils and wicked men are likened to goats; how vile, hurtful, and disposed to climb in pride and self-conceit! Lev. xvii. 7. 2 Chron. xi. 15. Matt. xxv. 33.

GOB, grasshoppers, or a cistern, a place on the border of the Philistines, where the Hebrews gave the Philistines two noted defeats, and killed two of their giants. Instead of Gob, we have Gezer in another text; which shows that Gob and north Gezer were not far distant, if they were not the same, 2 Sam. xxi. 18, 19. 1 Chron. xx. 4.

GOD, the name which we give to that eternal, infinite, and incomprehensible Being, the creator of all things, who preserves and governs every thing by his almighty power and wisdom, and is the only proper object of our worship. God, properly speaking, can have no name; for as he is one, and not subject to those individual qualities, which distinguish men, and upon which are founded the different denominations that we give them; he has no need of any name to distinguish him from other gods, nor to put a difference between him and any, since there are none like him. The names, therefore, which we ascribe to him are descriptions or epithets, which express his divine qualities in terms necessarily ambiguous, because they are such as are borrowed from common use, and given to the creatures as well as to him, rather than true names which represent his nature as it is.

Although the existence of God be evident in every part of the creation, and the truth of it impressed on every rational mind; yet as gracious persons may be strongly tempted to question it, and some of them, from their situation and circumstances, may not be well furnished with arguments to resist the tempter, the editor judges it proper to insert something upon this subject. The propositions which follow are very plain, and yet, he thinks, very conclusive:

I. *Where there is a subordination of causes and effects, there must necessarily be a cause in nature prior to the rest, uncaused.* Or thus, *Where there is a series, in which the existence of one thing depends upon another, the existence of this again upon some other, and so upwards, as the case shall be, there must be some independent Being, upon whom it doth originally depend.*

II. *A Cause, or Being, that has in nature no superior cause, and therefore is also unproduced, and independent, must be self-existent: i. e. existence must be essential to him; or, such is his nature, that he cannot but be.* For every being must either exist of itself, or not of itself: that which exists not of itself, must derive its existence from some other, and so be dependent: but the Being mentioned in the proposition, is supposed to be independent and uncaused. Therefore he must exist, not *this* way, but the *other*. The root of his existence can be sought for nowhere, but in his own nature; to place it anywhere else, is to make a cause superior to the Supreme.

III. *There must be such a Being.*—For if there was not at least *one* such Being, *nothing could be at all*: for the universe could not produce itself: nor could any part of it produce itself, and then produce the rest: because this is supposing a thing to act before it exists.

IV. *Such a Being, as is before described, must not only be eternal, but infinite.* Eternal he must be, because there is no way by which such a Being can either begin or cease to be, existence being of his essence. And infinite he must be, because he can be limited by no other as to his existence: for if there was any being able to limit him, he must be inferior to that being; he must also in that case be dependent, because he must be beholden to that being for his being *what he is*, and that he is not confined within narrower limits. Besides, if his presence was anywhere excluded, he would not be *there*: and if not there, he might be supposed to

be not elsewhere: and thus he might be supposed not to be at all. But such a Being, as is described in the second proposition, cannot so much as be supposed not to be.

V. *Such a Being is above all things that fall under our cognizance; and therefore his manner of existence is above all our conceptions.* For he is a necessary existent: but nothing within our comprehension is of this kind. We know no being, but what we can imagine not to be, without any contradiction or repugnance to nature: nor do we know of any beside this Supreme Being himself. For with respect to him indeed we know, by reasoning, that there must be one Being who cannot be supposed not to be, just as certainly as we know there is any thing at all; though we cannot know him, and how he exists. Adequate ideas of eternity and infinity are above us, as finites.

VI. *He exists in a manner which is perfect.* For he, who exists of himself, depends in no regard upon any other, and is the fountain of existence to other beings; must exist in the uppermost and best manner of existing. And not only so, but he must exist in the best manner, *illimitably and infinitely.* Now, to exist thus is infinite goodness of existence: and to exist in a manner *infinitely good*, is to be *absolutely perfect*.

VII. *All other beings depend upon that Being, mentioned in the foregoing propositions, for their existence.* For since there can be but one perfect and independent Being, the rest must be imperfect and dependent: and since there is nothing else upon which they can *ultimately depend* beside him, upon him they must and do depend.

VIII. *He is therefore the Author of nature: nor can any thing be, or be done, but what he either causes or permits.* All beings depend upon him for their existence: upon whom depends their existence, upon him also must depend the intrinsic manner of their existence, or the *natures* of these beings: and again, upon whom de-

pend their being and nature, upon him depend the *necessary effects and consequences* of their being, and being such as they are in themselves. Then, as to the *acts* of such of them as may be *free agents*, and the effects of them, he is indeed not the Author of those; because by the terms and supposition they proceed from agents, who have no necessity imposed upon them by him to act either this or that way. But yet, however, these *free agents* must depend upon him as *such*; from him they derive their power of acting; and it is he who permits them to use their liberty, though many times, through their own faults, they use it amiss. And, lastly, as to the nature of those *relations* which lie between ideas or things really existing, or which arise from facts already *done* and *past*, these result from the natures of the *things* themselves: all which the Supreme Being either causes or permits. For since things can be but in one manner at once, and their mutual relations, ratios, agreements, disagreements, &c. are nothing but their manner of being with respect to each other, the natures of these *relations* will be determined by the nature of the *things*.

From hence now it appears, that whatever expresses the existences or non-existences of things, and their mutual relations as *they are*, is true by the *constitution* of nature: and, if so, it must also be agreeable to his perfect *comprehension* of all truth, and to his *will*, who is at the head of it. Though the act of it is the effect of his *liberty*, and can only be said to be *permitted* by the Supreme Being; yet, when it is once *done*, the relation between the *doer* and the *deed*, the agreement there is between it and the idea of one who has committed such a fact, is a *fixed* relation.—From thenceforward it will *always* be predicable of him, that he was the doer of it: and if any one should deny this, he would go counter to nature, and that great Author of it, whose existence is now proved.

IX. *The one supreme and perfect Be-*



*ing, upon whom the existence of all other beings, and their powers, originally depend, is that Being, whom I mean by the word God.*

The plain argument, says Mr. Mac-laurin, for the existence of the Deity, obvious to all, and carrying irresistible conviction with it, is from the evident contrivance and fitness of things for one another, which we meet with throughout all parts of the universe. There is no need of nice or subtle reasonings in this matter: a manifest contrivance immediately suggests a contriver. It strikes us like a sensation, and artful reasonings against it may puzzle us, but it is without shaking our belief. No person, for example, that knows the principles of optica, and the structure of the eye, can believe that it was formed without skill in that science; or that the ear was formed without the knowledge of sounds; or that the male and female in animals were not formed for each other, and for continuing the species. All our accounts of nature are full of instances of this kind. The admirable and beautiful structure of things for final causes, exalt our idea of the contriver; the unity of design shows him to be one. The great motions in the system performed with the same facility as the least, suggest his almighty power, which gave motion to the earth and celestial bodies, with equal ease as to the minutest particles. The subtilty of the motions and actions in the internal parts of bodies, shows that his influence penetrates the inmost recesses of things, and that he is equally active and present everywhere. The simplicity of the laws that prevail in the world, the excellent disposition of things, in order to obtain the best ends, and the beauty which adorns the works of nature, far superior to any thing in art, suggest his consummate wisdom. The usefulness of the whole scheme, so well contrived for the intelligent beings that enjoy it, with the internal disposition and moral structure of these beings themselves, show his

unbounded goodness. These are the arguments which are sufficiently open to the views and capacities of the unlearned, while at the same time they acquire new strength and lustre from the discoveries of the learned. The Deity's acting and interposing in the universe, show that he governs, as well as formed it; and the depth of his counsels, even in conducting the material universe, of which a great part surpasses our knowledge, keeps up an inward veneration and awe of this great Being, and disposes us to receive what may be otherwise revealed to us concerning him. It has been justly observed, that some of the laws of nature, now known to us, must have escaped us if we had wanted the sense of seeing. It may be in his power to bestow upon us other senses, of which we have at present no idea: without which it may be impossible for us to know all his works, or to have more adequate ideas of himself. In our present state, we may know enough to be satisfied of our dependency upon him, and of the duty we owe to him, the Lord and Disposer of all things. He is not the object of sense; his essence, and indeed that of all other substances, is beyond the reach of all our discoveries; but his attributes clearly appear in his admirable works. We know that the highest conceptions we are able to form of them, are still beneath his real perfections; but his power and dominion over us, and our duty towards him, are manifest.

Though God has given us no innate ideas of himself, says Mr. Locke, yet having furnished us with those faculties our minds are endowed with, he hath not left himself without a witness; since we have sense, perception, and reason, and cannot want a clear proof of him, as long as we carry ourselves about us. To show, therefore, that we are capable of knowing, that is, being certain, that there is a God; and how we may come by this certainty, I think we need go no farther than ourselves,

and that undoubted knowledge we have of our own existence. I think it is beyond question, that man has a clear perception of his own being; he knows certainly that he exists, and that he is something. In the next place, man knows, by an intuitive certainty, that bare nothing can no more produce any real being, than it can be equal to two right angles. If therefore we know there is some real being, it is an evident demonstration, that from eternity there has been something; since what was not from eternity, had a beginning; and what had a beginning must be produced by something else. Next, it is evident, that what has its being from another, must also have all that which is in, and belongs to, its being from another too: all the powers it has must be owing to, and received from, the same source. This eternal source then of all being, must be also the source and original of all power, and so this eternal being must be also the most powerful.

Again, man finds in himself perception and knowledge: we are certain then, that there is not only some being, but some knowing, intelligent being, in the world. There was a time then, when there was no knowing being, or else there has been a knowing being from eternity. If it be said, there was a time when that eternal being had no knowledge; I reply, that then it is impossible there should have ever been any knowledge. It being as impossible that things wholly void of knowledge, and operating blindly, and without any perception, should produce a knowing being, as it is impossible that a triangle should make itself three angles bigger than two right ones.\* Thus from the consideration of ourselves, and what we infallibly find in our own constitutions, our reason leads us to the knowledge of this certain and evident truth, that there is an eternal, most powerful, and knowing being, which, whether any one will call God, it matters not,

The thing is evident, and from this idea truly considered, will easily be deduced all those other attributes we ought to ascribe to this eternal being.—From what has been said, it is plain to me, that we have a more certain knowledge of the existence of a God, than of any thing our senses have not immediately discovered to us. Nay, I presume I may say, that we more certainly know that there is a God, than that there is any thing else without us. When I say, we know, I mean, there is such a knowledge within our reach, which we cannot miss, if we will but apply our minds to that, as we do to several other inquiries.

It being then unavoidable for all rational creatures to conclude, that something has existed from eternity; let us next see what kind of thing that must be. There are but two sorts of beings in the world, that man knows or conceives; such as are purely material, without sense or perception; and sensible perceiving beings; such as we find ourselves to be. These two sorts we call cogitative and incogitative beings; which to our present purpose are better than material and immaterial.

If then there must be something eternal, it is very obvious to reason, that it must necessarily be a cogitative being; because it is as impossible to conceive that bare incogitative matter should ever produce a thinking, intelligent being, as that a thing should of itself produce matter. Let us suppose any parcel of matter eternal, we shall find it in itself unable to procure any thing. Let us suppose its parts firmly at rest together; if there were no other being in the world, must it not eternally remain so, a dead inactive lump? Is it possible to conceive, that it can add motion to itself, or produce any thing? Matter then, by its own strength, cannot produce in itself so much as motion. The motion it has, must also be from eternity, or else added to matter by some other being, more powerful than matter.

But let us suppose motion eternal too; yet matter, incogitative matter and motion, could never produce thought: knowledge will still be as far beyond the power of nothing to produce. Divide matter into as minute parts as you will, vary its figure and motion as much as you please, it will operate no otherwise upon other bodies of proportionable bulk, than it did before this division. The minutest particles of matter knock, impel, and resist, one another, just as the greater do, and that is all they can do; so that if we suppose nothing eternal, matter can never begin to be: if we suppose bare matter without motion eternal, motion can never begin to be: if we suppose only matter and motion eternal, thought can never begin to be: for it is impossible to conceive, that matter, either with or without motion, could have originally, in and from itself, sense, perception, and knowledge, as is evident from hence, that then sense, perception, and knowledge, must be a property eternally inseparable from matter, and every particle of it. Since, therefore, whatever is the first eternal being, must necessarily be cogitative: and whatsoever is first of all things, must necessarily contain in it, and actually have, at least, all the perfections that can ever after exist; it necessarily follows, that the first eternal being cannot be matter. If therefore it be evident, that something must necessarily exist from eternity, it is also evident, that that something must necessarily be a cogitative being. For it is as impossible that incogitative matter should produce a cogitative being, as that nothing, or the negation of all being, should produce a positive being or matter.

This discovery of the necessary existence of an eternal mind, sufficiently leads us to the knowledge of God. For it will hence follow, that all other knowing beings, that have a beginning, must depend on him, and have no other ways of knowledge

or extent of power, than what he gives them: and therefore if he made those, he made also the less excellent pieces of this universe, all inanimate bodies, whereby his omniscience, power, and providence, will be established; and from thence all his other attributes necessarily follow.

Hence it follows, that we cannot seriously consider the nature of our own soul and body, or the things around us, or the events that happen; we cannot attend to the dictates of our conscience concerning good or evil, and how it accuses or excuses us with respect to our conduct; we cannot consider the universal harmony of all nations, however different in interest, or form of devotion, on this head; without being persuaded of some self-existent, and absolutely eternal, almighty, benevolent, but wise and just Being, who hath created, and doth support and govern all things.

But in our present corrupted condition, we must have recourse to the Bible for a clear and efficacious knowledge of him. There we find, that there is *one God*, the creator of all things, Deut. vi. 4. 1 Cor. viii. 6. Psa. lxxxvi. 10. Jer. x. 10, 11. John xvii. 3. 1 Tim. vi. 15. and ii. 5. that he is an *eternal Spirit*, John iv. 24. Heb. xi. 27. 1 Tim. vi. 16. Deut. xxxiii. 27. Psa. xc. 2. and he is *infinite*, everywhere present, and incomprehensible in excellencies, Job xi. 7. 1 Kings viii. 27. Jer. xxiii. 24. Psa. viii. 1. and cxxxix. 6—10. Eccl. iii. 11. and viii. 17. 1 Tim. vi. 16. Rom. xi. 33. and unchangeable, Exod. iii. 14. Mal. iii. 6. James i. 17. that he *knows* all things, past, present, or to come; and is *infinitely wise*, to order things to their proper ends, 1 Sam. ii. 3. Job xxxvi. 4. and xlii. 2. Psa. cxlvii. 5. and cxxxix. 2. Jer. xxxii. 19. Acts xv. 18. Isa. xlii. 9. and xli. 22—26. and xlvi. 10. and xlviii. 3. and xl. 13, 14. Job ix. 4. 1 Tim. i. 17. that he is *almighty*, able to do every thing that would not clash with his other perfections, Jer. xxxii. 17,

27. Rev. xix. 6. Psal. cxlv. 5. Job ix. 4, &c. 1 Chron. xxix. 11, 12. Gen. xvii. 1. and xviii. 14. that he is perfectly *holy*, Isa. vi. 3. and xliii. 15. and lvii. 15. Psal. cxlv. 17. Rev. xv. 4. Exod. xv. 11. 1 Sam. ii. 2. perfectly *good*, kind, merciful, and gracious, Matt. v. 48. Psal. lli. 1. and cxlv. 9. Matt. xix. 17. James i. 17. Exod. xxxiv. 6, 7. 1 John iv. 8. perfectly *just, true, sincere*, and faithful, Psal. xxxvi. 6. and cxxix. 4. and cxix. 137. and xcvi. 2. and xcix. 4. Rom. ii. 6. Acts x. 34, 35. Rev. xv. 3. Deut. xxxii. 4. Numb. xxiii. 19. Deut. vii. 9. 2 Sam. vii. 28. Tit. i. 2. 1 Sam. xv. 29. that he hath created, and by his providence upholds and governs all his creatures, Acts xv. 18. Isa. xlv. 10. Eph. i. 11. Gen. i. 1. Psal. xxxii. 6. Acts xiv. 17. Heb. xi. 3. Psal. xxxvi. 6. and cxxxvi. 25. and civ. and cvii. and cxlvi. cxlvii. Job xii. 10. and xxxvii. xxxviii. and xxxix. Acts xvii. 28. Matt. x. 29, 30. Prov. xvi. 33. Amos iii. 6. and iv. 7. Gen. i. 20. Acts ii. 23. and iv. 27, 28. Rom. ix. 17—23.

This also shows us, that this one God, necessarily in and of his own infinite, but simple, and undivided essence, subsists in three distinct Persons, the Father, the Son, and the Holy Ghost, the same in substance, and equal in all divine power and glory, Gen. i. 26. and iii. 22. and xi. 7. Isa. vi. 3. and lxi. 1, 2. and lxiii. 7, 8, 9. Psal. xxxiii. 6. and xlv. 7. Matt. iii. 16, 17. and xxviii. 19. John xiv. 16. 1 Cor. xii. 4, 5, 6. 2 Cor. xiii. 14. Gal. iv. 6. 2 Thess. iii. 5. 1 Pet. i. 3. 1 John v. 7. Rom. i. 4. Heb. ix. 14. Rev. i. 4, 5. Concerning the Father, we are informed that he is the true God, John xvii. 3. Eph. i. 3. that he promised his only Son as the mediator of his covenant of mercy, and afterwards brought him into the world, Jer. xxxi. 22. Zech. ii. 8, 9, 10. Luke i. 35. he gave him commission and qualifications for his work, John x. 18. and xx. 21. Isa. xi. 2, 3. and lxi. 1, 2. Matt. iii. 16, 17. John i.

32, 33. and iv. 34. Col. ii. 19. he stood by him in care, love, power, and providence, during the whole course of his humiliation, Isa. xlix. 2, 8. and xlii. 1—7. he spake in and wrought by him, and bare witness to him, Heb. i. 1. John v. 19—22. he gave him up to death, and raised him from the dead, Rom. viii. 32. Acts ii. 23, 24. 1 Pet. i. 21. he crowned him with glory and honour, exalted him to his right hand, gave to him, as Mediator, all power, authority, and judgment, in heaven and on earth, and made him Head over all things to his church, John xvii. 5. Heb. ii. 9. Acts ii. 32, 33. Phil. ii. 9, 10. Matt. xxviii. 18. John v. 22. Eph. i. 20, 21, 22. he promised, and sent the Holy Ghost, who proceedeth from him, to anoint Jesus Christ, and his prophets, apostles, and people, Psal. xlv. 7. Joel ii. 28. Luke xxiv. 49. John iii. 34. and xiv. 26. and xv. 26.

Concerning the Son, we are informed, that he is from eternity, that he is equal to the Father, Zech. xiii. 7. Phil. ii. 6, 7. and one with him in essence, John x. 30. 1 John v. 7. We find names and titles proper only to God ascribed to him, as JEHOVAH, Jer. xxiii. 6. and xxxiii. 16. Isa. xlv. 23, 24, 25. with Rom. xiv. 10, 11, 12. Isa. xl. 3. with Luke i. 76. Isa. vi. 1, 9, 10. with John xii. 40, 41. and in hundreds of other places, where mention is made of the Lord speaking to prophets, or others, under the Old Testament. He is called *God*, Matt. i. 23. John i. 1, 2. and xx. 28. 1 Tim. iii. 16. 2 Pet. i. 1. the *true God*, 1 John v. 20, 21. the *great and mighty God*, Tit. ii. 13. Isa. ix. 6. the *only wise God*, Jude 24, 25. Rom. xvi. 27. 1 Tim. i. 16, 17, the *God of glory*, Acts vii. 2. the *only God*, Isa. xlv. 15—23. with Rom. xiv. 11. *God blessed for ever*, Rom. ix. 5. the *God of Abraham, Isaac, and Jacob*, Exod. iii. 6. with Acts vii. 30, 31, 32. Hos. xii. 3, 4, 5. the *Lord of hosts*, Isa. viii. 13, 14. with 1 Pet. ii. 6, 7, 8. Psal. cxviii. 22. with Matt.

xxi. 42. and 2 Sam. vi. 2. and Isa. liv. 5. with 2 Cor. xi. 2. *King of kings*, and *Lord of lords*, Rev. xvii. 14. and xix. 13—16. with 1 Tim. vi. 14, 15. the *first* and the *last*, Rev. i. 17, 18. and ii. 8. with Isa. xli. 4. and xliv. 6. Divine attributes are ascribed to him; as *omniscience*, Col. ii. 3. Rev. ii. 23. John xxi. 17. and ii. 24, 25. Matt. xii. 25. *omnipresence*, Matt. xviii. 20. and xxviii. 20. Col. i. 17. Heb. i. 3. John i. 18. and iii. 13. *almighty power*, Phil. iii. 21. Rev. i. 8. with chap. i. 11, 17, 18. and xxii. 12, 13, 20. *eternity*, Rev. i. 11, 17. Heb. vii. 3. Prov. viii. 23. Mic. v. 2. John i. 1. and viii. 56. *unchangeableness*, Heb. i. 12. and xiii. 8. Divine works, of creation, providence, and redemption, are ascribed to him, John i. 1, 2. Col. i. 16, 17. 1 Cor. viii. 6. Eph. iii. 9. Heb. i. 3. Acts xx. 28. He is represented as the object of religious worship, without any limitation; as of baptism, faith, prayer, praise, vows, Matt. xxviii. 19. John v. 23. and xiv. 1. and xx. 28. Acts vii. 5, 9. Heb. i. 6. Phil. ii. 9, 10, 11.

Though as Son, Jesus Christ be equal to the Father; yet, in his human nature, he is his Father's inferior and servant, John xiv. 28. and xx. 17. 2 Cor. xi. 31. Mark xiii. 32. John v. 18, 19. Isa. xlii. 1. and xlix. 3. and lii. 13. Phil. ii. 6. As Mediator, he is chosen of God, and consents to the covenant of our redemption, Isa. xlii. 1. Psal. xl. 6, 7, 8. Jer. xxx. 21. He fulfils as Mediator the condition of the covenant in his debased state, Matt. iii. 15. Luke xxiv. 26. Isa. xlii. 21. He administers the fulness of blessings purchased by his death; and is the husband, friend, shepherd, physician, and *all in all*, to his people, Psal. lxxviii. 18. Col. iii. 11.

To execute the offices with which the Father had invested him, the Son assumed our nature, and is God and man in one person, Isa. ix. 6. John i. 14. 1 Tim. iii. 16. This was necessary to his being Mediator,

that he might be a middle person, at once nearly related both to God and men, equally careful for the true interests of both, and qualified to do what tended to bring both to agreement;—necessary to his being a Redeemer, that he might have the right of redemption, and be qualified to give a proper price of sufficient value for, and have sufficient power to accomplish it;—necessary to his being a surety and priest, that as *as God*, he might lawfully undertake, being absolute master himself: might willingly bear all that law and justice could require at his hands, and add infinite value to his obedience and suffering; and might, by his own power, conquer death and come from prison and from judgment; and that, *as man*, he might have a fellow-feeling of our infirmities, and set us a pattern of holy obedience, and patient suffering; and that, as our intercessor, he, by his divine power, might remove from his sacrificing state, to that of his honorary intercession: might with confidence appear before God, and sit with him on his throne, that he might know all the necessities and believing requests of his people, and might have that in his intercession, which is sufficient to balance all our weakness and unworthiness, Heb. iv. 14, 15, 16—necessary to his prophetic office, that, *as God*, he might in every age, be equally present with all his disciples; might at once have a comprehensive view of the whole of divine truth, that there might be full certainty of the authority, fulness, and infallibility, of his revelations; and, *as man*, might teach us, in a way adapted to our weakness, exemplifying the truths he taught, and the teaching of them, in his own person and life:—necessary to his kingly office, that he *being God*, his subjects might be reduced under no lower head, in their recovered than in their creation state; that he might equally defend and rule every one of them; that he might withstand all the opposing power and policy of hell and earth,



that his power might be proper for conquering, changing, ruling, and comforting, the hearts of his people, and he might be capable of calling the world to an account for their carriage to him :—and that, *as man*, his heart might be towards his brethren in condescending and tender regard; and that he might, by his example, enforce obedience to that law, by which he, as a visible Judge, will quickly fix the endless condition of both angels and men. His manhood renders every relation of his near and delightful: his Godhead secures the everlasting comfort and infinite efficacy thereof. His manhood rendered his humiliation and exaltation possible, real, and exemplary; his Godhead rendered his humiliation infinitely meritorious, and dignified it with rays of divine brightness; renders his exaltation high, and qualifies him to bear and manage it in a right manner.

As God is one with our Redeemer, in his divine nature, will, affection, and dignified dominion; he is *with him* in mutual operation, in support in favour, and in intimate fellowship, as our Mediator. He is *in him*, in respect of delight, residence, and accessibleness to men. In him, every apparently opposite perfection, name, declaration, and work of God, do most delightfully harmonize; and in his person and works as God-man, as the infinity, eternity, unchangeableness, independence, subsistence in three distinct persons, life, wisdom, power, holiness, justice, goodness, majesty, and ineffable glory of God, brightly discovered, in a way saving and satisfying to sinful men, John x. 31. and v. 19. and xiv. 2 Cor. iv. 6. Christ in his person, God-man, and office, is the foundation of the counsels and works of God, the centre in which they harmoniously meet, the great means of their fulfilment, the great scope and end of them, the chief glory of them, and attractive of the heart of God to them, Col. i. 17, 18. He is the foundation, the centre, the repository, the glory, the

exemplification, and the source of the saving efficacy of revealed truths; nor can we perceive or be profited by them, but in beholding and maintaining fellowship with him in his person and office. All the blessings of grace and glory are lodged in him as our Mediator, and are received by faith, Eph. i. 3, 4, &c. &c. All our fellowship with the Father in his love, and with the Holy Ghost in his influences, is through our fellowship with Jesus Christ. All reconciliation with God, all knowledge of him, all harmony of design with him, all skill, strength, and confidence necessary for our work, and all acceptance of it, are in and from him, John xiv. 6. Heb. x. 19—22. Col. iii. 17.

Concerning the Holy Ghost, we are informed, that he proceeds from the Father and Son, John xv. 26. Gal. iv. 5, 6. He is called *JEHOVAH*, Isa. vi. 9. with Acts xxviii. 25. Exod. xvii. 7. with Heb. iii. 7, 8. 9. Jer. xxxi. 31—34. with Heb. x. 15, 16. He is called *God*, Acts v. 4. 1 Cor. iii. 16. and vi. 19. and *Lord*, 2 Cor. iii. 17. 2 Thess. iii. 5. Divine perfections, as of *omniscience*, 1 Cor. ii. 10, 11. Isa. xl. 13, 14. 1 John ii. 20. *omnipresence*, Psa. cxxxix. 7. Eph. ii. 17, 18. Rom. viii. 26, 27. *almighty power*, Luke i. 35. 1 Cor. xii. 11. and *eternity*, Heb. ix. 14. are ascribed to him: as are also the *divine works* of creation and providence, Gen. i. 2. Job xxvi. 13. Psa. xxxiii. 6. and civ. 30. of miracles, of anointing Christ; and of converting, sanctifying, and comforting souls, Heb. ii. 4. Isa. lxi. 1. Tit. iii. 5. John xvi. 13, 14. *Divine worship* of him is exemplified and commanded; as baptism in his name, Matt. xxviii. 19. prayer, praise, or solemn appeals to him, 2 Cor. xiii. 14. Rev. i. 4. Isa. vi. 3, 9. Rom. ix. 1. Matt. ix. 38. with Acts xiii. 2. and xx. 28.—That he is a Person, not a mere powerful energy, is plain, from his being described in plain scriptures, as *understanding*, 1 Cor. ii. 10. *willing*, 1 Cor. xii. 11. *speaking*,

ing; and sending messengers, Isa. vi. 8. Acts viii. 29. and x. 19, 20. and xiii. 1—4. 1 Tim. iv. 1. as *pleading*, Rom. viii. 26. as being *grieved*, Isa. lxiii. 10. Eph. iv. 30. as *teaching* and *reminding* persons, John xix. 26. as *testifying*, John xv. 26. as *reproving* and *executing* a commission from God, John xvi. 8—14.

The Holy Ghost, in order of operation, finished the creation-work; he qualified men with common strength of body, and with distinguished endowments of wisdom and understanding: he inspired men with a certain knowledge of the mind and will of God; and effected miracles unnumbered. But his work on our Saviour, and the souls of believers, is, in a particular manner, worthy of our consideration. He framed the body of our Redeemer, Luke i. 34, 35. He sanctified his manhood in the formation of it, with all the grace it was then capable of, Isa. xi. 2, 3. John iii. 34. He increased his grace in proportion to the growth of his human faculties, Luke ii. 40, 47, 52. At his baptism, he conferred on him such extraordinary gifts as qualified him for his public ministry, Isaiah lxi. 1, 2, 3. Mat. iii. 16, 17. John iii. 34. and vi. 27. he directed him to the wilderness to endure temptation, and enabled him to resist it, Luke iv. 1—14. He made Christ's human nature the moral instrument of multitudes of miracles, Acts ii. 22. Matt. xii. 28—32. He excited him to, and supported in him, proper dispositions amidst his suffering work, Heb. ix. 14. He preserved his dead body from corruption; and in his resurrection he united his soul and body together, 1 Peter iii. 18. Rom. viii. 11. Eph. i. 17, 18, 19. 1 Tim. iii. 16. He filled his human nature with such glory and joy as suits his now exalted state, Psalm xlv. 7. and, in fine, after his ascension, bare witness of his Messiahship, by multitudes of miraculous gifts and operations on his followers; and by the powerful spread of his doctrine, John xv. 26. Acts v.

23. Heb. ii. 4. John xvi. 7—14. 2 Cor. x. 4, 5.

In his operations on men, he often prepares their souls by various affecting convictions of sin, and illuminations in the knowledge of Christ, Rom. viii. 15. John xvi. 9, 10. Mat. xiii. 20, 21, 22. Heb. vi. 4. In conviction, he impresses the law of God on their conscience; fixes their thoughts on it, and their want of conformity to it; and hence they become filled with fear and shame, Rom. vii. 9. Acts ii. 37. In regeneration, he opens the understanding to discern the truth, and conveys renewing grace from Jesus into their hearts, which, as a vital principle, produceth good works, 1 John v. 20. Eph. i. 17, 18. and iv. 23. Col. iii. 10. 2 Cor. iv. 6. Heb. x. 20. 1 Cor. vi. 11. John xvi. 13. Psal. cx. 3. 2 Cor. v. 17. Ezek. xxxvi. 26. Rom. viii. 2. Deut. xxx. 6. Col. ii. 11.—He witnesseth with their spirit, that they are children of God, and joint-heirs with Christ, Gal. iv. 6. Rom. viii. 16. In the work of sanctification, he shines on the truths of the gospel, and gives them an understanding to perceive them, 1 Cor. ii. 4. Psalm cxix. 18. Luke xxiv. 25. 1 John ii. 20—27. Thus he produces spiritual knowledge and wisdom, and removes pride, error, prejudice, sloth, and the like. Hereby he not only discovers to them their polluted condition, and the beauty and reasonableness of holiness; but by the views of Christ's glory, and the shedding abroad his love in their heart, new supplies of grace are conveyed; and hence they watch and struggle against sin, and grow in faith, humility, and other graces, Tit. iii. 5, 6. 1 Cor. ii. 10, 11. and vi. 11. 2 Cor. iii. 18. Phil. iv. 19. and ii. 13. Gal. v. 22—26. He particularly shows the grounds of faith and hope, and enables them to fix thereon, Psal. cxix. 49. In prayer, impressed with a sense of our wants, he shows our encouragement to pray, drawn from the relations, promises, and former

works of God: he directs what to ask; enables us to request it in faith and fervency, and to wait for an answer, Rom. viii. 26, 27. In self-examination, he shines on the marks of grace laid down in scripture, and enables our conscience to draw a just conclusion, Gal. v. 22, &c. With respect to eternal happiness, he, in his presence and influences, is the earnest of it, Eph. i. 13, 14. 2 Cor. i. 21, 22. and is the immediate bestower of all that fulness of holiness and glory, which the saints possess in the heavenly state, John iv. 14. and xiv. 16. Rev. xxii. 1.

God is the *God of glory*, grace, mercy, patience, peace, comfort, and salvation, &c. as he is infinitely glorious in his perfections, counsels, and works: he is full of, and marvellously exerciseth mercy and patience towards creatures who are sinful and miserable; and provides and bestows peace, comfort, and salvation, on all that repent and believe the gospel, Acts vii. 2. 1 Pet. v. 10. Psa. lix. 10. 2 Cor. i. 3. Rom. xv. 33. Psa. lxxviii. 19. He is the *God of hope*, as he is the author and object of it, from whom, and in whom, we expect every good thing, Rom. xv. 13. He is the *living and true God*: he possesseth an infinite fulness of life in himself, and gives to his creatures whatever life they enjoy, and he alone is really possessed of infinite perfection or Godhead, 1 Thess. i. 9. He is the *God of gods*, superior to angels, magistrates, and whatever can be esteemed or adored as a god, Ezra v. 11. He is the *God of Christ*: he formed his manhood, appointed him to his mediatory office, and assisted in, and rewards his work, John xx. 17. Eph. i. 3. He is the *God of all men*; in creation he formed them, by providence he preserves and actuates, and therefore has a right to govern them; he is the God of saints, by instating them in the new covenant, and giving himself to them as their *all in all*; and by their solemn and hearty dedication of themselves to him, Numb. xxvii. 16. Jer. xxxi.

31. He was the God of Abraham, Isaac, and Jacob, and of Israel, as he entered into a covenant of special friendship with, and gave himself to be their portion, ruler, civil and sacred, and their last end. God very often makes a grant of himself to men as their God, to mark how much he delights to bestow himself freely upon men as their portion; and to show, that all our obedience must be founded upon our taking him freely as our God in Christ, Exod. iii. 6. and xxiv. 10. Sometimes to express the dignity or excellency of things, they are represented as *of God*; hence Moses is said to be *fair to God*, Acts vii. 20. Stately cedars are called *trees of the Lord*, Psa. civ. 16. A great trembling is called a *trembling of God*, 1 Sam. xiv. 15. To assist our weak minds in conceiving of God, and to keep them always impressed with his presence and nature, affections innumerable belonging to creatures, especially men, are ascribed to God; to understand which, we must always remember he is a most pure Spirit, and that these affections must represent what, in his spiritual nature, or his work, corresponds thereto. Thus, as *eyes* in men are instrumental in discerning objects, and in marking love, pity, pleasure, or anger, we must consider them, when ascribed to God, as denoting his knowledge, wisdom, favour, or wrath. As *hands* are the instruments of action, of kind support, affectionate embracement, or giving angry blows, these, ascribed to God, must denote his power, and the kind or wrathful exercise thereof, &c. &c.

Angels are called *gods*, for their excellent nature, their declaring God's mind, and executing his work as his deputies; and they are required to worship Christ, when the Heathen idols are destroyed, Psa. xcvi. 7. Heb. i. 6. Magistrates are called *gods*; they ought signally to resemble God in wisdom and equity; and as his deputies they ought to rule over others, Exod. xxii. 28. Psalm

**lxxxii. 1, 6. John x. 34.** Moses is called a *god*, because he was God's deputy in delivering the Israelites, **Exod. iv. 16. and vii. 1.** Satan is called the *god of this world*; he is believed, obeyed, and adored, under various forms, by vast numbers of the inhabitants of it, **2 Cor. iv. 4.** Idols are called *gods*, because adored, worshipped, and trusted in, by their votaries, **1 Kings xi. 33.** They are *strange, or other gods*; the Hebrews were not originally in covenant with them, **Deut. xxxii. 16. Judg. ii. 12.** and the most pious among them, out of detestation, declined pronouncing their names, and hence substituted *Bosheth* or *Besheth*, that is *shame*, instead of *Baal*, in naming some persons; thus, for Eshbaal, Meribaal, and Jerubbaal, they pronounced Ishbosheth, Mephibosheth, and Jerubesheth; and sometimes called them *Ehlim*, *nothings*, or *not-gods*; and often *Gilulim*, *rolling excrements*, **Ezek. xxx. 13, &c.** Men's belly is their god, when they are chiefly careful to provide for, and please it, **Phil. iii. 19.**

**GODDESS**, a she-god. The Heathens had many of them, as Ashtaroth, the moon, Diana, Juno, Venus, &c. **1 Kings xi. 5. Acts xix. 27.**

**GODHEAD**, the nature or essence of God, **Col. ii. 9. Rom. i. 20. Acts xvii. 29.**

**GODLY**, that which proceeds from and is pleasing to God. A *godly* man, is one who, having obtained grace from God, makes it his business to glorify him, by receiving, worshipping, and imitating him, **Psa. xii. 1. Tit. ii. 12.** *Godly fear*, is a holy and filial reverence of God, as an infinitely great and merciful Father, evidenced by a conscientious regard to his holy law, **Heb. xii. 28.** *Godly sincerity*, is purity in such a degree, as to bear examination in the full splendour of the solar rays, **2 Cor. i. 12.** A *godly* seed, is children who love, worship, and serve God, **Mal. ii. 15.** *Godly sorrow*, is a real grief for sin, as hateful and offensive to God, and defiling to our soul, **2 Cor. vii. 10.** **GODLI-**

**NESS**, the whole of true religion; so named because piety towards God is the foundation and principal part of it, **1 Tim. ii. 2.** As parents are a kind of deputy-gods to their children, children's return of kindness to them is called *godliness*, or piety, **1 Tim. v. 4.**

**GOG**, *the roof of a house*, and **MAGOG**, *covering, a roof, dissolving, melting*, Magog was the second son of Japheth, and gave name to his seed; his posterity seem to have peopled Tartary, a large country on the north of Asia, and part of Europe, reaching in length, from west to east, about 5000 miles; and in breadth, from north to south, about 2700; most of which at present pertains to the Russian empire. The ancient Tartars called themselves Mogli, or Magogli, or Mungli, or Mungugli, the children of Magog. A Tartar empire in the East Indies is called the Mogul empire, and the country Mogulistan, or the country of the Moguls. A tribe of eastern Tartars are still called Munguls, or Mougals. Many names of places, in ancient Tartary, retain vestiges of Gog and Magog. The Arabian geographer calls north Tartary, now Siberia, the land of Giug, or Magiug; and says, it is separated by dreadful mountains from the rest of the world. I suppose he means the Verchaturian hills, which, for most of the year are often covered with snow several fathoms deep. Perhaps mount Caucasus was originally Gog-hasen, the *fortress of Gog*; and the Palus Meotis, on the north of the Euxine Sea, Magotis. These descendants of Magog, under the various names of Scythians, Goths, Huns, Tartars, Moguls, and Turks, have made terrible work in the earth. About *A. M.* 3400, the Scythians made a dreadful eruption into western Asia, overrunning it; but the king of Egypt, by presents and flattery, diverted them from entering his kingdom. Vast numbers of them continued in Media for about 28 years, till most of them, at least their

chiefs, were massacred. Much about the same time, they seem to have conquered part of China. About *A. M.* 3500, they carried on a war with Darius Hystaspis. About 3870, they poured the utmost contempt on Alexander the Great. Some time before our Saviour's birth, the Dacians began to ravage the north-east part of the Roman empire; but were reduced by Trajan. The Samaritans began their ravages in Germany, &c. about *A. D.* 69, and were reduced partly by the Huns about 450, and the rest by the Goths about 500. The Alans began their ravage of Media, about *A. D.* 70, and of Europe 120, and at last settled in Spain 409. After the Vandals, who began in *A. D.* 166, had ravaged from Germany to the west of Spain, they crossed the Mediterranean Sea, and established a powerful kingdom on the north of Africa; and issuing from thence, they desolated Sicily; and in 455, took and pillaged Rome: but about 536 were reduced by the emperor Justinian, if not before. About *A. D.* 269, the Gepidæ began their ravages; and about 572, were reduced by the Lombards, a branch of themselves, who began their ravages about 500, and about 68 years after, established a kingdom in Italy, which was reduced by Charles the Great, 774. About *A. D.* 85, the Suevi began their conquests, settled in Spain 409, and were reduced by the Goths 585. About 215, or rather more early, the Getæ, or Goths, began their ravages. In 410 they took Rome, and about the same time settled themselves in Italy, Spain, &c. About 250, the Franks began their ravages; and about 420 settled in Gaul, now called France. About 275, the Burgundi began their ravages, and were reduced by the Franks about 434. The Heruli began their depredations about 256, and ruined the Roman empire 476; but within a hundred years after were reduced by Justinian and the Goths. Whether the Saxons, who made such

terrible wars in Germany, partly entered Britain, and murdering the inhabitants, settled in their stead, were altogether of a Tartar original, we know not. From *A. D.* 376 to 560, the Huns committed terrible ravages, and at last settled in Hungary; and about the same time another tribe of them terribly harassed the kingdom of Persia. From about 485 to 1396, the Bulgars often repeated their ravages on the eastern part of the Roman empire, till at last they were reduced by the Ottoman Turks. While these savage multitudes left their native countries almost desolate, they, by a series of murders, rendered the whole west of Europe a perfect shambles of bloodshed, and comparatively a desert; introduced their own language, feudal system, inhuman diversions, trials, &c. About *A. D.* 1000, Mahmud, with a number of Tartars, established the empire of the Gernavites in East India, which, for some ages, continued powerful and flourishing. Towards the decline of the empire of the Arabs or Saracens, prodigious numbers of Turks poured themselves into Armenia, Persia, and Mosopotamia. In the last part of the 11th century, the Seljukian Turks erected four kingdoms near the Euphrates, viz. of Bagdad in 1055, of Damascus and Aleppo in 1079, and of Iconium in 1080; but that of Bagdad, founded by Tangrolipix, or Tongrul Beg, and extending over Persia, was the most noted. The mutual broils of these kingdoms, and the marches and wars of the Europeans, for the recovery of Canaan from the Mahometans, disabled them from extending their power in the 12th and 13th centuries. About 1260, Jenghiz Khan, and his sons, and their eastern Tartars, from small beginnings, overran and conquered the most of Asia, and the east of Europe, as far as the borders of Germany, and erected three powerful empires: those of China and Persia, in Asia, and that of Kipjack in Europe, besides lesser sove-



reignities in India, &c. but none of these continued above nine or ten successions in any degree of glory. About these times, the Turkmans established a kingdom in Armenia, which for some ages was noted; and just before its ruin was very powerful. To shun the ravaging Tartars, Soliman Shah, one of the Gaz, or baser Turks, with his three sons, attempted to pass the Euphrates to the westward, but was drowned; and his two elder sons returned and submitted to the enemy. Ortogrul the younger, with his three sons, Condoz, Sarubani, and Othman, some time after passed the river, and having obtained a settlement on the west of Armenia from the sultan of Iconium, numbers of the subjects of the four Turkish kingdoms joined him; by whose assistance he gained several victories over the straggling Tartars, and over the Christians. These Turks, now called Ottomans, began their ravages on the Christians, on the west of the Euphrates, about 1281; or, according to others, 1302. They gradually increased to prodigious numbers, especially of horsemen, sometimes to near a million at once; their livery and colours were of blue, scarlet, or yellow; they were terribly desperate, furious, cruel, and bloody; and monstrous were the fire arms which they early used in besieging of cities. For 391, or 396 years, in prophetic style, *a year, a month, a day, and an hour*, they, for the most part, exceedingly prevailed, especially against the Christians; and made themselves masters of the western parts of Asia, the north parts of Africa, and the south-east parts of Europe, with a multitude of the isles in the Mediterranean Sea; and by their murders and oppressions have rendered these once fertile and populous countries a comparative desert. Instead of thousands of populous cities in their extensive empire, now only Constantinople in Europe, Smyrna, Bagdad, Aleppo, and Scanderoon in Asia, and

Cairo in Egypt, deserve much notice. Since 1672, they have made no new conquests; and since the peace of Carlowitz, in 1698, they have not much attempted it; and, according to present appearances, they are now swiftly hastening to utter ruin.

About *A. D.* 1400, Tamerlane, with a prodigious army of Tartars, overran western Asia, was a terrible scourge to the Ottoman Turks, and founded two empires, of Persia and Mogulistan; the last of which is governed by his descendants to this day. About *A. D.* 1640, the eastern Tartars, in the time of a civil war, made themselves masters of China, and continue so still; so that the descendants of Magog have almost all Asia, and a great part of Europe, in their hands at present. Multitudes of these Tartars have already been turned to the Lord; and in the Millennium, we hope their conversion will be much more general, Gen. ix. 27. Zech. vi. 7. Rev. ix. 12—21. Dan. xi. 40—44. Ezek. xxxviii. and xxxix. Rev. xx. 7—10. Isa. xliiii. 9.

**GOLAN**, *a passage, or revolution*, it gave name to the territory of Golan or Gaulanitis, which extended from Perea on the south, to Lebanon on the north, Deut. iv. 43. Josh. xxi. 27. About 300 years after Christ it was a considerable place. See GAULAN.

**GOLD**, the most valuable of all the metals, is of a bright yellow colour when pure; but becomes more or less white, or high coloured, in proportion as it is alloyed with silver or copper. It is the heaviest of all known bodies, platina only excepted. It is the most dense, the most simple, the most ductile, and most fixed, of all bodies; not to be injured either by air or fire, and is seemingly incorruptible. Native gold is sometimes found even in the German mines, in pure masses of about a pound weight: and, it is said, in Peru much heavier; and this was called their *fine gold*: but more frequently it is found in loose particles, mingled with the sand of rivers, ea-

pecially in Guinea on the west of Africa. Gold is often found bedded in stones of various kinds, and even in earth, at the depth of 150 fathoms. Gold is the most ductile of all metals, an ounce of it having been drawn into a wire or thread of 210,433 fathoms, or 240 miles long. It is wholly incapable of rust, and is not sonorous when struck upon. It requires a strong fire to melt it, remaining unaltered in the degree of heat that fuses tin or lead, but running with a less vehement one than is necessary to the fusing of iron or copper. It does not retain its colour till the time of its melting; but becomes ignited and white, before it runs: and when in fusion, it appears of a pale, bluish, green colour on the surface. Common fire, carried to its utmost vehemence, has no farther effect on gold than the fusing of it. It will remain ever so long in its fiercest heat, and come out at last unaltered, and with its whole weight. Exposed to the focus of the strongest burning-glasses, it sparkles and flies off in small masses, which, if received on paper, and examined afterwards, are found to be pure unaltered gold; but if the heat be managed prudently, and the same gold again and again exposed to it, it is affirmed, that a part of the gold will at length fly off in fumes; and the remainder will be found to be a substance of a deep blue, with some admixture of purple, and approaching to the nature of vitriol, rather than of gold, of which it wants the malleability and the specific gravity. The proper solvent of gold is aqua regia: this menstruum owes its power upon this metal to the sea-salt it contains: that being almost the only salt which has the quality of acting upon gold.

Anciently, gold seems to have been very plentiful: the sacred ark, table of show-bread, altar of incense, and pillars, and cross-boards of the tabernacle, were overlaid with pure gold; the mercy-seat and cherubim fixed on it, the sacred candlestick, &c.

were entirely of pure gold. All Solomon's drinking vessels were of the same; ornamental chains, bracelets, crowns, statues, and medals, were of gold. Prodigious quantities of it belonged to David and Solomon, and was employed in building the temple, &c. Alexander found immense quantities of it in the treasures of Darius, the Persian king. Some of the Roman generals had prodigious quantities of it, which they had taken, and carried before them in their triumphs; and some of their emperors expended excessive sums in luxury. The hiding or neglect of it, during the wide-spread ravages of the Goths, Huns, Vandals, Sassanians, Turks, and Tartars, probably occasioned the scarcity of it in latter times, till the mines of America were obtained by the Spaniards.

Gold is often made an emblem of what is pure, precious, solid, useful, incorruptible, or permanent and glorious. The gold of the temple and tabernacle might represent the divine excellencies of Christ, the precious ordinances of his church, and graces of his people, Dan. x. 5. Rev. iii. 18. and viii. 3. and xiv. 14. God is likened to gold; what a pure, precious, enriching, and everlasting portion, is he to his people! Job xxii. 25. God's word is infinitely preferable to gold, even fine gold. Saints, and their graces of faith, hope, love, &c. or even their trials, are likened to gold, Job xxiii. 10. Psa. xlv. 13. 1 Pet. i. 7. The visits of God's wrath are golden; pure, and unmixed with partiality or passion, Rev. xv. 7. What is wealthy, pompous, and enticing, is called golden; so Babylon is called a golden city, head, or cup, Isa. xiv. 4. Dan. ii. 32, 38. Jer. li. 7. and Antichristian Rome is said to have in her hand a golden cup, Rev. xvii. 4.

GOLGOTHA. See CALVARY.

GOLIATH, a captivity, a passing over, a famous giant of Gath, whose height was six cubits and a span, or 10 feet 6½ inches. His brazen helmet weighed about 15 pounds

avardupels; his target, or collar affixed between his shoulders to defend his neck, about 30; his spear was about 26 feet long, and its head about 38 pounds; his sword 4; his greaves on his legs 30; and his coat of mail 156; and so the whole armour 273 pounds weight. At Ephes-dammim, he, for 40 days, went out from the camp of the Philistines, and haughtily defied the Hebrews to produce a man that durst engage him in a single combat; he offered to lay the subjection of the one nation to the other on the victory, in such a combat. The Hebrews were terrified at the very sight of him; but DAVID, coming to the camp, dared to attack him with a staff, a sling, and a few small stones. With disdain, Goliath cursed him by his idols, and bid him come on, and he would give his flesh to the fowls of the air; meanwhile David slung a stone, which sunk into his adversary's head, and brought him to the ground, flat on his face. David then ran up to him, and with his own sword cut off his head; and some think, on occasion of this victory, composed the 9th and 144th Psalms, 1 Sam. xvii.—Four of his brethren were afterwards slain by David's warriors, 2 Sam. xxi. 2 Chron. xx.

GOMER, to finish, complete, otherwise a consumer, the eldest son of Japheth. He was, no doubt, the father of the Gomerians, Gomarres, Cimmericians, or Cimbri, who anciently inhabited Galatia, Phrygia, &c. and herein the name of Ascanius, the Ascanian bay, and the Ascanian or Euxine Sea, we find traces of his son Askenaz. After they had dwelt for some time about Phrygia and Georgia, they, either by the east end of the Euxine Sea, or by crossing the Hellespont, penetrated into Europe, and peopled the countries now called Poland, Hungary, Germany, Switzerland, France, Spain, Portugal, and Britain, if not also part of Scandinavia. The Welch in England still call themselves Cymru; Cymro, or Gomari; nor do the old Scots or Irish appear to be of a different ori-

ginal. These Gomerians were distinguished into the tribes of Celts or Gauls, Belgæ, Germans, Sacæ, Titans, &c. and according to Pezron, did very early, about the time of Isaac, and afterwards, compose a large and flourishing empire, whose kings were Man or Maneus, Acmon, Uranus, Saturn, Jupiter, and Theutat or Mercury, who introduced traffic among them. After him, the empire was broken to pieces; but the Gauls who inhabited Switzerland and France, were long a terror to the Romans; and even sometimes made terrible irruptions into Greece and Asia. At last the conquests of the Romans, and descendants of Magog, swallowed up most of the Gomerians; but some think a part of them will assist the Turks in opposing the Jews about the beginning of the Millennium, Gen. x. 2, 3. Ezek. xxxviii. 6. (2.) GOMER, daughter of Diblaim, who, before she became the prophet Hosea's wife, led the life of a prostitute, Hos. i. but upon her marriage forsook that course of life. The prophet was commanded to take a lewd woman to wife, to signify the prostitution and idolatry of Samaria. The Lord enjoined Hosea to give such figurative names to the children who should be the issue of this marriage, as might express the extremity of his anger; and that his vengeance was upon the point of being executed upon the nation of the ten tribes. This was performed by Hosea upon the birth of his first son, whom he called Jezreel, i. e. *the seed of God*; and his first daughter, who was named Lo-ruhamah, i. e. *without mercy*; and his second son, whom he called Lo-ammi, i. e. *ye are no longer my people*, &c.

GOMORRAH. See SODOM.

GOOD, (1.) What is agreeable, and answers its proper end; so all things at first were *good* one by one; and *very good* in connexion, Gen. i. It was not *good* for man to be alone without a wife, Gen. ii. 18. Wicked men seek any thing *good*, that is, pleasant or agreeable to their carnal desires, Psa. iv. 6. (2.) Holy,

virtuous; so wicked men cannot do *good*, Psa. xiv. 1, 2. We ought to depart from evil, and do *good*, Psa. xxxiv. 14. Barnabas was a good man, Acts xi. 24. (3.) Bountiful, merciful; for such a *good* man one would even dare to die, Rom. v. 7. According to the notion of the Jews, a man who was conformed to the letter of the divine law, was *righteous*; and he who added to this many acts of kindness and benevolence, was a *good* man. In allusion to this notion the apostle is thought to speak of a righteous man, and a good one. The *good* hand of God is on men, when he deals kindly with them, Neh. ii. 8. (4.) Expedient and convenient for the time; so in time of persecution, it is *good* not to marry, 1 Cor. vii. 1. It was not *good* for Moses to judge every cause of the Hebrews, Exod. xviii. 17. Mary's anointing of Christ with her ointment, was a *good* work, Matt. xxvi. 10. (5.) Lawful to be used; so every creature of God is *good* when received with thanksgiving, 1 Tim. iv. 4. Christian liberty is *good*, when we do not, by abusing it, make it evil spoken of, Rom. xiv. 16.—There is none *good* but God; none but he is infinitely, independently, and unchangeably, good; he is kind to his creatures, and altogether holy and unspeakably pleasant to such as enjoy his favour, Matt. xix. 17. Psa. cxix. 68. Christ, and the fulness of salvation in him, are the *good things* we should seek, and that can never be taken from us, Amos v. 14. Mic. vi. 8. Luke x. 42. **GOODLY**, is, (1.) What is valuable, Numb. xxxi. 10. and so Christ, in derision, calls the 30 shekels that he was sold for a *goodly* price, Zech. xi. 13. (2.) Beautiful, lovely, Gen. xxxix. 6. (3.) Big and strong, 2 Sam. xxiii. 21.—God's *goodness*, is the excellency, the grace, mercy, and bounty, of his nature, and his favours to creatures flowing therefrom, Psa. liii. 1. Men's *goodness*, is their holy, useful, kind, and agreeable dispositions and conduct, Rom. xv. 14. Eph. v. 9. What men have

as their furniture, wealth, or their self-righteousness, and self-conceit, is their *goods*, Luke xix. 8. Rev. iii. 17. *Good*, i. e. refreshing, rain cometh, Jer. xvii. 6.

**GOPHER-WOOD**. Whether it be cedar, box-tree, pine, fir, turpentine-tree, Indian plane-tree, or rather cypress, is not agreed. It is certain Noah built his ark of it; and that cypress is a durable wood, very proper for shipping; and it was so plentiful about Babylon, that Alexander built a whole navy of it, Gen. vi. 14.

**GORGEIOUS**, gay, fine, bright, and shining, Luke xxiii. 11.—and vii. 25.

**GOSHEN**, *a drawing near*, (1.) A very fertile province on the north-east part of Egypt, and mostly, if not wholly eastward of the Nile. Here the Hebrews resided above 200 years, Gen. xlvii. 6. (2.) A country that lay near Gibeon, which perhaps was fertile, like that in Egypt, Josh. x. 41. Here possibly stood the city of Goshen, that belonged to the tribe of Judah, Josh. xv. 51.

**GOSPEL**, (1.) the recital of the life, actions, death, resurrection, ascension, and doctrine, of Jesus Christ. The word gospel is Saxon, and signifies *God's relation* or *good saying*. The Latin term *Evangelium*, from the Greek *Εὐαγγέλιον*, signifies *glad tidings* or *good news*; the history of our blessed Saviour being the best news that could be published to mankind. This history is contained in the writings of Matthew, Mark, Luke, and John, who from thence are styled the evangelists. The Christian church never acknowledged any more than these as canonical, notwithstanding which about 38 or 40 spurious Gospels have been forged. Most of them are now lost, and such as remain are evidently fabulous and trifling. The gospel is an absolutely gracious declaration of the good-will of God to sinful men; setting before, and freely offering to them, Jesus Christ and all his salvation, to be received by even the worst of them,

without money and without price, Mark xvi. 15. Luke ii. 10, 11. (2.) As the gospel, strictly taken, is the centre in which the lines of revelation meet, the whole of divine truth is called *the gospel*; as, in dispensing it, the law must be preached, to alarm and drive men to hear the glad tidings of salvation to them in particular; and to excite them to improve, and further apprehend, the privileges freely bestowed in the gospel, Mark i. 14. (3.) The preaching of these glad tidings of free and full salvation is called the *gospel*; and so ministers are said to live by the gospel, and the gospel to be without charge, 1 Cor. ix. 14, 18. and the preaching of the gospel, in the New Testament manner, as it more clearly, fully, and extensively exhibits and offers a free salvation to lost men, is called the *gospel*, in contradistinction from the Old Testament dispensation, which was rather a shadow of good things to come, 2 Tim. i. 10.

The glad tidings of salvation to lost men, is called the *gospel of God*. He devised and framed it; it publisheth his free grace, and makes over himself and his fulness to men, and tends to promote his pleasure and honour, Rom. i. 1. It is the *gospel of his grace*; flows from his free favour, manifests his redeeming love, and is the instrument whereby he bestows his undeserved benefits on men, Acts xx. 24. It is the *gospel of Christ*; he is the author, chief preacher, and the subject matter of it, Rom. i. 16. It is the *gospel of peace and salvation*, because it proclaims peace to sinners, and is the power of God to their salvation through faith in Christ, Eph. vi. 15. and i. 13. It is the *gospel of the kingdom*, issued forth by the royal authority of Jesus; preached in the church, and by it men are brought to the kingdom of grace and glory, Mat. iv. 23. It is the *gospel of ministers*, because they preach it, 2 Thess. ii. 14. 2 Tim. ii. 8. It is the *gospel of the circumcision, or uncircumcision*, as

preached to the Jews or Gentiles, Gal. ii. 7. It is *glorious*, as it displays the glorious truths, perfections, and favour of God, and brings many sons and daughters to glory, 1 Tim. i. 11. —From what has been said, it partly appears, that in order to render a sermon truly evangelical, the various truths of God must be exhibited in their proper connexion with God's redeeming grace, reigning through Jesus Christ, unto eternal life. Suppose one should discourse on the person, natures, and offices of Jesus Christ; on the important points of regeneration, faith, repentance, and good works; it is not the gospel, unless the preacher truly state the nature of Christ's undertaking for us, and his relation to sinful men, as their all-sufficient and only Saviour; his relation to his people, as their spiritual head and husband; the fountain and spring of their sanctification, by his blood sprinkled on their consciences, to free them from sin, to serve the living God; and by his Spirit dwelling in them, as a life-giving principle of holiness, enabling them to walk in newness of life.— Unless he represent faith in its true nature, as a persuasion of God's record, that there is eternal life in his Son for us lost sinners, and as a receiving and resting on Christ alone for salvation, as he is offered to us in the gospel. Unless he urge union with Christ, as absolutely necessary to the renovation of our hearts; and living on him—by the daily exercise of faith according to our new-covenant state, as the only means of our perfecting holiness, in heart or life, in the fear of the Lord.

Under a deep impression of his own inward corruption, the preacher must show us, how, by nature, we are dead in trespasses and sins, under the reigning power of sin; are *in the flesh*, and therefore *cannot please God*; have a carnal mind which is *enmity against God*, and which is *not subject to God's law, neither indeed can be*; have a *heart deceitful above all things, and desperately wicked*, which not only



disqualifies us for every thing spiritually good, but renders us incapable of ourselves to cease from sin, issuing forth *evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies*. He must show, how horrid a crime it is for gospel-hearers to seek righteousness, as it were by the works of the law: that it is an ignorant going about to establish their own righteousness, in opposition to the righteousness of God; a stumbling at Jesus Christ, the chief corner-stone; an attempt to frustrate the grace of God, and to render the death of his Son in vain, Rom. x. 3. and ix. 31, 32. Gal. ii. 21. and v. 4. To prevent men deceiving themselves as to their state, he must, with the searching word, the candle of the Lord, urge home on their consciences, put them to the trial, and hunt them out of all their lying refuges of profession, experience, or practice, where they may think themselves safe, while without union with Christ.—Thus the flaming sword of the law must be turned every way to prick the sinner, and oblige him to escape to Jesus the tree of life.

To discover Jesus, and to encourage the self-despairing sinner, he must be taught, that God so loved the world, that he spared not, but sent, his only begotten Son into the world, in the likeness of sinful flesh, that whosoever believeth on him might not perish, but have everlasting life. How Jesus, the Father's equal, cheerfully undertook for us, suffered for the unjust, died for the ungodly, that he might bring us unto God; bore our sins, our griefs, our sorrows, the punishment of our iniquities, that by his stripes we might be healed; and in the most earnest and engaging manner, offers himself to us, as an all-sufficient Saviour, made of God to us wisdom, righteousness, sanctification, and redemption.

GOURD, in Hebrew *Kikajon*; a word found in Jonah iv. 6. which the Septuagint, as well as our English version, translates *gourd*. Je-

rome's account of *Kikajon* is this: it is a shrub which grows in the sandy places of Palestine, and increases so suddenly, that in a few days it comes to a considerable height. The leaves of it are large, and almost like those of the vine. It is supported by its trunk, without being upheld by any thing else, and furnishes a very agreeable shade. Modern interpreters almost all agree, that the Hebrew *Kikajon* signifies the *palma Christi*, or *ricinus*, in Egyptian called *Kiki*, and in Greek *Selicyprion*. It is a plant like a lily, the leaves whereof are smooth, scattered here and there, and spotted with black. Dioscorides says, that there is a sort of it which grows large like a tree, and as high as a fig-tree. The leaves of it are like those of the plum-tree, though broader, smoother, and blacker. The branches and trunk of it are hollow like a reed. Some think that Jonah speaks of this last species. *Wild Gourd*, in Hebrew *pekaah*, is a plant which produces leaves and branches much like garden cucumbers, that creep upon the earth, and are divided into several branches. Its fruit is of the size and figure of an orange. It is of a light, white substance, if the rind be pared off, and so bitter to the taste, that it has been called the gall of the earth, and it is an extremely violent purging medicine. Sheuchzer thinks it might be the white brier, or white vine, the berries of which the young prophet gathered, and which are agreeable to the eye, but very bitter and violently purgative, 2 Kings iv. 39.

GOZAN, a *fleoce of wool*, or *pasture*, the name of a river, and of the country adjacent, which the Assyrians conquered, and whither they transported a part of the ten tribes of Israel, Isa. xxxvii. 11. 2 Kings xvii. 6. but whether it was the Elon Gozine, near the source of the Tigris, and which Ptolemy calls *Gauzanites* in Mesopotamia; or a place in Media,

where Ptolemy places the province of Gauzan, and the city Gauzania, I cannot determine.

**GRACE, FAVOUR,** (1.) Free love and affection; and hence to find grace in the eyes of any one, is to enjoy his regard, affection, and friendship, *Esth.* ii. 17. (2.) Good things freely given, a liberal collection, *2 Cor.* viii. 6. (3.) Comeliness of person, ornaments, or flowers, &c. *Prov.* xxxi. 30. and *iv.* 9. *James* i. 11. The grace of God denotes, (1.) His free favour, and love to us, *Rom.* iii. 24. and *v.* 20, 21. *2 Cor.* viii. 9. (2.) Those spiritual endowments, qualities, principles, or habits, that are in Christ, and are from him freely communicated to us, *2 Tim.* i. 19. *John* i. 14, 16. (3.) The gospel, which is a free gift, and whereby he declares, offers, and conveys, his free gifts to us, *Tit.* ii. 11. *2 Cor.* vi. 2. *1 Pet.* v. 12. The saints' state of reconciliation and favour with God, wherein they stand, and under the influence of the Spirit, which they experience, and the perfect happiness which they shall for ever enjoy, are called *grace*, they proceed from the undeserved favour of God, are his free gifts to us, and render us honourable and comely, *Rom.* v. 1. and *vi.* 14. *2 Cor.* xii. 9. *Phil.* i. 7. *2 Cor.* viii. 7. *1 Pet.* i. 13. The office of apostleship, and qualifications for discharging it, are called *grace*, because freely given, *Rom.* xv. 15. *Eph.* iii. 8. The spiritual edification of others is called *grace*; it displays the favour of God, and conveys his gracious influences to men, *Eph.* iv. 29. A person's speech is with *grace*, *seasoned with salt*, when it is concerning the favour or truths of God, and tends to promote the edification and holiness of such as hear it, *Col.* iv. 6. To be called to the grace of Christ, is to have his gospel published to us; and to be invited to the enjoyment of the fulness of God, *Gal.* i. 6.

**GRACIOUS,** full of free favour, and disposed to give free gifts, *Exod.* xxii. 27. and xxxiv. 6. *Gen.*

*xiii.* 29. Christ's words were *gracious*; they marked the grace that was in him, related to the precious and honourable truths of God; and tended to the edification of others, *Luke* iv. 22. How *gracious shalt thou be, when pains come upon thee?* What favour wilt thou find when the judgments of the Lord come upon thee; as pains upon a woman in travail? *Jer.* xxii. 23.

To **GRAFT, INGRAFT**, to put a branch into a root or stump, that it may grow. God *grafted in the Gentiles*, when he brought them into his church, and united them to Jesus Christ, as their spiritual and fructifying root, *Rom.* xi. 17—24. God's word is *ingrafted*, when it is received in the love of it, and brings forth in us the fruits of righteousness which are by Jesus Christ, *James* i. 21.

**GRAIN** of corn, or sand, *1 Cor.* xv. 37. The least *grain* shall not fall to the earth; the weakest saint who trusts in Christ, shall not be hurt, or ruined, amidst sifting and trying providences, *Amos* ix. 9.

**GRAPE**, the fruit of the vine. There were abundance of fine vineyards and excellent grapes in Palestine. How large this fruit was in that country, may be judged by the bunch of grapes which was cut in the valley of Eshcol, and was brought upon a staff between two men to the camp of Israel, at Kadesh-barnea, *Numb.* xiii. 23, 24. Travellers relate, that there were some to be seen of a prodigious size. Daubdan assures us, that in the valley of Eshcol there were bunches of grapes to be found still of ten or twelve pounds. Moses commanded, that when the Israelites gathered their grapes, they should not be careful to pick up those which fell, nor be so exact as to leave none upon the vines. What fell, and was left behind, he ordered should be for the poor, *Deut.* xxiv. 21, 22. The same legislator permitted people who were passing that way, to go into another man's vineyard, and eat what grapes they would; but did not allow them

to carry any away with them, Deut. xxiii. 24. Some learned men are of opinion, that the prohibition delivered by Moses against gleaning grapes after the vintage, Lev. xix. 10. Deut. xxiv. 21. may signify a second vintage, which indeed was never so good nor so plentiful as the former; for this, they say, was over in the hot countries about the end of August, and the other in September. God requires, therefore, that this second vintage should be left to the poor, as well as the grapes of the first which had escaped the gatherers. It is frequent in scripture to describe a total destruction, by the similitude of the vine stripped in such a manner, that there was not a bunch of grapes left for those who came to glean, Isa. xxiv. 13. Jer. vi. 9. and xlix. 9. Obad. 5. The "blood of the grape," signifies wine. He shall wash his clothes in the blood of grapes: his habitation shall be in a country where there are vineyards, Deut. xxxii. 14. The vineyards of Sodom produced none but bitter grapes, *ib.* 32. probably because of the nitre and sulphur everywhere impregnating the soil. "The fathers have eaten sour grapes, and the children's teeth are set on edge," Jer. xxxi. 29. Ezek. xviii. 2. is a proverbial way of speaking in the sacred text; meaning that the fathers have sinned, and the children have borne the temporal punishment of their crimes. In Isaiah v. 2, 4. God complains of his people, whom he had planted as a choice vine, and an excellent plant. He says, that he expected it should bear good fruit, but it had brought forth only wild grapes; in the Hebrew, fruit of a bad smell and a bad taste, like the grapes of Sodom, mentioned Deut. xxxii. 32.

GRASS, a well-known vegetable, upon which flocks, herds, &c. feed, which decks our fields, refresheth our sight with its green colour, and every pile of which is, in the marvellous providence of God, diversified, Psa. civ. 14. Men are like grass: how

often they flourish in multitude and prosperity; and yet how quickly are they withered by affliction and sorrow; or cut down by calamity and death! 2 Kings xix. 26. Isa. xl. 6, 7. Wicked men are like grass on house-tops; they make a pompous and flourishing appearance for a short time, and yet when the least blast of calamity comes, how wretched their condition! and of how little use are they in the world! Psa. cxxix. 6.

GRASSHOPPER, an insect of the locust kind, but small. Its antennae are bristly, its outward wings skinny, narrow, and much like those of the common fly. They often abound in meadows and hedges, and the males sing during the clear heat.—Multitudes of them destroy the fruits of the earth, Amos vii. 1. Some years ago, prodigious swarms of them, for several harvests, wasted the country of Languedoc in France, and some of them were an inch long; and at times they covered the earth where they went, four or five inches deep. Grasshoppers, under the law, were clean, Lev. xi. 22. Men are likened to grasshoppers, to signify their smallness, weakness, unworthiness; or their multitude, destructive influence, and being easily and quickly destroyed, Numb. xiii. 33. Isaiah xl. 22. Judg. vi. 5. Nah. iii. 17. *The grasshopper is a burden to an infirm old man: the smallest annoyance is heavy and tormenting to him; he is quite peevish, frets at every thing, and is unable to bear any thing with proper patience, unless saved from sin by the grace of God; then he is clothed with meekness and humility, Eccl. xii. 5.*

GRATE, a broad plate of brass, full of holes in the manner of a sieve, that was fixed below the fire of the altar; and through which the ashes fell down, Exod. xxvii. 4.

GRAVE, sober and modest, apparently impressed with the fear of God, Tit. ii. 2. 1 Tim. iii. 8.

A GRAVE, or sepulchre, for burying dead corpses in. The Hebrews were generally very careful about

their graves, and the Jews are so to this day. Abraham, Sarah, Isaac, and Rebekah, and some others of the patriarchs, and of the kings of Israel and Judah, and other great men, were buried in hollow places, formed by nature, or made in the rocks. Moses, Aaron, Eleazer, and Joshua, were buried in mountains; Deborah, the nurse of Rebekah, under a tree; and Samuel in his own house. It seems some of their kings were buried in the mount upon which the temple stood, Ezek. xlii. 9. Sometimes they buried in gardens; but generally their burying-places were without the city. It seems that the common place of interment at Jerusalem was in the valley of Kidron, eastward of the city. It does not appear, that in ordinary cases they marked their graves with any inscriptions; yet that of the man of God, who prophesied the destruction of the altar at Bethel, seems to have had one, 2 Kings xxiii. 17. When they were made in rocks, or even in the earth, a hewn stone was generally put over them, and something to warn passengers to avoid touching them, lest they should pollute themselves. On the 15th day of Adar, it is said, they used to whiten their sepulchres; and by building or whitening the sepulchres of the prophets, they professed their great respect for them, Matt. xxiii. 29.

The *sepulchre of Moses* was divinely concealed. About A. D. 1655, some Maronite shepherds pretended to have found it. For a while the discovery made a great noise in Turkey, the Ottoman court not excepted; but the whole was at last found to be an imposture. The sepulchre of David, and other kings of Judah, not only remained till our Saviour's ascension, Acts ii. 29. but continues still, though very much decayed. In it, first, you enter a court of about 26 feet square, cut out of a marble rock: on the left hand is a gallery, with its supporting pillars cut out in the same manner: at the end of this you creep through into a

chamber of about 24 feet square. Around this are other smaller chambers, whose door-posts and hinges have all been cut out of the rock. In these little chambers are the niches cut out in the rock, wherein they placed the dead bodies of the kings. It is said, that Solomon deposited vast treasures in the sepulchre of his father, and that Hircanus and Herod pillaged it; but whoever considers how often Jerusalem had, ere that time, been taken by enemies, will not easily believe that any treasure could have continued there for 900 or 1000 years. Our Saviour's sepulchre, now showed to travellers, is a small chamber about 16 feet long, 6 broad, and 8 high. Its entrance is four feet high, and two feet four inches wide. It hath a stone door, cut out of the same rock. This stone the Jews sealed; but the angel rolled it away, and sat on it. The place where his body is said to have lain, is a stone raised two feet and four inches from the floor.

The *grave* is said to swallow up men, nor is it ever filled or satisfied, Prov. i. 12. and xxx. 16. Christ is the destruction of it: by his resurrection, all his saints are assured of being raised at the last day, Hos. xiii. 14. It is sometimes put for death, Job iii. 22. or for the dead in the grave, Isa. xxxviii. 18. Zeal and ardent affection for Christ, jealousy of his love, is *cruel as the grave*: it swallows up a man's care and labour; nor is it ever satisfied till it obtain the immediate enjoyment of him, Song viii. 6. Hypocrites are likened to *whited sepulchres*, and also to *graves which appear not*: while they have an outward show of holiness, their heart and secret practice are full of filthiness and corruption, Matt. xxii. 27. Luke xi. 44. Sinners' throats are an *open sepulchre*: they pour forth the most abominable stench of corrupt words, that defile and infect others, Rom. iii. 15. The Chaldeans' quiver was an *open sepulchre*: their arrows spread havoc and death all around them, Jer. v. 16.

**GRAVEL**, a mixture of sand and small stones. To have offspring as the *gravel*, is to have a great number of children, Isa. xlviii. 19. The horrors of a guilty conscience, and the wrath and judgments of Almighty God, are likened to gravel in the mouth, Prov. xx. 17. Lam. iii. 16.

To **GREASE**: to have the heart *fat as grease*, is to have it puffed up with prosperity, and inattentive to any thing good, Psa. cxix. 70.

**GREAT**, rich, powerful, large, famous. God is *great*; is infinite in excellency, and is the sovereign disposer of all things, Job xxxvi. 26. The Hebrews, or Abraham's seed in general, were a *great nation*; numerous, wealthy, and powerful, Gen. xii. 2. The king of Assyria was a *great king*; had much wealth, many subjects, and extensive fame and influence, 2 Kings xviii. 19. Moses was *very great* in the land of Egypt; much famed as an extraordinary person, Exod. xi. 3. Naaman was a *great man* with his master; highly esteemed, and had much power and honour, 2 Kings v. 1. A *great evil*, is wickedness or affliction more than common, Jer. xlv. 7. and xxxii. 42.

**GREATNESS** of *heart*, is taken for pride, Isa. xi. 9. *Greatness* of the arm, for strength, severity, Exod. xv. 16. The voice of God's *greatness*, is the thunder; the seat of *greatness*, is the throne of God's majesty. The *greatness* of God denotes his glory, his power, his majesty, and his wondrous works.

**GREAVES**, a kind of harness for the legs of warriors, 1 Sam. xvii. 16.

**GREECE**, **GRECIA**; in Hebrew, **JAVAN**; a country on the south-east of Europe. Going from the south-west to the north-east, it, when largely taken, contained the Peloponnesus, or Morea, Achaia, Thessaly, Macedonia, if not also Epirus, on the west of Macedonia, &c. but, more strictly taken, it contained the three former. It lay between the 36th and 43d deg. of N. latitude, and between the 19th and 27th degree of east longitude; and is about 400

miles from south to north, and 356 from east to west. It was probably peopled soon after the flood. At the time of the Trojan war, which we reckon about 900 years before Christ, it was considerably populous, and divided into a prodigious number of small states, similar to those of the Canaanites, in the time of Joshua. In after-times, we find about 48 provinces in it, all which Philip, king of Macedon, and Alexander his son, reduced into one.—The kingdoms or states of Sicyon, Argos, Attica, or Athens, Bæotia, Arcadia, Thessaly, Phocis, Corinth, Lacedemon, Elis, Ætolia, Locris, Doris, Achaia, and Macedonia, were the most noted.

The father of the **GREEKS** was **JAVAN**, the fourth son of Japheth: his sons were Elisha, Tarshish, Chittim, and Dodanim: his posterity were anciently called Jaones, or Jones: they first seem to have settled on the west of Lesser Asia, where part of them still continued; and to which others in after-times returned from Greece, and formed Greek states in Lesser Asia, of their various tribes, Ionians, Æolians, and Dorians. Numbers, in very early times, passed into Europe, (probably by crossing the Hellespont,) and settled in Greece. Some Phœnicians, Egyptians, and perhaps others, driven out of their own countries, came afterwards and settled among them; who, notwithstanding a multitude of intestine wars, multiplied exceedingly, and spread themselves into almost every isle and coast of the Mediterranean Sea: part of them took up their residence in the east of Italy; others at Marseilles in the south of France; and part of them settled in Cyrene and Egypt, in Africa.

After they had long lived in barbarity, the study of philosophy began among them, about six or seven hundred years before the birth of our Saviour, in which they made considerable progress, which gave a polish to their national manners: but though their manners were less savage, their



morals were, on the whole, scarcely a whit bettered. It is said, they had about 30,000 idols. They traded with the Tyrians, and, sometimes, bought of them Jews to be slaves, Ezek. xxvii. 6, 7, 13. Joel iii. 6.

After long and often repeated wars between the Lacedemonians and Athenians, their principal tribes, and the war of the Phocians, and Bæotians, &c. and their looseness of manners, had exceedingly weakened those in the south part of Greece, the Macedonians subdued them *A. M.* 3666. But their foreign wars were still more remarkable. About *A. M.* 3100, after a war of ten years, they ruined the powerful kingdom of Troy. About 400 years after, the Ionians in Lesser Asia revolted from the Persians: and the Greeks in Europe, particularly the Athenians and Lacedemonians, on different occasions, and sometimes conjunctly, took part with them. Provoked herewith, Darius Hystaspes, and Xerxes his son, with a prodigious army, thought to ruin them entirely: a great part of Greece was ravaged, and Athens was twice burnt. For almost 200 years, partly by assisting the Egyptians, and partly by harassing the Persian territories in Asia, the Greeks attempted to resent this usage.

No sooner had Philip, king of Macedon, and his son Alexander, rendered themselves masters of Greece, than it was resolved to overturn the empire of Persia. About *A. M.* 3670, Alexander marched an army of 35,000 Greeks into Asia. With these, in the three great battles of Granicus, Issus, and Arbela, he, with extremely little loss, overthrew the Persian armies, which it seems were, in the two first battles about five or six hundred thousand; and in the last, ten or eleven hundred thousand. In six years, he made himself master of the Persian empire, and part of India; and died, leaving an empire about 4000 miles in length. None of his relations, or posterity, had any peaceable possession of any part

of it; and, in about 15 years, they were all murdered. Roxana, one of his wives, murdered Statira, the daughter of Darius, another of them, and cast her body into a well. Olympias, his mother, murdered Aridæus, his bastard brother, and Eurydice, his wife; and not long after was, in revenge hereof, murdered by Cassander's soldiery. Roxana, and Alexander Ægus, her son, who had borne the title of king about fourteen years, and had been supported by Eumenes, that miracle of bravery and conduct, were privately murdered by Cassander; who about a year after, murdered Hercules, another of Alexander's sons, and his mother, Barsine.

The royal family thus extinct, and Antigonus reduced, the empire was parcelled out into four parts. Lysimachus had Bithynia, Thrace, and the northern; Cassander had Greece, and the western parts; Ptolemy had Egypt, and the southern countries; and Seleucus Nicator had Syria, and the eastern. That which belonged to Lysimachus was taken from him in a few years, and there remained but three divisions. The monarchy of Greece, after a variety of wars, was not long after split into the states of Macedonia, Achaia, Ætolia, &c. and the most of it was subdued by the Romans, about 148 years before the birth of our Saviour.

The *two thighs* of this once belly-like empire had a long duration. Ptolemy Lagus, the first Grecian king of Egypt, on the south, was very powerful. He had under him Egypt, Canaan, Phenicia, Caria, Hollow-Syria, part of Arabia, all Cyprus, and sundry of the Ægean isles. Seleucus Nicator, the first Greek king of Syria, on the north, was still more powerful; he was sovereign of all the countries from the Hellespont to beyond the river Indus; and after the death of Lysimachus, ruled over Thrace and Macedonia. Antiochus Soter, his son, succeeded him, whose war with the Gauls, Bithynians, and king of Per-

gamos, weakened his kingdom. After Ptolemy Philadelphus in Egypt, and Antiochus Theos in Syria, were wearied of their long war with one another, a method of peace was agreed on; Philadelphus carried his daughter Bernice along with him to Syria, and persuaded Antiochus to divorce his wife Laodice, and marry her, and settle the Syrian crown on her children. No sooner was Philadelphus dead, than Antiochus divorced Bernice, and recalled Laodice, and settled the crown on her son Seleucus Callinicus. To prevent her husband from changing his mind, Laodice got him quickly poisoned. Seleucus succeeded him about *A. M.* 3758. Bernice and her child, and the Egyptians who attended her, were all murdered, before the troops of Lesser Asia could come up to assist her. To revenge her death, Ptolemy Euergetes king of Egypt, her brother, invaded the kingdom of Syria, reduced the most of it, killed Laodice, took much spoil, and recovered about 2500 of the Egyptian idols, which Cambyzes, and other Persians, had carried from Egypt, and placed them in their temples. In his return through Canaan, he offered a solemn sacrifice of thanksgiving to the God of the Jews at Jerusalem. As a sedition at home had obliged Ptolemy to leave Syria, he made a truce with Seleucus; but that unhappy prince was harassed by his brother Hierax, and by Attalus and Eumenes of Pergamos; and at last was taken captive by the Parthians. Seleucus Ceraunus, and Antiochus the Great, his sons, formed a resolution to be revenged on Ptolemy, and to recover the provinces he had wrested from their father. Ceraunus died before he did any thing worthy of notice. Antiochus succeeded him *A. M.* 3781. With difficulty he reduced the troops of Molon the rebel. Ptolemy Philopater, of Egypt, gave him a terrible defeat at Raphia, near the north-east corner of Egypt, and obliged him to deliver up Ca-

naan and Hollow-Syria. When Ptolemy viewed the state of these provinces, he offered sacrifices at Jerusalem; but restrained by the Jews, or terrified by God, from entering the holy of holies, he conceived a terrible rage against the Jews, raised a cruel persecution against those of Alexandria, whom he endeavoured to reduce by force to worship false deities. He had easily granted a peace to Antiochus, that he might have time to wallow in his lewdness with Agathoclea, and enjoy the company of her brother Agathocles. Offended with his baseness, a number of his subjects revolted; and he soon died of his debauchery. His son Ptolemy Epiphanes, a child of four or five years old, succeeded him. Antiochus the Great, having reduced Achaëus the rebel, agreed with Philip king of Macedonia to conquer young Ptolemy's dominions, and then divide the spoil. Meanwhile the Egyptians, highly offended that their young sovereign was under the guardianship of Agathocles, were ready to revolt; and various seditions actually happened. The Alexandrians rose in arms, and put Agathocles, Agathoclea, and their mother and associates, to death. Many of the Jews revolted to Antiochus; but Skopas, the Egyptian general, quickly chastised them; and reduced Canaan and Hollow-Syria to their wonted subjection. Antiochus, with a great army met him at the springs of Jordan, defeated the Egyptians, and, notwithstanding all that Skopas, and three fresh armies sent to assist him, could do, reduced Phenicia, Canaan, and Hollow-Syria. The Jews gladly submitted, and assisted him with provisions; and he honoured them and their religion with very distinguished favours. Taking a number of them along with him, he bent his march towards Egypt, with a design to conquer it; but fearing this might provoke the Romans, now guardians of young Ptolemy; or inclining to make war on some of the Roman allies in Asia, he resolv-

ed to gain Egypt by fraud. After bribing his beautiful daughter, Cleopatra, to betray her husband, he married her to Ptolemy, and assigned Phenicia, Canaan, and Hollow-Syria, for her dowry; though, it seems, he never actually gave them up; but his designs on Egypt were disappointed; Ptolemy's generals suspected him, and were on their guard, and Cleopatra faithfully supported the interest of her husband. Enraged at this disappointment, Antiochus fitted out 300 ships, and a formidable army, with which he rendered himself master of a number of places on the coasts of Lesser Asia, Thrace, and Greece; and took Samos, Eubœa, and many other islands in the Mediterranean Sea. Hearing of the death of Ptolemy, he prepared to seize on the kingdom of Egypt; but a terrible storm, and the death of Skopas the traitor, prevented him. Instigated by Hannibal, he, and some Greeks in Europe, commenced a war on the Romans. To revenge this affront, and the injury he had done to their allies, they attacked him. Acilius routed his army in Greece, and drove him quite out of Europe; Livius and Æmilius, at different times, defeated him by sea. Lucius Scipio, with 30,000 forces, routed his army at Magnesia, killed 45,000 of them, stripped him of all his territory in Lesser Asia, on this side mount Taurus, and condemned him to pay 12,000 talents of silver, to defray the expense of the Romans in making war on him. Covered with shame, he retired to the innermost parts of the kingdom, and attempting to rob the temple of Jupiter at Elymais, for money to pay the Romans, he was killed by the enraged mob.

The short reign of Seleucus Philopater, his son, was notable for nothing but raising of taxes, and an attempt by Heliodorus, his minister, to pillage the temple of Jerusalem, for money to pay the Roman debt. He was cut off, not in the sedition of

his subjects, or in open war with his foes, but poisoned by Heliodorus his infamous agent. Nor did Demetrius his son succeed him; but Antiochus his brother, who had long been a hostage at Rome, for securing the payment of the debt due to the senate; and one of the most base, frantic, and wicked persons, that ever breathed. By flattering the Romans to favour him, by flattering Eumenes, king of Pergamos, to assist him, and by flattering the Syrian subjects, he peaceably obtained the crown. He quickly defeated the forces of Heliodorus the usurper; of Demetrius the true heir; and of Ptolemy the young king of Egypt, whose guardians claimed the kingdom of Syria in right of his mother; and by his excessive distributions of presents, he gained the hearts of his people. Eulæus and Lenæus, administrators for young Ptolemy Philometer, justly demanded for him the provinces which had been assigned for his mother's dowry. Piqued at this, Antiochus, after viewing and repairing the fortifications of these places, marched a moderate army towards Egypt; and on the north-east border of that country defeated the Egyptian generals: but as the victory was not complete, he returned back to his own kingdom. Next year he invaded, and, except Alexandria, ravaged the best part of Egypt, and had Cyprus treacherously betrayed to him by Macron. Ptolemy, whose education had been so effeminate, could do scarcely any thing in this time of distress. Perhaps he was taken prisoner by the Syrians. It is certain, that he, and Antiochus, who was his uncle, had an interview, and feasted together. While neither intended performance, they entered into a mutual league; and were both disappointed of their designs. In his return home, Antiochus committed the most terrible murder and sacrilege at Jerusalem; 40,000 were slain, and 40,000 more were made slaves. Meanwhile, the Alexandrians, seeing Philometer their king

entirely at the beck of Antiochus, made his brother Ptolemy Physcon king in his stead. Under pretence of restoring Philometer, Antiochus again invaded Egypt; but not being able to reduce the Alexandrians, he left the country, expecting that the two brothers would exhaust its strength by their civil wars, and so render the whole an easy prey for him. They, suspecting his designs, agreed to reign jointly. Provoked herewith, he again invaded Egypt, and ravaged a great part of it; but Popilius, and other ambassadors from Rome, arriving in Macedonian ships, charged him to desist, as he tendered the favour of their state. Stung with rage at this disappointment, and provoked with the peculiarity of the Jewish religion, and some affronts which they had done him, he made terrible work in Judea. He had before turned out their high-priests at pleasure, and sold the office to the highest bidder; he now stopped the daily sacrifice, rendered the temple a scene of idolatry and lewdness, compelled the Jews to eat swine's flesh, and sought to destroy every copy of the scriptures, and every worshipper of God. Meanwhile the Armenians, Persians, and others of his subjects, revolted. The first were easily reduced, but the Persian mob gave him a repulse, as he attempted to plunder their temple. Hearing, in his return towards Babylon, that the Jews had defeated Lysias, his general, and his troops, he vowed to cut them wholly off the earth. He was almost immediately struck with a terrible distemper; worms bred in his flesh, till it rotted and fell off in pieces. Convinced that his persecution of the Jews was the cause, he made solemn vows to grant them redress and favour, and to restore their religion; but all was in vain; the torment and stench put an end to his life.

For about 100 years more, the kingdom of the Greeks subsisted in Syria, amidst contention and wretchedness to the highest degree; it

was seized by the Romans, about *A. M.* 3939. The Egyptian kingdom lingered out about 35 years longer, and then fell into the same hands. When the Roman empire came to be divided into the eastern and western, about *A. D.* 338, the most part of what the Greeks had ever possessed, except Parthia, and some other countries on the south-east, fell to the share of the emperor of the east, who generally resided at Constantinople. The Saracens seized a great part of what once belonged to the Greeks. The Ottoman Turks are at present masters of almost the whole of it; but vast numbers of the Greeks still live among them, in a condition sufficiently wretched, Gen. ix. 27. Zech. iii. 3, 6. Dan. ii. 32, 39. and vii. 6. and viii. 5—25. and x. 20. and xi. 2—35. Zech. ix. 13. Dan. vii. 7, 12. Long before our Saviour's incarnation, a part, if not the whole, of the then received oracles of God, was translated into the Greek tongue, and, not long after his death, were counted foolishness by their philosophic pretenders to wisdom. Yet christian churches were planted almost every-where in the Grecian territories.—Multitudes of them still retain the Christian name, Isa. lx. 19. 1 Cor. i. 24.—All the Gentiles are sometimes called *Greeks*, Rom. x. 12. Gal. iii. 28. and the Jews, who used the Septuagint, or Greek translation of the Old Testament, are called *Grecians*, or *Hellenists*, Acts vi. 1.

**GREEDY**, to work uncleanness *with greediness*, is to commit it with an increasing desire and delight, or a striving who shall exceed in it, Eph. iv. 19.

**GREEN**. As *greenness* is the colour of the flourishing grass, it is used as an emblem of pleasantness, prosperity, fulness of wealth, grace, or comfort. Jesus Christ is called a *green tree*, to denote his unbounded and never-failing fulness of grace, and fructifying virtue, Luke xxiii. 31. Hos. xiv. 8. Obedient saints are *green trees*; they retain the

Spirit of grace, grow in grace and in good works; and are delightful to behold, Psa. lii. 8. Rev. ix. 4. Men abounding in prosperity, honour, and wealth, are called *green trees*, Ezek. xvii. 24. and xx. 47.

GREET. See SALUTE.

GREY, perhaps the Hebrew word which we render GREYHOUND, an animal comely in going, ought to be rendered a *riding*, or *war-horse*, Prov. xxx. 31.

GRIEF, sorrow, inward pain and vexation of mind, on account of something sinful or distressing: it contracts the heart, sinks the spirits, and often mars the health of the body; it is either, (1.) Natural, occasioned by the death or departure of friends, or any other sore trouble, Acts xx. 38. Job ii. 13. We are to beware of an immoderate degree of it; and are not to mourn hopelessly, since there is a future resurrection of the dead to eternal life, 1 Thess. iv. 13. nor must we express it in a heathenish and superstitious manner, by cutting our flesh, or the like, Deut. xiv. 1. (2.) Godly, when a person, affected with a sense of the evil of sin, and the mercy of God, is sensibly pained in soul for sin, as offensive to God, or at God's withdrawing his influence and presence. This appears in *carefulness* to search out and amend what is wrong; in *clearing one's self*, showing detestation of sin in others, as well as in ourselves; in the *fear* of God's just vengeance; in *vehement desire* to remove offence; in *zeal* for the honour of God and his law; and in *revenge*, loathing one's self on account of sin, 1 Cor. vii. 10, 11. (3.) A sinful sorrow, such as is found on account of sin in the hearts of unregenerate men. Accurately speaking, this is an inward pain of mind, that God will not let sin escape unpunished. It works death, stupifies the soul, hurts the bodily constitution, and often drives people to murder themselves, 2 Cor. vii. 10. (4.) Sorrow or grief, also signifies the *cause* of grief, and trouble of mind; so Job's

trouble is called his *grief*; and Esau's Canaanitish wives were a *grief* to Isaac and Rebekah, Job vi. 2. and ix. 28. Gen. xxvi. 35. A woman's pains in child-birth are her *sorrows*; and to them are likened the terrible and vexatious calamities of famine, sword, and pestilence, which so perplexed the Israelites, that they knew not what to do, or whither to go, Hos. xii. 13. The young ones of hinds are called their *sorrows*, because they give them much pain in bringing them forth, Job xxxix. 3. (5.) Often it signifies, both the passion of grief, and the cause of it, Matt. xxiv. 8. 1 Tim. vi. 10. *Sorrows of hell*, or *death*, are great troubles, causing the most painful grief, Psa. xviii. 4, 5. and cxvi. 3. —To *grieve*, is to fill with vexation and grief, 1 Sam. ii. 33. God is *grieved*, speaking after the manner of men, when he is highly offended with men's sinning, and provoked to execute his judgments on them, Gen. vi. 6. Heb. iii. 10. Men *grieve the Holy Ghost*, when they resist his influence, abuse his gifts or grace; and so offend, and provoke him to give them up to their corrupt lusts, Eph. iv. 30. To *sorrow*, is to be grieved and mourn, Jer. xxxi. 12. A land is said to *sorrow*, when its inhabitants are filled with grief, and mourn exceedingly; and the face of the country is ruined and desolate, Jer. li. 29. They shall *sorrow a little* for the burden of the king of princes: after being a little distressed and grieved with the heavy tax of the Assyrian king, they shall be more grievously afflicted with murder, captivity, &c. Hos. viii. 10.

GRIEVOUS, what is a great cause of grief, (1.) What is very offensive; so sin is *grievous*, when it is very great and aggravated, Lam. i. 8, 20. Ezek. xiv. 13. and men are *grievous revolvers*, when they sin exceedingly, Jer. vi. 28. (2.) What is very ill-natured, outrageous, and provoking; so *grievous* words stir up anger, Prov. xv. 1. (3.) What is very af-



flitting, and hard to be borne; and so war, visions, &c. are said to be *grievous*, Isa. xxi. 15. Matt. xxiii. 4. (4.) What is very hurtful and destructive; so wolves, or false teachers, are called *grievous*, Acts xx. 29. Men write *grievousness*, which they have prescribed, when they establish or ratify wicked and oppressive laws, Isa. x. 1.

To GRIND, to bruise small, as corn is bruised in a mill. Anciently they had only hand-mills for grinding their corn: women, and slaves, such as Samson was at Gaza, and the Hebrews at Babylon, and the Chaldeans under the Persians, were usually thus employed, and it seems they sat behind the mill, Matt. xxiv. 41. Judg. xvi. 21. Lam. v. 13. Isa. xvii. 2. Neither of the two millstones was ever to be taken in pledge, as the want of it would have hindered the grinding the daily provision of the family, Deut. xxiv. 6. The Romans had their mills driven by asses, or slaves. It is said, that water mills for grinding corn were invented by Bellisarius, while besieged in Rome, by the Goths, 529. Nor were wind-mills invented till 1299, when they were brought from Asia to Europe. It is probable, that before any sort of mills was invented, people parched their corn, and pounded it in a mortar, in order to make it into bread. In mills both the stones were hard, and it seems, especially the nethermost, which was fixed; and so the heart of leviathan is likened to a piece of it, to represent his undaunted courage and obstinacy, Job xli. 24. The ceasing of the *sound of the millstones*, imported the places being turned into a desolation, Jer. xxv. 10. Rev. xviii. 22. Christ's falling on men and *grinding them to powder*, denotes his rendering them utterly miserable for their contempt of him: thus he did *grind* the Jewish nation, when their city and temple were utterly ruined, and multitudes slain and enslaved in the most wretched manner, Matt. xxiv. 44. To *grind the face of the poor*, is

cruelly to oppress and afflict them, Isa. iii. 15. Let *my wife grind to another*; let her become a slave to work at the mill; or let her be defiled by another, Job xxxi. 10. Our jaw-teeth, which chew our food, are called our *grinders*; and their sound is brought low, when they are lost by old age, and we have hardly any stumps left to chew our victuals, Eccl. xii. 3, 4.

GRIZZLED, having many white spots, like hailstones, Zech. vi. 3.

GROANING, is expressive of great trouble felt, and of a vehement desire of relief, Exod. ii. 24. The saints *groan earnestly*, and with *groanings* that cannot be uttered; they have a deep sense of their utter depravity, and an ardent desire for entire deliverance, 2 Cor. v. 2, 4. Rom. viii. 26. The whole creation *groaneth and travaileth in pain*: the irrational part of it, in our earth and air, suffer much abuse and distress, on account of man's sin, and will never be happy, till at the last day they be delivered from man's sinful abuse, and from the distressing judgments of God; yet others understand by it, that the Gentile world, though anxiously seeking after happiness, will never find it, till the gospel reveal to them true rest and satisfaction in Christ, Rom. viii. 22.

To GROPE, signifies to be deprived of seeing: or reduced to great perplexity and uncertainty what to think or do, Deut. xxviii. 29. Isa. lix. 10.

GROSS darkness, is what is very thick, Exod. x. 21, 22, 23. Isa. lx. 2. Men's hearts are *gross*, when they are sensual, stupid, and obdurate, Matt. xiii. 15.

GROVE, a walk of trees, growing together at the top. Abraham planted a *grove* in Beersheba, around his altar, that he might worship God with more privacy. In after-times, the Heathens generally erected altars, and worshipped their idols in *groves*. God therefore prohibited the Hebrews to plant any trees near his altar; and commanded them to

cut down all the groves of the Canaanites, Deut. xii. 3. and xiv. 21. In their repeated relapses into idolatry, the Israelites worshipped their idols in *groves*, Judg. iii. 7. and vi. 25. 1 Kings xiv. xv. &c. Sometimes *groves* may denote the idols there worshipped, 1 Kings xviii. 19.

**GROUND.** Men and things are said to be brought to, or cast on, the ground, when they are destroyed, or rendered contemptible, Judg. xx. 21. Psa. lxxiv. 7. and lxxxix. 39. Dan. viii. 7, 10, 12. *Fallow ground*, a field that has rested from bearing crops of corn. *To break up our fallow ground*, and not sow among thorns, is seriously to consider our ways, break off our wickedness, and turn our spiritual barrenness into an active bringing forth of good works, Jer. iv. 3. Hos. x. 10. *Way-side ground* denotes careless hearers of the gospel, who never are much impressed with it, and soon lose what impressions they have had. *Stony ground*, denotes such as with warm affection receive the gospel, and are for a while reformed in their life by means of it, but never have it deeply rooted in their heart, and hence quickly fall away in time of temptation. *Thorny ground*, denotes hearers who are for a considerable time impressed with the power of gospel-truth; not superficially, like the stony-ground hearers, but endure temptation, and are steadfast for a longer time; yet at last worldly cares prevail, and render them unfruitful. The *good ground*, bringing forth 30, 60, or 100 fold, is hearers of the gospel, who, in an upright manner, and in different degrees, bring forth fruit unto God, Matt. xiii. 4—8, 19—23. Mark iv. Luke viii. *To be grounded and settled* in faith, is to have a real habit or principle of faith implanted in the heart; to be well established in the knowledge and belief of God's truths, Col. i. 23. See **ROOTED**.

**To GROW, INCREASE** (1.) To spring up, wax bigger, Gen ii. 5. (2.) To increase or flourish in honour, grace, fruit, multitude, Isa. liii. 2. Mal.

iv. 2. Acts xii. 24. and vii. 17. Christ *increased*, when he became more famous and esteemed, John iii. 30. Faith is *increased*, when it is made more strong, lively, and fruitful, in good works, Luke xvii. 5. And the *growth* of grace is called the increase of God, Col. ii. 19. The word of God *increaseth*, when it is more fully, clearly, and extensively preached, Acts vi. 7. The young brood of animals, or the fruit of seed sown in the earth, and the good effects of the gospel, are called *increase*, Deut. vii. 13. and xiv. 22. 1 Cor. iii. 6, 7. The *latter-growth* of hay, after the king's mowings, may represent the Israelites recovered from their Syrian calamities, by means of Jehoash and Jeroboam the second, but quickly ruined by the Assyrians, Amos vii. 1.

**GUEST**, a person invited to eat at our table, or lodge in our house, 1 Kings i. 41, 49. Gospel hearers are likened to *guests*: at the invitation of Christ, by his ministers or others, they come to his ordinances professing to feed on his fulness, Matt. xxii. 10, 11. The Chaldeans were *guests* bidden to the Lord's sacrifice; he raised them up, and enabled them to execute his vengeance; and they satiated their own pride and covetousness in murdering and spoiling the Jews and other nations around, Zeph. i. 7.

**GUIDE**, a leader, director, adviser, Acts i. 16. God is a *guide*; he overrules the motions of all his creatures, Job xxxviii. 22. and by his word, Spirit, and providence, he directs his people in their proper course, and comforts them under their troubles, Isa. xlix. 10. A first husband is called a *guide of youth*, Prov. ii. 17. so God was to the Hebrews, Jer. iii. 4.

**GUILE.** See **DECEIT**.

**GUILTY**, chargeable with crimes that expose to punishment, Gen. xlii. 21. He that offends in one point, is *guilty of all*; of breaking all the commandments of God: he tramples on the authority which establishes, and fails of that love which fulfils,

the whole law, James ii. 10. An unworthy partaker of the Lord's supper, is *guilty of the body and blood of the Lord*: he is chargeable with the horrid crime of crucifying Christ afresh, and offering the highest indignity to his person and death, represented by the symbols of that ordinance, 1 Cor. xi. 27. To be *guilty of death*, is to be chargeable with a crime, which deserves death by the hand of the civil magistrate, Matt. xxvi. 66. The Jews reckoned him, who swore by the gift on the altar, *guilty*; that is, bound to perform his oath or vow, Matt. xxiii. 18.

**GULPH**, a large breaking in of the sea into the dry land, as the Bothnian gulph, the Persian gulph, &c. The

*great gulph*, fixed between Abraham and the rich man, may denote the great distance between heaven and hell, and the utter impossibility of ever coming from one to the other, Luke xvi. 26.

**GURBAAL**, *the whelp of the governor*, a place in Arabia the Stony, south of Canaan, and perhaps the same with Petra, the Arabian capital. The inhabitants of it were defeated by the troops of Uzziah, 2 Chron. xxvi. 7.

**GUTTERS**, dams or troughs for watering flocks or herds, Gen. xxx. 38, 41. But the *gutter*, through which one might enter the city of Jerusalem, was probably some private entrance, or that by which the filth of the city ran out, 2 Sam. v. 8.

## H

## H A B

## H A B

**H A**, **H A**, is expressive of courage and joyful contempt, Job xxxix. 25.

**HABAKKUK**, *a wrestler*, or *he that embraces*, the prophet, is said to have been of the tribe of Simeon. He prophesied during the reign of Manasseh, or rather was contemporary with Jeremiah. In his first chapter, he foretells the destruction of Judea, and the countries adjacent, by the Chaldeans: in the second, he foretells the overthrow of the Chaldeans, for their oppression and murder of others; and encourages the Jews patiently to wait for it; in the third, he, in a most lofty manner, celebrates God's former appearances for Israel, in bringing them through the Red Sea; in giving his law to them; and in casting out the Canaanites before them: he professes his terrible apprehensions of the Chaldean invasion; begs the Lord would at least mitigate the stroke; and concludes, rejoicing in God his Saviour.

**HABERGEON**, (1.) A coat of mail, Exod. xxviii. 32. (2.) A javelin, or hand-dart, Job xii. 26.

**HABITATION**, a dwelling-house. God is the *habitation* of his people;

in him they find the most delightful rest, safety, and comfort, Psa. xci. 9. Justice and judgment are the *habitation*, or *establishment*, of God's throne; all his royal acts are founded on judgment and justice; he takes pleasure to execute them, and, being executed on our Redeemer, they become the foundation of his exercise of mercy, and performance of his promises to us: by his righteous distribution of rewards and punishments, he supports the honour of his character, Psa. lxxxix. 14. The land of Canaan, the city of Jerusalem, the tabernacle and temple, heaven, and the hearts of the saints, are represented as the *habitation* of God: there he did, or doth, signally show himself present, work by his power, and bestow his favour and influence, Jer. xxv. 30. Ezra vii. 15. Exod. xv. 2. Psa. cxxxii. 5, 13. Eph. ii. 22.—Eternity is represented as his *habitation*; he is eternal in a manner no other is, nor does his duration increase as that of angels and men, Isa. lvii. 15. He *inhabited* the praises of Israel; he dwelt in the temple where they praised; he owns, deserves, is the object of, and kindly accepts, the praises of his people, Psa. xxii.

3. The *first habitation* which sinning angels left, was their original state of holiness and happiness, and their mansions in heaven, Jude 6.—A body, soul, or family, exercised in holiness, is called a *habitation of righteousness*; Job viii. 6. The state of heavenly glory, is everlasting *habitations*, Luke xvi. 9. The firmament is the *habitation* of the sun and moon, Hab. iii. 11. The Antichristian state will appear to be a *habitation of devils*, when the infernal nature of her laws and customs shall be discovered, or when Rome shall be reduced to a desolate haunt of evil spirits, Rev. xviii. 2.

HACHILAH, *my hope is in that*, or *her*, a hill in the south-east part of Judea, southward of Jeshimon, which was about 10 miles south of Jericho. Here David for a while hid himself from Saul, 1 Sam. xxiii. 19. Here Jonathan the Maccabee built the almost impregnable castle of Massada, and whose garrison killed themselves, soon after the taking of Jerusalem by Titus.

HADAD, *joy, clamour, noise of mariners*, three kings of Edom had this name: the last was the son of that king whom David conquered; his friends carried him off from the destructive ravage of Joab, and committed him to the protection of Pharaoh, king of Egypt. When he grew up, Pharaoh gave him Tahpenes, his sister; to wife, who bare him a son called Genubath. On being informed of king David's death, he took a strong fancy to return to his native country, and recover his kingdom. With reluctance Pharaoh consented to part with him. He set up for king in some remote corner of Idumea; or perhaps Pharaoh procured him Solomon's allowance to govern Edom as his deputy. It is certain, that towards the end of Solomon's reign, he did what mischief he could to the Hebrews, 1 Kings xi. 14—25. 1 Chron. i. 46—51.

HADADEZER, *comeliness, or beautiful as is lame*, HADAREZER, son of Rehob, was a powerful king of Zo-

bah in Syria; and appears to have been very troublesome to his neighbours, particularly to Toi, or Tou, king of Hamath. David intending to extend the boundaries of the Hebrews' dominion to the Euphrates, as God had promised to give them, he defeated Hadadezer's host, and took 20,000 of them prisoners, and 700 horses, and 1000 chariots. The Syrians of Damascus came to Hadadezer's assistance, but were defeated with the loss of 22,000. David ordered the arms of the Syrians, with a prodigious spoil, particularly an immense store of brass, which he found in the cities of Beten, or Tibbath, and Berothai, or Chun, to be carried to Jerusalem. Glad of the ruin of his rival, Toi sent Hadoram, or Joram, his son, with his grateful compliments, and large presents to king David. About seven years after, Hadadezer, and three other Syrian princes, assisted the Ammonites. Joab and Abishai gave them a terrible defeat. Hadadezer, intent on resistance, or ruin to the Hebrews, drew together a large body of Syrians from the east of the Euphrates. These the Hebrews routed at Helam, a place about the south-east of Syria, if the name might not perhaps be as well rendered *to them*, and killed 40,000 of them, with Shobach, or Shopach, their general. Hereon all the kingdoms tributary to Hadadezer became David's servants, and forbore to assist the Ammonites, 2 Sam. viii. and x. 1 Chron. xviii. and xix.

HADADRIMMON, *the voice of height, or invocation of the god Rimmon*, a city in the valley of Megiddo, near to which Josiah was slain, and his army routed by Pharaoh-Necho, which occasioned a terrible mourning and consternation in these parts, Zech. xii. 11. 2 Chron. xxxv. 22, 24.

HADORAM. See HADADEZER, and REHOBAM.

HADRACH, *joy of tenderness*, a city or country near Damaseus; perhaps Hollow-Syria, or Adra, a city of it, about 25 miles north of Bestra:

but whether the *burden* of the Lord on it imports, that it would early, and for many ages, be the *rest*, or residence of a christian church; or rather, that it would be terribly distressed by the Greeks, Romans, Saracens, Turks, and Popish Croisades in their turns, is not agreed, Zech. ix. 1.

HAGAR, *a stranger, or one who fears*, an Egyptian handmaid of Abraham. Some suppose she was given to him by Pharaoh. Sarah, finding herself still more and more unlikely to conceive the promised offspring, advised Abraham to take Hagar to his bed as his concubine. Hagar had no sooner conceived, than she contemned her barren mistress. On Sarah's insinuation, that Abraham encouraged her in it, he allowed her to do with Hagar what she pleased. Hagar being treated harshly, fled, intending to return home to Egypt. The Lord appeared to her in the wilderness of Shur, directed her to return to her mistress, and humble herself under her hand; and told her she should have a son, called *Ishmael*, whose numerous posterity should dwell in the presence of, or on the south of, Abraham's other posterity; and be remarkable for constant wildness and opposition to others. Deeply affected with this vision, she called the name of the adjacent well, *Beer-lakai-roi*; *the well of him that liveth and seeth me*; and in obedience to God she returned, and submitted herself to Sarah. About 16 or 17 years after, her son Ishmael having shown some hatred or contempt of young Isaac, Sarah requested, that he and his mother might be expelled from the family. After God had directed Abraham, and assured him that he would multiply Ishmael's posterity exceedingly, into twelve different tribes, Abraham sent off Hagar and her son, with a small portion of bread, and a bottle of water. Thus *he* was chastised for his taking her to his bed, and *she* for her haughtiness. He possibly intended to send more provision after her, and she missed

it. In going towards Egypt, she lost her way in the wilderness of Beersheba. Her water failed, and her son became faint. Unwilling to see him breathe out his last, she left him under a tree, whose shadow might be refreshing; withdrew to the distance of a bow-shot, and sat down and wept. The Lord called to her from heaven, comforted her, and showed her a well of water for their refreshment.—After they had drank and were strengthened, she filled her bottle, and they went on, till they took up their residence in the desert of Paran, where she procured one of her country-women for a wife to her son, Gen. xvi. and xxi. She and mount Sinai, which probably pertained to her seed, were an emblem of the ceremonial law, to which all that now cleave, in opposition to Christ, are outcasts from the family of God, as we see verified in the present state of the Jews, Gal. iv. 24. At least, part of her descendants were called HAGARITES, or HAGARENES. In the days of Saul, the Reubenites and Gadites attacked the Hagarites that dwelt on their borders, and cutting off their army, seized on their territory, eastward of Gilead. The Hagarenes assisted the Ammonites and Moabites against Jehoshaphat, and were miserably cut off. About the time of Jeroboam the second, or soon after, the Reubenites and Gadites, with 44,000, defeated the Hagarites, then governed by Jetur, Nephish, and Nodah; took 100,000 of them prisoners, with an immense booty of flocks and herds, 1 Chron. v. Psa. lxxxiii. See ARABIA.

HAGGAI, *pleasant, solemnity, or turning in a circle*, the first of the three Jewish prophets that flourished after the captivity. He was probably born in Chaldea; and in the sixth month of the second year of Darius Hystaspes, he began his public work of prophesying about 17 years after the return from Babylon. He, together with Zechariah, mightily excited and encouraged their



brethren to finish the building of the temple. He remonstrated how improper it was for the temple to lie in ruins, while their own houses were in excellent condition, and that their neglect of God's house and honour, had provoked him to blast their outward enjoyments. He assured them, that after terrible convulsions of the nations, the Messiah should appear in the flesh, teach in the courts of the second temple, and render it more glorious than the first, Ezra v. 1, 2. Hag. i. and ii.

**HAIL.** (1.) It evidently appears to be no other than drops of rain congealed into ice. This happens when, in their passage through the air, they meet with nitrous particles, which are known to contribute greatly to freezing. The reason why hail is so frequent in summer is, because, during that season, greater quantities of nitre are exhaled from the earth than at any other period of the year. It often attends thunder and lightning; and sometimes hailstones have sulphurous matter inclosed in them. In April 29, 1697, there was a terrible storm of hail in Cheshire, and Lancashire: several of the stones were about five or six inches round, and about half a pound weight. On May 4, there was a storm in Hertfordshire, whose stones were from ten to fourteen inches in circumference. Casper Weser tells us of a hail-storm at Zurich in Switzerland, whose stones, when carried to a considerable distance, weighed a pound. In 1510, after a terrible darkness, there was a storm of hail in Italy, whose stones were bluish, and of so terrible a weight, that most of the animals without doors were destroyed. Terrible hail was part of an Egyptian plague, Exod. ix. 24. and by very large hailstones did God discomfit the allied army of the Canaanitish kings, Josh. x. 11. God's judgments on nations are likened to a *hail-storm*: often they are sudden, and very dreadful! and by the direction of heaven, they easily destroy men's

lives and properties, Isa. xxviii. 2. Rev. viii. 7. and xi. 17. and xvi. 21. (2.) **HAIL**, was a word of salutation, imports a wish of prosperity and comfort to one, Mark xv. 18. Luke i. 28.

**HAIR**, the Hebrews were not allowed to cut their hair, nor make themselves bald in the manner of the Heathen, Deut. xiv. 1. but it is said, the priests while they served at the temple, cut off the hair of their beard with scissars once every fortnight. Nazarites were never to cut their hair during the time of their vow. Samson having broken his vow, by suffering his hair to be cut, God deprived him of his extraordinary strength, Numb. vi. 5—9. Judg. xvi. but, at the expiration of the vow, Nazarites shaved it off, Numb. vi. 18, 19. Acts viii. 18. The Levites at their consecration, shaved off all their hair, Numb. viii. 7. Black **HAIR** was an emblem of beauty and vigour, Song v. 11. *White hair*, or *hair like pure wool*, an emblem of gravity, age, and wisdom, Rev. i. 14. Dan. vii. 9. *Gray hairs* here and there on Ephraim, imported the decaying condition of the kingdom of the ten tribes; that, by consuming corruptions, intestine commotions, and the Assyrian ravages, it was fast hastening to ruin, Hos. vii. 9. The locusts of the fifth trumpet had *hair like women*: the Arabs put up their hair in the manner of women: and the Antichristian clergy were effeminate to an uncommon degree, Rev. ix. 8. By the *cutting off hair*, is sometimes denoted God's destroying a people small or great, Isa. vii. 10. Ezek. v.

To **HALE**, to draw by force.

**HALF** one's days, is a short time, Psa. lv. 23. Perhaps *half the valley* should be read, *from the middle of the river*, viz. Arnon, Deut. iii. 16.

To **HALLOW**. (1.) To set apart to a holy use, Exod. xxviii. 30. (2.) To use and improve holily, in holy exercises, Jer. xvii. 22. God's name is *hallowed*, when his glory is advanced by himself; and when

men exert themselves to glorify and honour him; Matt. vi. 19.

**HALT**, lame, crippled. *Haltings*, denotes falling into snare, and trouble, Psa. xxxviii. 17. Jer. xx. 10. or continuing in doubt which to choose, 1 Kings xviii. 21. By *her that halteth*, is meant Jews weak and unresolved to return to their own land; Mic. iv. 6. Zeph. iii. 9.

**HAM**, *crafty, heat, or brown*, the youngest son of NOAH, who mocked at his father's shame, and had his posterity cursed on that account. He had four sons, viz. Cush; Mizraim; Phut; and Canaan. His posterity peopled Africa, and part of the west of Asia. They have been generally most wicked and miserable, and few of them have hitherto enjoyed the light of the gospel. From him the land of Egypt was called Chemia; or land of Ham. There was another place on the east of Jordan, called Ham; but whether it was Rabbah, which Stephanus calls Amman, or Hamath, the city of Tox, which the Targum calls Hemta, I know not, Gen. xiv. 5. Part of Ham's race dwelt anciently on the south borders of the tribe of Simeon, 1 Chron. iv. 40.

**HAMAN**, *noise, tumult, or he that prepares*, the son of Hammedatha, a descendant from Agag, the Amalekite. When he was promoted by Ahasuerus, and made prime-minister of the Persian empire, and all the servants of the court were ordered to bow to him; all but Mordecai the Jew obeyed. Haman thought it below him to revenge this affront on Mordecai alone: he resolved to cut off the whole nation of the Jews that were in the Persian empire. He cast lots for the luckiest day to accomplish his design. The lot, directed by God, fell on the 13th day of the 12th month; and so the execution was put back almost a whole year, that Providence might gradually counteract it. Meanwhile, Haman represented the Jews to king Ahasuerus, as a nuisance and burden to the kingdom, on account of their different laws and customs, and begged

they might be utterly extirpated, and he would pay 10,000 talents of silver to the exchequer as a full balance for the loss of their tribute. Ahasuerus replied, that he freely allowed him to extirpate that people. Haman immediately dispatched letters, in the king's name, to all the provinces of the empire, to massacre the Jews among them on that day appointed, and to take their wealth for a prey. He mightily rejoiced in his success and wealth; and the more, because queen Esther had invited him only to attend the king to her banquet; but signified, that it grieved his spirit to see Mordecai the Jew sitting at the king's gate. Zerkah his wife, and other friends, advised him to erect a gallows immediately, and get the king's permission to hang Mordecai thereon. A gallows was erected, fifty cubits high; and he went in next morning to ask the king's leave to hang Mordecai on it; but the king prevented his request, by ordering him to array Mordecai in the royal apparel, and, as his page, to lead his horse through the city of Shushan, and proclaim that he was one of the king's chief favourites. Stung with grief, he posted home as soon as his task was finished, and told his wife and friends what had happened. They intimated to him, that his fall before Mordecai was a sad omen of the fatal consequences of his project against the Jews. That very day, Esther accused him as the intended murderer of her and her nation; and prayed the king would interpose for their lives. Ahasuerus having got into a rage, Haman fell at the queen's feet, to implore her intercession for his life; the king returning, reproached him as attempting to stain the honour of his bed. Glad of Haman's downfall, the servants covered his face, and Harbonah the chamberlain told the king, that Haman had prepared a gallows to hang Mordecai, the preserver of the king's life: Ahasuerus ordered him to be hanged upon it directly; and not

long after, his ten sons shared the same fate, Esth. iii. v. vi. vii. and ix. See FEAST of Pûnim.

**HAMATH**, *anger, heat, or a wall*, Canaan had a son of this name, who was the father of the Hamathites, 1 Chron. i. 16. Gen. x. 18. and from whom, it is possible, the places called Hamath, or Hammath, derived their name. There appears to have been a variety of Hamaths: (1.) Hamath, a country where Solomon built store-cities, which, perhaps, was about Hammon, or Hammath-dor, in Galilee, where the crops were exceeding plentiful; if it was not the same with *Hamath-Zobah* on the south-east of Syria, near Tadmor, and which was the only city that Solomon appears to have warred against, 2 Chron. viii. 3, 4. (2.) Hamath, a city of Naphtali, near the entrance into Hollow-Syria, Josh. xiii. 5. and xix. 35. Which of these two Hamaths Jeroboam restored to Israel, we know not, though we are most inclined to think it was Hamath-Zobah. (3.) Hamath the Great, which seems to be the same as Epiphaniah, or Emesa, cities pretty far northward in Syria, Amos vi. 2. nor know we whether it was this or Hamath-Zobah that Toi was king of.

**HAMMER**, God's word is like a *hammer*: with it he breaks our heart, which, like stone, is hard and unfeeling, Jer. xxiii. 29. Babylon was the *hammer of the whole earth*: the Chaldean armies brake in pieces, and subdued, a multitude of nations, Jer. l. 23. Nah. i. 2.

**HAMONAH**, *his multitude*, or *his uproar*, the name which Ezekiel gives to a city, and *Hammon-Gog*, the name he assigns to a valley, imports, it is thought, that multitudes of Gog, or the Turks, shall be killed in some place of Canaan, Ezek. xxxix. 11, 16.

**HAMOR**, or **EMMOR**. See JACOB, SHECHEM.

**HANANI**. See ASA.

**HANANIAH**. See SHADRACH, JEREMIAH, NEHEMIAH.

**HAND**, especially the right, be-

ing a member so much used in business, it is much used in metaphoric language. *Flouring water on another's hands*, imported the office of a servant, 2 Kings iii. 11. *Washing of hands*, imported a profession of innocence, Deut. xxxi. 6. Matt. xxvii. 24. or a solemn purgation of one's self in Jesus's blood, and a resolution to endeavour a holy practice, Psa. xxvi. 6. *Kissing of the hand* to a thing, implied adoration of it, Job xxxi. 27. The consecration of the priests was called a *fitting of their hands*, because part of the consecratory offerings was put into their hands, 1 Kings xiii. 33. *Heb. Leaning on one's hand*, denoted the familiarity of a superior with his inferior, 2 Kings v. 18. and vii. 17. *Striking of hands*, imports undertaking as surety for one's debts or good behaviour, Prov. xvii. 18. and xxii. 26. *Putting the hand under the thigh*, was an ancient form of swearing; but that it signified subjection to the person under whose thigh the hand was put, or a belief of the Messiah's proceeding from his loins, we dare not peremptorily affirm, Gen. xxiv. 2. and xlvii. 29. *Giving of the hand*, means the making a covenant with a person; or subjection to him, 2 Kings x. 15. Lam. v. 6. 1 Chron. xxix. 20. *Stretching out the hand* to God, imports earnest prayer for his favours, and solemn dedication of ourselves to him, Psa. lxxviii. 31. and cxliii. 6. *Lifting up the hand*, in affirmation, was also an ancient way of swearing, Gen. xiv. 22. *Lifting up the hands* in prayer, or in the priest's blessings, imported a solemn wishing of blessings to come from God, Lev. ix. 22. but to *lift up the hand* against a superior, is to rebel against him, 2 Sam. xx. 21. *To put forth the hand* against one, is to kill him, 1 Sam. xxiv. 10. *To put our hand* to our neighbour's goods, is to steal them, Exod. xxii. 8, 11. *To lay the hand* on the mouth, imports silence, Job xl. 4. Mic. vii. 16. *To lay hands* angrily on persons, is to apprehend and smite them, Exod. xxiv. 11.

or seize on their country, Isa. xi. 14. Witnesses *laid their hands on the head* of the person accused; importing their solemnly charging him with guilt, or their readiness to be the first in stoning him, Deut. xiii. 9. and xvii. 7. The Hebrews *laying their hands* on their sacrifices before they were slain, imported their humble confession of their sin, and their deserving to die; their ceremonial translation of their guilt to the victim, and profession to trust in Jesus, the great sacrifice, for their atonement, Lev. i. 4. and xvi. 21. *Laying on of hands*, was used in setting apart men to an office: so Moses marked his setting apart Joshua to his office of governorship, Numb. xxvii. 18. So the Levites under the Old Testament, and ministers under the New, are set apart to their office, by laying on of hands, Numb. viii. 10. Acts xiii. 3. 1 Tim. iv. 14. It was also used in blessing of persons: so Jacob blessed Joseph's children, Gen. xlviii. 14. and so Jesus blessed the little children brought to him, Mark x. 16. The miraculous gifts of the Holy Ghost were conferred by laying on of the apostles' hands, Acts viii. 17. and xix. 6. *Hiding the hand* in the bosom, denotes a great inactivity, or sluggish aversion to do or receive any thing, Prov. xix. 24. *Clapping of hands*, denotes great joy and rejoicing, Psa. xlvii. 1. and the *clapping of hands* by trees and floods, denotes universal joy and gladness, Isa. lv. 12. Psalm xcvi. 8. though sometimes it denotes contempt, and noisy derision, Ezek. xxv. 6. Job xxxiv. 37.

With respect to station, one on the right hand was honourable; one on the left not so much, Matt. xx. 21. With respect to points, the left hand signifies the north; and the right hand, the south; and yet sometimes it may only signify different points, Gen. xiii. 9. and so our not turning from God's law to the *left hand* or to the *right*, imports our following it most exactly in every point,

neither indulging ourselves in neglect of what it requires, nor pretending to go beyond it, Josh. i. 7. and xxiii. 6. Prov. iv. 27. God's *standing at men's right hand*, imports his regard to them, and readiness to plead their cause, assist, and comfort them, Psa. xvi. 8. and cix. 31. Satan's *standing at men's right hand*, imports his readiness to accuse them, hinder them from their proper work, and his malicious designs to torment them, Zech. iii. 1. Psa. cix. 6. In giving alms, we are not to let our left hand know what our right doth; that is, we are to bestow them with all proper secrecy, and with no proud ostentation, Matt. vi. 3. Though *hand join in hand*, that is, though all men should use their most vigorous and concurrent efforts to protect a wicked man, he shall not go unpunished, Prov. xi. 21. To *be in the hand* of persons, is to be in their possession, under their management, or their power and dominion, Job xii. 6. Gen. xxxix. 6. 2 Kings xxi. 14. Psa. xxxi. 15. A darling and apparently pleasant and profitable lust to be mortified, is likened to a *right hand*, or foot, or eye, to be cut off or plucked out, Matt. v. 29, 30. and xviii. 8, 9. To have one's life or soul in his *hand*, is to be in extreme hazard of death, 1 Sam. xix. 5. Job xiii. 14. Psa. cxix. 109.

As hands are the instruments of action, doing or receiving, they are often the emblems of power and work. God's *hand*, or *right hand*, signifies his power, and the exertion of it, either in a way of mercy or wrath, Psalm lxii. 8. Deut. xxxii. 4. So his powerful influence to instruct, or support, a prophet, is called his *hand* being on or with him, 1 Kings xviii. 46. Ezek. i. 3. and iii. 14.—His judgments executed, are called his *heavy hand*, 1 Sam. v. 11. His *stretching out his hand*, imports the exertion of his power to protect and deliver his friends, or terribly punish his foes, Exod. iii. 20. or his continuing to threaten men with further strokes, Isa. ix. 12. and xiv. 26, 27.

He will not stretch out his hand to the grave, though they cry in his destruction. Let friends mourn ever so bitterly, God will not, by his power, bring me, or any other dead man, to life again; nor will he pursue me farther than the grave with his judgments, Job xxx. 24. God plucks his hand out of his bosom, when he exerts his power for the deliverance of his people; and withdraws it, when he forbears to help, comfort, or deliver them, Psal. lxxiv. 11. Christ sits at God's right hand; he is instated in his greatest favour, and in the highest honour and authority, Rom. viii. 34. His stretching out his hands to men in the offers of the gospel, denotes his earnest and affectionate calls to them, his readiness to receive them, and supply them out of his fulness, Isa. lxxv. 2. Prov. i. 24. Length of days is in his, or wisdom's right hand; and in his left riches and honour. In receiving and walking in him, in a wise and well-ordered conversation, there is to be had life and happiness, here and hereafter, Prov. iii. 16. He has the stars, or ministers, in his right hand; he supports, protects, and governs them, Rev. i. 16. Angels and ministers have the hands of a man; they act with knowledge and affection, Ezek. i. 8. Hands weak or hanging down, denote persons dispirited, and unfit for action, Job iv. 3. Heb. xii. 12. To lift up the hands to God's commandments, is to be devoted to, and earnest in obeying God's law in our practice, Psa. cxix. 48. Clean and holy hands, denote a blameless and holy conversation, Psal. xxiv. 3. 1 Tim. ii. 8. Hands defiled and bloody, denote a practice corrupt and murderous, Ezek. xxiii. 37. Isa. i. 15. Slack hands, import a careless, inactive practice, Prov. x. 4. To do a thing by the hand of others, is to do it by their ministry and service, Exod. iv. 13. Lev. viii. 36. and x. 11. and xxvi. 46, &c. and so wicked men are called the hand of God; as by them he executes much of his providential work on earth, parti-

cularly in correcting his own people, Psal. xvii. 14.

Handbreadth is a space equal to the breadth of the hand. Our days are as a handbreadth: they are very short, and their shortness ought to be ever before us, Psal. xxxix. 5. Handmaid, a woman-servant: so women in general are called, in the language of humility, Ruth iii. 9. Psal. cxvi. 16. The ceremonial law is called a handwriting against us; its rites witnessed guilt, and desert of death; and it was a mean of barring the Gentiles from the church of God, Col. ii. 14. Darts cast by the hand, are called hand-staves, Ezek. xxxix. 9.

HANDLE, to play skillfully, Gen. iv. 21. to write well, Judg. v. 14. to use cunningly, 2 Chron. xxv. 5. to expound, Jer. ii. 8. 2 Cor. iv. 2.

HANES. See TAHFANHES.

HANG. God hangeth the earth upon nothing; by mere power he preserves it in its proper place, a ball, surrounded, at an immense distance, by the visible heavens, Job xxvi. 7. On the two commandments, of loving God and our neighbour, hang all the law and the prophets; every duty pointed out in the law and prophets is comprehended in these two things; and every history, doctrine, promise, and threatening, tends to promote this love, Matt. xxii. 40. Hanging was an ancient PUNISHMENT, Gen. xl. 22. Josh. viii. 29. The hanged malefactors of Israel were not to remain on the tree all night. They were emblems of Christ's being crucified for us, and of his satisfying the penalty of the broken law by his death, and thereby removing the iniquity of a land in one day, Deut. xxi. 23. Gal. iii. 13. for crucifixion is called hanging, Luke xxiii. 39. Acts v. 30. Hangings denote curtains, Exod. xxvii. 9.

HANNAH, gracious, merciful, or taking rest. Her husband, Elkanah, was a Levite of mount Ephraim, the 17th in descent from Kohath, the son of Lévi; and had two wives, Hannah and Peninnah. The former was exceedingly pious, and the beloved by



her husband; but the latter had children, and frequently upbraided Hannah with her want of them. As Elkanah and his whole family attended one of the solemn feasts at Shiloh, of his share of the sacrifices, he, at their feast, gave Peninnah and her children their several portions, but to Hannah he gave the best part of the peace-offering that fell to him, or the best part of the passover-lamb. At these entertainments, it was Peninnah's common practice to reproach Hannah with her barrenness. Hannah at length felt it so keenly, that she could not eat. To comfort her, Elkanah intimated, that his distinguished regard to her was better than ten children. After eating a little, Hannah retired to the court of the tabernacle, prayed with great fervour for a child, and vowed to surrender him, as a Nazarite for life, to the service of God. Eli, the high priest, observing her lips to move, but not hearing her words, upbraided her, as if she had been drunk. She told him her case, and he wished the Lord might grant her request. Divinely impressed that he would grant it, she went home cheerful. She had scarcely returned to Ramah, the place of their abode, when she conceived, and, in due time, bare a son, and called him *Samuel*, because she had *asked* him of, and *lent* him to, the Lord. After she had weaned him, and he was about three years old, she carried him to Shiloh; and, with an oblation of three bullocks, an ephah of flour, and a bottle of wine, presented him before the Lord, and put him under Eli's tuition; declaring, that as she had obtained him by prayer, so she had given him up for life to the service of God. On this occasion she composed an elegant hymn, celebrating the holiness, greatness, wisdom, power, and mercy of God. At an after feast, as she gave Eli a coat for her son, he blessed her, and wished her more children. She bare other three sons and two daughters, while Peninnah was left childless, 1 Sam. i. and ii.

**HANUN**, *merciful, or giving*, the son and successor of Nahash, king of the Ammonites. Persuaded by evil counsellors, he used David's ambassadors, sent to him with compliments of condolence after his father's death, as if they had come to spy the country, where it might be most easily attacked: he ordered his people to shave their beards, and cut off their clothes by the middle. He immediately thought how ill this would be taken, and prepared for a war with the Hebrews. Once and again he procured an assistant army from the Syrians: but all his forces being defeated in sundry battles, and the Syrians giving up with him, his whole kingdom was taken, and Rabbath his capital, after a siege of some months, destroyed; his crown, weighing, or worth a talent of gold, and all he had being seized by David, it is probable he himself was slain; and his brother Shobi, who brought victuals to David at Mahanaim, made deputy-governor of the kingdom under David, 2 Sam. x. xi. and xii. and xvii. 27—29.

**HAPPY**. Some are happy only in the opinion of themselves or others, as is indeed the case of all wicked men who are at ease: there being no solid happiness but in the enjoyment of God, who is *happy* in himself, and the author of all happiness to his creatures, Gen. xxx. 13. Jer. xii. 1. Mal. iii. 15. The saints are truly *happy*, because God, the supreme good, is their portion; their life, which is spent in his fear and love, is the best; they are corrected by him for their profit; and their suffering for righteousness is their honour, and shall be graciously rewarded by him, Psal. cxliv. 15. and cxxviii. Job v. 17. 1 Pet. iii. 14. Matt. v. 3—10. Luke vi. 20—23.

**HARAN**, *mountain, or mountainous country*, the eldest son of Terah, the brother of Abraham, and father of Lot, and of two daughters, viz. Milcah and Iscah. As he died young, it seems his two brothers married his two daughters, Abraham, Iscah or

**Harab**, and **Nahor** **Milcah**. Out of respect to his memory, it is probable that his father called the place of their future abode, **HARAN**, **HARA**, or **CHARRAN**, Gen. xi. 27—32. Acts vii. 2. Here Terah died; and Jacob dwelt with his uncle Laban, Gen. xxvii. 45. and xxix. It seems to have been situated between the rivers Chebar and Euphrates, considerably northward of the place where they meet. The people of it carried on a trade with the Tyrians, Ezek. xxvii. 23. Near this place, Crassus the Roman general, and almost all his army, were cut off by the Parthians.

**HARD**. Besides its natural signification of the hardness of matter, it signifies, (1.) Powerful; having much influence: thus the sons of Zeruah were *too hard* for David to get any of them punished, 2 Sam. iii. 39. (2.) Difficult; what can scarcely be performed or understood: hence we read of *hard* causes, questions, and language, Exod. xviii. 26. 1 Kings x. 1. Ezek. iii. 5. (3.) What is cruel, insupportable, troublesome, and unmerciful: hence we read of hard bondage, a hard saying, a hard man, Exod. i. 14. John vi. 60. Matt. xxv. 24. *Hardness* of spirit, expresses great inward sorrow and trouble, 1 Sam. i. 15. *Hardness* of heart imports stupidity and obstinacy in sinning, Ezek. iii. 7. The way of transgressors is *hard*; they are obstinate in their sin, and their course of life is offensive to God, and dangerous to themselves, Prov. xiii. 15. Manifold troubles are called *hardness*, because difficult to be borne, 2 Tim. ii. 3. God's *hardening* men, imports his justly withdrawing his gracious influences from them; and his permitting Satan, sinful companions, and their own lusts, to draw them into one sin after another, and render them bold and obstinate in wickedness. This the blessed God never does, but as a punishment of his long-abused mercy and goodness, Exod. iv. 21. and vii. 3. and xiv. 4. 17. and ix. 12. and x. 1, 10, 27. Men *harden* their heart,

face, or neck, when they grow more and more obstinate and imprudent in wickedness, and refuse to be reclaimed, 1 Sam. vi. 6. Jer. v. 3. Prov. xxix. 1. To *harden one's self in sorrow*, is with fortitude to endure violent pains from an eager desire of death, Job vi. 10.

**HARE**, a well-known animal, with a short tail, black eyes, doubled fore-teeth, simple under-teeth, and no tusks. It has long ears, whereby it hears well: its feet are excellently formed for running, especially uphill, the fore-legs being shortest. It is very timorous and lustful. Moses is not the only writer who affirms that hares chew the cud. Aristotle says, it has a runnet similar to other beasts that chew the cud. It was unclean under the law, as it did not divide the hoof, and might be an emblem of sinners, fearful, unbelieving, and given to fleshly lusts, Lev. xi. 6. Deut. xiv. 7.

**HARLOT**. See **WHORE**.

**HARNESS**, the furniture of a horse, to render him fit for work, or war, Jer. xlvi. 4. But it is more frequently taken for a set of defensive armour, as a coat of mail, brigandine, or habergeon, 1 Kings xxii. 34. The children of Israel went up out of Egypt *harnessed*, girded as for war; but the word may be rendered, by *five in a rank*, Exod. xiii. 18. He that *puts on his harness*, ought not to boast as he that puts it off; he that only prepares for battle, ought not to boast as if he had gained the victory, 1 Kings xx. 11.

**HAROD**, *fear, astonishment*, a place in the valley of Jezreel, near the foot of mount Gilboa, and seems to have had its name from the trembling of the Hebrews, or Midianites, near to it. Here Gideon mustered his army, Judg. vii. 1. and here Elikah and Shammah, two of David's mighty men, seem to have been born, 2 Sam. xxiii. 25. 1 Chron. ii. 27.

**HAROSHETH**, *workmanship, a forest, agriculture*, of the Gentiles, a city of Galilee, near the lake of Merom, in and near which place many

Heathens dwelt, and where Sisera resided, and to the very gate of which his routed army were pursued, Judg. iv. 2, 16.

**HARP.** That kind invented by Jubal, the descendant of Cain, and used by the ancients, is now disused. It was composed of a base or hollow sounding belly, with two branches raised on the sides of it, to which were fastened three, six, or nine strings. which, when played on with the fingers, or with a bow-string, gave a very agreeable sound. From Isaiah's saying, that his bowels sounded in mourning as a harp, and from other evidences, it appears, that its sound was of a grave and querulous kind: nay, its very name, KINNOR, signifies what is sad and lamentable, Solomon's harps were of wood, 1 Kings x. 12. Harps were used both in sacred and civil music, 1 Sam. xvi. 16, 23. During the captivity in Babylon, the Levitical singers hanged their harps, as useless, on the willow-trees on the bank of the Euphrates, and other rivers in Chaldea, Psa. cxxxvii. 2. The Greeks and Romans had the use of the harp from the eastern barbarians. Our modern harp is of a triangular form, having three rows of strings, and being held upright between one's knees, is played on with both hands, and has a sound somewhat similar to that of the spinnet. *Playing on the harp*, often denotes praise and thanksgiving to God, Psal. xxxiii. 2. and xliii. 4. and cxlix. 3. The saints are likened to *harpers*, because, with holy skill, they praise the Lord for his goodness, Rev. v. 8. and xiv. 2.

**HART.** See DEER.

**HARVEST.** The harvest, or time of cutting down and gathering in corns, is different according to the soil and warmth of countries. In Canaan it began in March, and was finished about the middle of May. As the harvest is a time of great importance for laying up provision, any time of profitable labour is called *harvest*: hence a sleeper in *harvest* causeth shame to himself and his friends, Prov. x. 5. A time of God's

destructive judgments, whereby he cuts down many, and carries them into the eternal state, is likened to a harvest; hence we read of a *harvest* on Babylon and Judah, Jer. li. 33. Hos. vi. 11. A people ripened by sin for destruction, are likened to a *harvest*, or crop ready for the sickle of God's vengeance, Isa. xviii. 5. Joel iii. 13. Rev. xiv. 15. A noted opportunity of ministers' labouring with much success in the work of the gospel, cutting men off from their natural state, and gathering them to Christ, is called a *harvest*; and men disposed by providence for receiving the gospel, are likened to a *ripe crop*, Matt. ix. 36, 37. John iv. 35, 36. A season of mercy, wherein a people may escape impending judgments, is called a *harvest* and summer season, Jer. viii. 20. The same might be said of the day of our visitation, while the Holy Spirit strives with us, and worketh in us to will and to do of his own good pleasure, Phil. ii. 13. The day of judgment is likened to a *harvest*; then all things shall be ripe for a dissolution; the frame of nature shall be unhinged; the condition of men shall be quite altered; the saints shall be gathered into heavenly mansions, and the wicked into hell fire, Matt. xiii. 30, 39—42. The Assyrians were like *harvest* men; they destroyed the nations, cut them down, and even *gleaned*, cutting off the remnant that were left at first, Isa. xvii. 6.

**HASTE, HASTEN.** To *hasten* righteousness, is to execute judgment and justice with all proper speed, Isa. xvi. 5. To *hasten* to the coming of the day of God, is earnestly to long after, and prepare for, the last judgment, 2 Pet. iii. 12.—**HASTY** persons, are such as are rash and inconsiderate, Prov. xiv. 29. or that are very active, furious, and speedy, in their march, Hab. i. 6. The *hasty* fruit, is what is ready before the ordinary time. The suddenly approaching judgments of God are likened to it, Isa. xxviii. 4.

**HATE,** (1.) To bear an ill-will

to one. God and his people *hate* sin; enemies *hate* one another; and unregenerate men *hate* God, Jer. xlv. 4. Rom. vii. 15. Psa. xxxiv. 21. Rom. i. 30. God *hated* the Jewish new-moons, feasts, sacrifices, and solemn assemblies, on account of the sinful manner in which they were observed, Isa. i. 13, 14. (2.) To love less, or show less favour: so God *hated* Esau; he did not extend the same kindness to him and his posterity, as to Jacob and his seed, Mal. i. 3. Rom. ix. 13. Thus sometimes the Jews had a *hated* and a beloved wife, Deut. xxi. 15. We must *hate* father and mother in comparison of Christ; that is, must love them far less than him, Luke xiv. 26.—**HATRED**, is a deep rooted ill-will at one, disposing us to vex, injure, or destroy him, 2 Sam. xiii. 15. *hatred* of our neighbour is accounted murder before God, 1 John iii. 15. and he reckons us guilty of this *hatred*, if we suffer our neighbour to live in sin, or go on in it, without reproving him in a serious and christian manner, Lev. xix. 17. And God accounts the negligence of parents in correcting their children *hatred*, Prov. xiii. 24. Wicked priests are *hatred*; are very hateful; and often malicious and fearful means of variance between God and men, and between man and man, Hos. ix. 8. **HATEFUL**, or odious, deserving to be hated: so sinners being full of hatred against God, deserve to be hated, Tit. iii. 3. and birds, such as ravens, owls, kites, vultures, are comparatively *hateful*, Rev. xviii. 2.

**HAVEN**, a sea-port, where ships lie at rest. Zebulun was a *haven for ships*; they had convenient harbours in their part of the coast of the Mediterranean Sea, Gen. xlix. 13. A place on the east end of Crete was called *the fair*, or beautiful *haven*, Acts xxvii. 8.

**HAVILAH**, *grieving, that suffers pain, or brings forth*. (1.) The second son of Cush, and grandchild of Ham. It is probable that he and his posterity peopled, and gave name to the land of Havilah, on the north-

west of the Persian gulf, and which was the east border of the Ishmaelites and Amalekites, Gen. x. 7. and xxv. 18. 1 Sam. xv. 17. (2.) The twelfth son of JOKTAN, whose posterity were probably the Chaloteans, or Avalites, who dwelt near the Sabians, on the Avalitic bay, southward of the former Havilah, Gen. x. 27. Calmet and Reland will have Havilah to be Colchis, on the east of the Euxine Sea; and it is true, there was fine gold there in the earliest ages, which the inhabitants gathered in sheep-skins, with the wool on, as it ran down the rivers when swollen; and hence probably sprung the fable of the golden fleece; but as we have already rejected their situation of Eden, and shall do Calmet's of Ophir, we cannot admit this of Havilah.

**HAVOC**. See RUIN, WASTE.

**HAVOTH-JAIR**, *the villages that enlighten, or that show forth light*, I think, lay on the north, or north-east, of mount Gilead, Numb. xxxiii. 41.

**HAURAN**, *a hole, liberty, or whiteness*, or AURANITIS, a country on the north-east of Canaan, near Damascus. Since, according to Luke, Philip ruled over Iturea Trachonitis, and according to Josephus, over Batanea, or Bashan, Auranitis, and Trachonitis, one is led to think Iturea is the same with Auranitis. Jerome mentions Hauran as a city in the wilderness of Damascus; but Abulfeda, an Arabic prince, informs us, that Bozrah, or Bostra, was the capital of Haurin, Ezek. xlvii. 18.

**HAWK**, a well-known fowl. There are nine or ten principal kinds of hawks, viz. falcons, gos-hawks, sparrow-hawks, &c. Hawks are quick-sighted, swift-winged, ravenous, and very courageous. Men often use them to catch fowls, hares, &c. In the winter they go off to warmer climates, Deut. xiv. 15.

**HAZAEEL**, *seeing God*. It is probable he was the Syrian general after Naaman, who possibly gave up his post, rather than lead armies against the Israelites. Elijah had

been divinely ordered to anoint him king over Syria. Elisha, about eleven years after Elijah's translation, went north of Syria. Benhadad the king, being sick, sent Hazael to the prophet, to ask if he should recover. Elisha replied, that though his disease was not in itself mortal, he would never recover. He also with tears told Hazael, that he foresaw the horrid barbarities which he would exercise on the Israelites. Hazael replied, that he had neither power nor inclination to do these wicked things. Elisha told him, that he would become king of Syria, and then do them. Hazael returned to his master, and said, he would certainly recover; but next day he stifled him with a wet cloth; and by his influence in the army, seized the throne. Almost immediately after, when Jehu gave up the siege, or care of Ramoth-Gilead, to fix himself on the throne of Israel, Hazael took the opportunity to ravage almost all the country of Reuben, Gad, and Manasseh, beyond Jordan. He burnt their cities with fire; he dashed their children to pieces, and ripped up their women with child, 2 Kings viii. 7—13. and x. 32, 33. After the death of Jehu, he ravaged the kingdom of the ten tribes westward of Jordan, and reduced the country almost to a desert, 2 Kings xiii. 3, 7, 22. About the 44th year of his reign, he took Gath from the Philistines, and marched to lay siege to Jerusalem; but Joash, by large presents, diverted him; yet the very next year, a small army of Syrians invaded Judah, and defeated Joash's mighty host, slew his princes, and carried off a great spoil, 2 Kings xii. 17, 18. 2 Chron. xxiv. 23, 24, 25. After Hazael had reigned about 50 years, he was succeeded by Benhadad his son, about A. M. 3170.

HAZARMAVETH, *court*, or *entry*, *dwelling of death*, the third son of Joktan, and father of the Adramytæ, Chatramotitæ, or Chatramonitæ, in Arabia Felix. There is still a place in the south parts of that country,

called Hadramaut, which is nothing less than the Arabic pronunciation of Hazarmaveth, Gen. x. 26.

HAZOR, *pay*, or *court*, (1.) A strong city on the west side of the lake of Merom, and the capital of the principal kingdom of the Canaanites in these quarters, Joshua, having routed Jabin, the king of it, and his allies, burnt it with fire, and afterwards gave it to the tribe of Naphtali, Josh. xi. 10. and xix. 36. but the Canaanites again erected a kingdom in it, and Jabin governed it, Judg. iv. 2. Possibly Barak burnt it a second time. Solomon seems to have repaired it, 1 Kings ix. 15. Tiglath-pileser took it, and transported the inhabitants to his eastern territories, 2 Kings xv. 29. (2.) A noted city, and capital of a kingdom of Arabia the Rocky. Whether some Canaanites, who had fled from the northern Hazor, when it was destroyed, built this, I know not. Some think it was the same with Petra; but it is far more certain, that the Chaldeans took and demolished it, Jer. xlix. 28—33.

HEAD. This being the uppermost, and chief part of the body, is often put for the whole man: so blessings come on the *head*, the whole person of the just, Prov. x. 6. and men have their way recompensed on their *head*, Ezek. ix. 10. and to endanger one's head is to expose his life, Dan. i. 10. Covering of the *head*, imports protection, as with a helmet, Psal. cxi. 7. or grief and mourning, 2 Sam. xv. 30. or modesty and subjection, in the case of women, 1 Cor. xi. 5, 6. To *lift up one's own head*, is to rejoice, Luke xxi. 28. or to grow proud, rebel against God, in a bold and daring manner, Psal. lxxxiii. 2. To *lift up the head* of another, is to exalt him to honour, Gen. xl. 13. Jer. lii. 31. *Shaking* or *wagging* of the *head* at one, implies contempt, mockery, insult, Psal. xxii. 7. The anointing of the *head*, imports joy and prosperity, Eccl. ix. 8. Psal. xxiii. 5. and xcii. 10. Matt. vi. 17. Luke



vii. 46. Iniquities going *over our head*, implies that our guilt is very great, and our apprehension of it, and our affliction for it, likely to sink us, Psal. xxxviii. 4. Men *riding over our heads*, imports great oppression and slavery, Psal. lxvi. 12. —Whatever is more excellent, or hath power over, or gives influence and direction to others, is called the *head*. God is the *head* of Christ, in his mediatorial office, and gives him his power and authority, 1 Cor. xi. 3. Christ is the *head* of the corner, and *head* of his church, excelling in dignity, governing her, and communicating light, life, provision, and comfort to her; and he is the head of all things to her; as he rules and governs for her advantage, Col. i. 18. Eph. i. 22. The *head* of the serpent which Christ bruises, is the power, authority, and chief interest, of Satan, Gen. iii. 15. The *head of the leviathan*, which God brake in the waters, is the king of Egypt, and his mighty host drowned in the Red Sea, Psal. lxxiv. 13, 14. Isa. li. 9. A husband is the *head* of a wife, to protect, rule, and direct her, 1 Cor. xi. 3. Kings and great men are the *heads* of a nation, who excel the rest in power and dignity, and rule and protect them, Exod. xviii. 25. Mic. iii. 1. Isa. i. 5. Capital cities are the *head* of a kingdom, Isa. vii. 8. The seven *heads* of the Romish beast, are thought to be the seven forms of government at Rome; by kings, consuls, tribunes, dictators, decemvirs, emperors, and popes; and also the seven hills on which Rome is built, Rev. xiii. 1. and xvii. 9. The hurtful *heads* of the Turkish cavalry, like *lions' heads*, denote their terrible force, fierceness, and cruelty, Rev. ix. 17, 18. The *whole head* is sick, and the *whole heart* is faint:—there is nothing but wounds and bruises:—men of power, of wisdom, of professed piety, and those who are poor and wretched, are all corrupted, and every man is thoroughly tainted in all his powers with sin, Isa. i. 5, 6.

To HEAL, (1.) To cure the disea-

ses of one's body, Matt. iv. 24. (2.) To cure the maladies of men's souls, by forgiving their sin, and filling them with spiritual comfort, Psal. vi. 2. God's *saving health*, is his salvation, or his Son in his saving offices, Psal. lxvii. 2. and he is the *health* of his people's countenance, as by vouchsafing his salvation, he cheers and exhilarates them, Psal. xlii. 11. (3.) To heal nations and churches, is to redress their grievances, purge out their corruptions, and reduce them to a fixed and regular state, Jer. xiv. 19. and their *health and cure*, is their civil and religious prosperity, Jer. xxx. 17. and viii. 22. and li. 8, 9. False prophets *heal* falsely by flattering men in their sins, and encouraging them in false hopes of deliverance and prosperity, Jer. vi. 14. and viii. 11.

HEAP, much water, earth, or stones standing up, &c. Exod. xv. 8. Ruth iii. 7. Zech. ix. 3. Hab. iii. 15. 2 Sam. xviii. 17. *Heaps on heaps*, denote great multitudes, Judg. xv. 16. Cities are reduced to *heaps* of rubbish, when utterly destroyed, Isa. xvii. 1. and xxv. 2. Mic. i. 6. Jerusalem was built on *her own heap*, when rebuilt on the hills on which it stood.

HEAR, HEARKEN, *give ear*. God's *hearing* or *hearkening*, denotes his perfect knowledge and observation of things, Psal. lxxviii. 21, 59. Jer. viii. 6. Exod. ii. 22. his *hearing* of prayers, or *hearkening* to them, denotes his gracious acceptance of, and answer to them, by granting what is requested, Job ix. 13. Christ speaks the things which he has *heard* of the Father, which, as God, he knows as well as the Father; or rather, which his manhood hath learned from, or concerning the Father, and which the Father has given him a commission to publish to men, John viii. 26, 40. Men *hear*, when they perceive what is pointed out, and ponder it, receive it into their heart by faith, and obey or put it in practice: they *hear* God, when they receive the truth into their heart,

with a cordial purpose to obey it, Isa. lv. 3. Matt. xvii. 5. John x. 27. they *hear* his rod, when they consider the nature and design of it, and study to act answerably thereto, Mic. vi. 9. False teachers are *heard*, when their doctrines are regarded, listened to, believed; and obeyed, 1 John iv. 5. Men *hear*, but do not understand, *see*, but perceive not, when, amidst their instruction and natural apprehension of divine truth, they have no spiritual and saving view of it, Isa. vi. 9, 10. Judges *hear* causes, when they examine and determine in them, 2 Sam. xv. 3. To *hear in the ear* is to hear secretly, as it were from a whisper, Matt. x. 27. The poor *heareth not rebuke*; is not molested with reproach; and the poor in spirit is free from the wrathful rebukes of God, Prov. xiii. 9.—*Hearing*, sometimes denotes the thing heard; so *hearing* of faith, is the doctrine believed, Gal. iii. 2, 5.

HEART, is used, not only for that part of animal bodies which is the fountain of their life, but for the soul, and all the powers thereof, understanding, conscience, will, affections, and memory. The heart is *clean, good, and new*, when changed by the Spirit of God, and filled with holy dispositions and thoughts, Psal. li. 10. Luke viii. 15. It is *evil*, when under the influence of sinful lust, Heb. iii. 12. It is *true, honest, perfect, sound, and upright*, when it wholly follows after what is true and good, with candour and sincerity, Heb. x. 22. Luke viii. 15. Isa. xxxviii. 3. It is *of flesh*, when pliable and ready to receive the impressions of God's word and providence, Ezek. xxxvi. 26. It is *broken and contrite*, when filled with sorrow and perplexity on account of guilt and prevalence of corruption, Isa. lxi. 1. and lxvi. 2. It is *tender*, when easily affected, and afraid of sin, 2 Chron. xiii. 7. and xxxiv. 27. It is *large*, when one knows much, or is filled with spiritual liberty and joy, 1 Kings iv. 29. Psal. cxix. 32. It is *double, divided, deceitful*, when men try to

serve God and idols at once; pretend one thing, and desire and seek after another, Psal. xii. 2. Hos. x. 2. It is *stony, hard, stout, froward, perverse*, when it is very little impressed with God's word or providence, and is obstinate in sinning and rebelling against the Lord, Ezek. xi. 19. Isa. xli. 12. It is *gross and fat as grease* when stupid, filled with sensual pleasure, unconcern about, and inattention to, eternal things, Acts xxviii. 27. Psal. cxix. 70. To *say in the heart*, is inwardly to think, reason, Rom. x. 6. or earnestly desire, Psal. xiv. 1. To *speak to the heart*, is kindly to encourage, comfort, and persuade, Hos. ii. 14. To do a thing *with the heart*, is to do it with much affection and diligence, Matt. xxii. 37. Persons having their heart towards any thing, or having persons in their heart, denotes a fixed remembrance of desire after, and care for them, 2 Cor. vii. 3. As *heart* denotes understanding, courage, and activity; the Israelites were without it, when they had no sense of, no care and concern about, their real welfare, Hos. vii. 11. God's *heart* is his will, purpose, and love, Isa. lxiii. 4. but the *turning of his heart* within him, and kindling of his *repentings*, denote only the greatness of his mercy and compassion, Hos. xi. 8. Jer. xxxi. 20. God's law is in Christ and his people's *heart*; they understand, remember, love, and are careful to fulfil it, Psal. xl. 8. and cxix. 11. What people think, love, or purpose, is said to be *in their heart*: so false prophets prophesy *out of their own heart*; say what their vain imaginations and corrupt affections prompt them to, Ezek. xiii. 2. In allusion to the heart of animals being in the midst of the body, the midst of any thing, or being within it, is called the *heart*: so Tyre was *in the heart* of the sea, being in an island, Ezek. xxvii. 4. and Christ in the grave, was *in the heart* of the earth, Matt. xii. 40.

HEARTH. The bones of sorely

afflicted persons are likened to a *hearth*, because the judgments of God, and their own inward vexation, as it were burn on them, and render their case destitute of comfort, and very tormenting, Psa. cii. 3. The governors of Judah, the Maccabees, and others, were, or shall be, as a *hearth*, or chimney full of fire, among wood; they marvellously did, or shall cut off and consume their enemies round about, Zech. xxii. 6.

HEAT. See HOT.

HEATH, a well-known shrub, that grows on barren moors: it *knows not when good cometh*; doth not flourish in the spring, but towards the end of summer. Men who trust in an arm of flesh, that is, the aid of mortals, and forsake the living God, are likened to heath in the desert; are barren of true consolation; nor have they protection from those who seek their ruin. They do not profit in true godliness amidst the merciful providences of God, Jer. xvii. 6. It likewise represents men in a destitute and concealed condition, Jer. xlviii. 6.

HEATHEN. See GENTILES.

HEAVE, to lift up towards heaven, Numb. xv. 20.

HEAVEN, (1.) That region, where God especially displays his glory, amidst holy angels and glorified saints; this is called the *third heaven*, and *heaven of heavens*, because more glorious and distant than the other, 2 Cor. xii. 3. 1 Kings viii. 27. (2.) The region in which the sun, moon, stars, and comets, are placed, Psal. xix. 1. The ancients imagined it to be a solid extended vault; but from the equality of the motion of the planets from time to time, without diminution, it seems to be really void of matter, and the luminaries keep their respective places by virtue of their own attraction and gravitation, subordinate to the preserving power and direction of God. From the long absence of comets, and the late appearance of new stars, it is plain,

that the extent of this region is inconceivable to mortals. (3.) The atmosphere, or region of AIR, that surrounds our earth, and where birds fly, and clouds move, &c. Matt. vi. 26. When a thing goes far up in this, it is said to be *up to heaven*; so the flames from Sinai burnt into the *midst of heaven*, Deut. iv. 11. and the cities of Canaan are said to be *walled up to heaven*, Deut. i. 28. God, angels, and saints, are called *heaven*, because they dwell in it: God is meant, when it is said the *heavens* do rule, and that men sin against *heaven*, Dan. iv. 26. Luke xv. 21. or a doctrine to be *from heaven*, Luke xx. 4. the angels and glorified saints, when it is said the *heavens* are not clean in his sight, and the *heavens* are called to rejoice, Job xv. 15. Rev. xviii. 20. The *new heavens and new earth*, may either denote the happy millennial state of the church during the reign of the saints; or the renewed state of nature after the last judgment, Rev. xxi. Isa. lxv. 17. and lxvi. 22. 2 Pet. iii. 13. A civil state is likened to the *visible heavens*; and the sun, moon, and stars, of it, are its king, council, and great men; these fall from heaven, or become black, when it is overturned and ruined, Isa. xiv. 12. Matt. xxiv. 29. Rev. vi. 13. and viii. 12. God's wonders, righteousness, &c. are *declared by the heavens*, when saints and angels celebrate the same; or when they are shown in the most evident and open manner, Psa. lxxxix. 5. and i. 6. God's mercy and faithfulness are *in, or established in the heavens*; are very great, visible, firm, and cannot be withstood, Psa. xxxvi. 5. and lxxxix. 2. Sins *grow up to the heavens*, when they are very great, and are audaciously committed, Ezra ix. 6. Gen. xviii. 20, 21. Sometimes the prophets address the *heavens* and *earth*, in speaking of men's sin, to signify the dreadful nature of it; as if sufficient to terrify the very heavens and earth, Isa. i. 2. Jer. ii. 12. Deut. xxxii. i.

**HEAVENLY**, is what dwells in, belongs to, or comes from, heaven, Matt. vi. 14. John iii. 12. Heb. vi. 4.

**HEAVY**. Whatever is burdensome or afflicting to the body or mind, is called *heavy*; as the hand or judgments of God, 1 Sam. v. 6. an oppressive tax, Neh. v. 18. 1 Kings xii. 4. bad news, 1 Kings xiv. 6. and the outrageous wrath of a foolish man, Prov. xxvii. 3. A heart is *heavy*, when it is sad and displeased, 1 Kings xxi. 4. Eyes are *heavy*, when they can scarcely look up for drowsiness, Matt. xxvi. 43. Ears are *heavy*, when men are dull and inattentive, Isa. vi. 10. Hands are *heavy*, when one is wearied with holding them up, Exod. xvii. 12. Christ was very *heavy*, when his spirit was oppressed and compassed with a deadly sorrow, Matt. xxvi. 37. **HEAVINESS**, (1.) Great grief and trouble of mind, Ezra ix. 6. Rom. ix. 2. (2.) The cause of great grief of mind, Prov. x. 1.

**HEBER**, a *passenger, companion, or partaker*, the son of Shelah, and great-grandchild of Shem. He had two sons, Peleg and Joktan, whose posterity afterwards peopled Mesopotamia, and westward of it, and part of Arabia Felix, Gen. x. 24—30. and xi. 14—26. 1 Chron. i. 18—42. *The children of Eber*, afflicted by ships from Chittim, may signify the Mesopotamians afflicted by the Greeks, under Alexander and his successors; and the Jews harassed by the Romans, under Pompey, Vespasian, Titus, Trajan, Adrian, &c. Numbers xxiv. 24.

**HEBREWS**, so Abraham, Isaac, Jacob, and his descendants, are called. We cannot believe they received this name only from **HEBER**: for why should this branch bear his name rather than any other of his family, unless it was because they retained his religion? Nor is Abraham ever called a Hebrew till he had passed the Euphrates to the westward. Did they not then rather receive it from their *passing over*, or coming from beyond the river?—A *He-*

*brew of the Hebrews*, is one who is descended from Hebrew parents, both father and mother, Phil. iii. 5. Sometimes only those Jews were called Hebrews, who spoke the Hebrew language, in contradistinction to the Jews who spoke the Greek, Acts vi. 1. God had promised to Abraham, that he would render his seed extremely numerous. It was long, however, before the promised seed made any remarkable appearance. Abraham's seed by Ishmael, and the sons of Keturah, indeed mightily increased: but neither these, nor the posterity of Esau, were the promised offspring. In Jacob's twelve sons, it first began to increase; and in after-times they were called *Israel* or *Jacob*, from their progenitor; and in times still later, were called *Jews*, such of them as were known from the name of **JUDAH**. In about 210 or 215 years, they increased in Egypt, from 70 to between two and three millions, men, women, and children. While Joseph lived, who had preserved the Egyptian nation amidst a terrible famine, they were kindly treated by the Egyptian monarchs; but afterwards were terribly oppressed. From a suspicion, that they might, in process of time, become too strong for the natives, they were condemned to labour in the most slavish and toilsome employments. The more they were oppressed, the more exceedingly they multiplied. The midwives and others, were therefore ordered to murder every male-infant at the time of his birth; but the midwives shifted the horrible task. Every body was therefore ordered to kill the Hebrew male-children wherever they were found: the females they intended to incorporate with the Egyptians. After they had been thus miserably oppressed for about a hundred years, and on the very day that finished the 430th year from God's first promise of a seed to Abraham, and about 400 years after the birth of Isaac, God, by terrible plagues on the Eyp-

tians, obliged them to let the Hebrews go, under the direction of Moses and Aaron. As the Hebrews' just wages had been denied them, God, the supreme Judge and Proprietor of all, ordered them to ask a vast deal of precious things from the Egyptians, and carry them off. Thus they departed peaceably, and with great wealth, and without so much as one of their number being weak or sickly: a mixed multitude of Heathens attended them, who were afterwards a snare to them, Gen. xv. and xvii. and xxii. with Exod. i.—xiii. Acts vii. Neh. ix. God directed the march of the Hebrews by a cloud, which in the day was dusky, and screened them from the heat, and in the night was fiery, and gave them light. He directed them not by the nearest way to Canaan, lest their early encounters with the Philistines should tempt them to return back into Egypt; but caused them to march towards the south-east, and into the streights of Pihahiroth, where there were mountains on each side, and the Red Sea before them. Pharaoh, expecting they were now entangled, pursued them with a mighty army, to bring them back. The Lord opened a passage through the Red Sea for the Hebrews: but the Egyptians, attempting to follow them, were drowned. The Hebrews were now in a dry and barren desert; nor had they brought provision for the journey. God supplied them with water from a flinty rock, and with manna from heaven. Moreover he regaled them with quails in the desert of Sin. By means of Moses's prayers, and Joshua's bravery, he enabled them to rout the Amalekites, who barbarously fell on their rear. Having got officers of thousands, hundreds, fifties, and tens, set over them, they marched southward along the east side of the western gulf of the Red Sea, and came to mount Sinai, about fifty days after their departure from Egypt. There God, in a most tremendous manner, from the midst of a ter-

rible fire on the top of the mount, and after the most fearful thundering, avouched them for his peculiar people, intimated to them his laws, and confirmed the authority of Moses their leader. While Moses tarried in the mount, they so far lost the impression of every thing they had seen and heard, that they formed and worshipped a golden calf. This being destroyed, and 3,000 of the principal idolaters cut off by the sword of the zealous Levites, God, at the intercession of Moses, spared the rest; renewed to them the tables of his law; his tabernacle was erected among them; Aaron and his sons were consecrated to the priesthood; and vast numbers of further ceremonies concerning offerings, purifications, and festivals, prescribed them. The numbers of their fighting men were taken, and arranged in four great divisions, three tribes in each; and the manner of their marching and encampment was appointed: the tabernacle was dedicated, by the oblations of their chief princes, on 12 several days; and the Levites were consecrated to the sacred service of it, in the room of the Hebrews' first born; and the passover was again observed in the first month of the second year, after they had come out of Egypt, Exod. xiv.—xl. Leviticus i.—xxvii. Numbers i.—x. Nehemiah ix. Psalm lxxviii. cv. cvi. cxiv. cxxxvi. Ezekiel xx. and xvi. 4—14.

After they had continued about a year at the foot of Sinai, they marched northward, loathed the manna, and were punished with a month's eating of flesh, till a plague broke out among them. About this time, 70 or 72 elders were set over them. They quickly arrived on the south borders of Canaan at Kadesh-barnea; but, for their rash belief of the ten wicked spies, and their contempt of the promised land, God threatened to destroy them, but spared them in answer to the prayer of Moses. They were actually condemned to wander in the desert till the end of 40 years,



till that whole generation, except Caleb and Joshua, should be cut off by death. During this period, God frequently punished them for their repeated rebellion, murmuring, or loathing of manna. The Canaanites made terrible havock of them at Hormah, where they attempted to enter Canaan contrary to the will of their God. Above 14,000 of them perished in the matter of Korah; or for their murmuring at his and his accomplices' death. Multitudes of them were bitten by fiery serpents. Twenty-four thousand of them were cut off for their idolatry and whoredom with the Midianitish women. But God's marvellous favours were still continued: his cloudy pillar conducted and protected them; his manna from heaven supplied them with meat; the streams issuing from the rock at Meribah, followed their camp about 39 years, whether their way was ascending or not. Their clothes never waxed old. At Kadesh, and at Beer, God anew supplied them with water. The intended curse of Baalam was turned into a blessing in their favour. During this period, the cloud conducted them from Kadesh-barnea on the south of Canaan, back to Ezion-geber, which is on the north-east of Sinai; and then back to the south border of Canaan. This journey, though of no more than a few hundred miles, took them up about 38 years, and it is likely they marched hither and thither; so that it is in vain to pretend an accurate account of their stations. Nor were they yet admitted to enter the promised land, but conducted along the south border of Idumea, by a way exceedingly rough and fatiguing. At last they marched to the north-east, till they came to about the head of the river Arnon, and turned westward to the Jordan. While they tarried in these quarters, they took possession of the two powerful kingdoms of Sihon and Og, on the east of Canaan; and made terrible slaughter of the Midianites, for enticing

them to uncleanness and idolatry. After crossing the Jordan, miraculously divided under Joshua, the successor of Moses, as their general, they solemnly dedicated themselves to the Lord, by circumcision, and eating of the passover; and, in a war of six years, conquered thirty-one kingdoms. On the seventh, the land was divided, and the tabernacle of God set up among them at Shiloh; and not long after, they solemnly dedicated themselves to the Lord. Under the name of each tribe, it will appear how exactly their station in CANAAN; and their respective circumstances, corresponded to the prophetic benedictions of Jacob and Moses, Numb. xi.—xxxvi. Deut. i.—xxix. Joshua i. xxiv. Neh. ix. Psal. lxxviii. cv. cvi. cxiv, &c. Gen. xlix. Deut. xxxiii. In these things, were not the Hebrews emblems of the true Israel of God? By what miracles of grace are they brought from their spiritual bondage, and consecrated to the service of God! How often do their carnal relations harass, tempt, and seek to destroy them! But, nevertheless, how constant, and often repeated, are God's favours to them! Jesus is their meat indeed, and their drink indeed; their director and protector, who never leaves nor forsakes his obedient people.

In their entrance to Canaan, God, to give the Hebrews a horror of idolatry, ordered them to cut off every idolatrous Canaanite; they, however through sinful pity or sloth, spared vast numbers of them, who enticed them to wickedness, and were sometimes God's rod to punish them. For many ages, the Hebrews scarcely enjoyed a ray of outward prosperity, but they relapsed into idolatry, worshipping Baalim and Ashtaroth, &c. Micah, and the Danites, introduced it not long after Joshua's death. About this time, the lewdness of the men of Gibeah occasioned a war of the eleven tribes against their brethren of Benjamin. To punish the tribes for their wick-

edness, and their neglecting at first to consult the mind of the Lord, they, though more than fourteen to one, were twice routed by the Benjamites, and 40,000 of them slain. In the third engagement, all the Benjamites were slain, except 600. Heartily grieved for the loss of a tribe, the other Hebrews provided wives for these 600, at the expense of slaying most of the inhabitants of Jabesh-gilead, and of eluding their oath, in the affair of the daughters of Shiloh, Judg. i. ii. and xvii.—xxi. Their relapses into idolatry, also brought on them repeated turns of slavery from the Heathen around them. From *A. M.* 2591 to 2598, they were terribly oppressed by Cushan-rishathaim; but delivered by Othniel. From *A. M.* 2661 to 2679, by Eglon, king of Moab; from which they were delivered by Ehud. Soon after which, they were delivered from the ravages of the Philistines by Shamgar. From *A. M.* 2699 to 2719, they were oppressed by Jabin, king of the Canaanites: but delivered by Deborah and Barak. From 2752 to 2759, by the Midianites; but delivered by Gideon, whose son, Abimelech, was a scourge to Israel. From 2799 to 3817, by the Ammonites on the east, and the Philistines on the west; but Jephthah rescued them from the Ammonites. From *A. M.* 2849 to 2889, they were oppressed by the Philistines, who were harassed by Samson, and routed by Samuel, after the death of Eli. During this last oppression, the Hebrews were almost ruined; the ark was taken, and it seems for 110 or 130 years afterwards, it was without a settled abode, Judg. i. xxi. 1 Sam. ii. vii. Or the servitude of Cushan-rishathaim, began *A. M.* 2600; that of the Moabites, *A. M.* 2648; that of the Canaanites, 2747; that of the Midianites, 2807; that of the Ammonites, *A. M.* 2854; just after the death of Gideon, and 300 years after the death of Moses, Judg. xi. 26. that of the Philistines, in *A. M.* 2872. When the Hebrews had been governed by judges, di-

vinely raised up, for about 340 years after the death of Joshua, they wickedly chose to have a king, that they might be like the nations around them. Saul was their first sovereign. Under his reign they had almost perpetual struggles with the Ammonites, Moabites, and Philistines; and, at his death, the nation was left on the brink of ruin by the Philistines. After a struggle of about seven years between the eleven tribes that clave to Ishbosheth, the son of Saul, and the tribe of Judah, which erected themselves into a kingdom under David; the latter became the sole monarch of Israel. Under him, the Hebrews subdued their neighbours, the Philistines, Edomites, Moabites, Ammonites, and Syrians, and took possession of the whole dominion which had been promised them, from the border of Egypt to the banks of the Euphrates. Under Solomon, having very little war, they employed themselves in buildings, sea-trade, and other things grand and pompous. It is plain, however, that they disrelished the taxes which he laid upon them in the end of his reign. To punish his, and their idolatry in the latter part of his life, Rezon the Syrian, and Hadad the Edomite, harassed them a little; and after Solomon's death, ten of the Hebrew tribes formed the kingdom of Israel, or Ephraim, for themselves, under Jeroboam, the son of Nebat, in opposition to the kingdom of Judah and Benjamin, ruled by the family of David. This division, which happened about *A. M.* 3029, tended not a little to the hurt of both parties, by their mutual contentions. The kingdom of Israel, Ephraim, or the ten tribes, had never so much as one pious king; and often the royal families were destroyed, and others took their place. Idolatry, particularly of worshipping the golden calves of Bethel and Dan, was always their established religion, and brought miseries unnumbered on their heads. The kingdom of Judah had wicked and pious sovereigns by turns; but their frequent relapses.

into idolatry, often occasioned terrible distress to the country. To punish the kingdom of Judah, or the Jews, for their apostasy, God delivered them into the hand of SHISHAK, king of Egypt, who ravaged the country; but he appears to have done no hurt to Jeroboam's kingdom, as probably he was in league with him. There was almost perpetual war between Jeroboam and Rehoboam, and Abijah his son. In one battle, Jeroboam had 500,000 of his forces cut off by the army of Abijah, which was but half as large as his own. From A. M. 3049 to 3115, the kingdom of Judah, for the most part followed the true God, reformed from their corruptions, and had considerable prosperity and success against their enemies, the Ethiopians, Edomites, Moabites, &c. Jehoshaphat had an army of 1,160,000 men. Meanwhile, the Israelites under Nadab, Baasha, Elah, Omri, Ahab, Ahaziah, and Jehoram, were generally in a most wretched condition, especially by Ahab's introduction of the worship of Baal; and by various famines, and repeated wars with the Philistines and Syrians; and by civil broils between Omri and Tibni, 1 Sam. viii.—xxxi. 2 Sam. i.—xxiv. 1 Kings i.—xxii. 1 Chron. x.—xxix. 2 Chron. i.—xiii.

Not only was the kingdom of Israel, but also the kingdom of Judah, the royal family of which had joined in marriage, and other alliances, with the wicked house of Ahab, brought to the very brink of ruin, after the death of Jehoshaphat; nor indeed did his successors, Jehoram and Ahaziah, deserve a better fate. From A. M. 3120 to 3232, Jehu and his posterity governed the kingdom of Israel: the worship of Baal was abolished; but the idolatry of the calves was still retained. To punish this, the kingdom was terribly ravaged, and the people were put to death by the Syrians, during the reign of Jehu, and especially of Jehoahaz his son: but Jehoash, and Jeroboam his son, reduced the Syrians, and

rendered the kingdom of the ten tribes more glorious than ever it had been. In the beginning of this period, Athaliah for six years tyrannized over Judah. After her death, religion was for a season promoted under Joash, by means of his uncle Jehoiada, the high priest; but they quickly relapsed into idolatry: during the reigns of Joash, Amaziah, Uzziah, as well as of Jotham, numbers sacrificed in high places; but to the Lord their God. Nor did the kingdom of Judah recover its grandeur till the reign of Uzziah.

Under the reigns of Zachariah, Shallum, Menahem, and Pekahiah, the kingdom of the ten tribes was reduced to a most wretched condition, by their intestine broils, the murder of their sovereigns, and Assyrian ravages. Under Pekah, they recovered part of their grandeur, but he being murdered by Hoshea, a civil war of nine years seems to have happened; at the end of which, Hoshea found himself master of the crown. Under Jotham, the kingdom of Judah was moderately happy; but under Ahas, they relapsed into idolatry, and were terribly harassed by the Philistines, Syrians, and by the ten tribes under Pekah. About A. M. 3280, the kings of the Hebrews were better than they had been ever since the division. Hezekiah of Judah was an eminent reformer, and Hoshea was less wicked than his predecessors; but the abounding wickedness of both kingdoms had ripened them for ruin. Ignorance, stupidity, idolatry, rebellion against God, and apostasy from his way, forgetfulness of him, ingratitude for his mercies, derision of his threatenings, changing of his ordinances, profane swearing, violation of sacred vows, magical arts, hypocrisy, and obdurate impudence in wickedness, violation of the Sabbath, mingling themselves with the Heathen, sinful alliances with the Syrians, Assyrians, and Egyptians, and dependence on them for help: pride, want of natural affection

among relations, or between the kingdoms of Israel and Judah; universal corruption of princes, judges, priests, and prophets; murder, drunkenness, luxury, whoredom, covetousness, fraud, oppression, perverting of justice, and falsehood, every-where prevailed. Provoked with Hoshea for entering into a league with So king of Egypt, Shalmaneser, king of Assyria, invaded the kingdom of the ten tribes, furiously besieged and took their cities, murdered most of the people, ripping up the women with child, and dashing infants to pieces; and carried almost all the rest captive to Hara, Halah, and Habor, by the river Gozan, and to the cities of the Medes, on the north-east of the Assyrian empire; and brought the Samaritans, and placed them in their stead. Thus the kingdom was ruined 254 years after its erection. Sennacherib, king of Assyria, contrary to treaty, invaded the kingdom of Judah and brought that unfaithful nation to the brink of ruin. Hezekiah's piety, and Isaiah's prayer, were means of preventing it: but under his son Manasseh, the Jews abandoned themselves to the most horrid impieties. To punish them, Esarhaddon, king of Assyria, about the 22d year of Manasseh's reign, invaded Judea, reduced the kingdom, and carried Manasseh prisoner to Babylon: he also transported the remains of the Israelites to Media, and the countries adjacent. What has become of them since, whether they removed eastward with the Tartars, and partly passed over into America; or how far they mixed with the Jews, when carried to Babylon, we know not, 2 Kings i.—xxi. 2 Chron. xxi.—xxxiii. Amos ii.—ix. Hos. i.—xiii. Mic. i. ii. iii. vi. vii. Isa. i.—x. xvii. and xxii. and xxiv.—xxxi. xxxiii. and xxxvi.—xxxix. 1 Chron. v. 26.

Manasseh repented, and the Lord brought him back to his kingdom, where he promoted the reformation of his subjects during the rest of his

reign: but his son Amon defaced all, and rendered matters as wicked as ever. His son Josiah mightily promoted reformation, and brought it to such a pitch, as it had never been since the reign of David and Solomon; but the people were mostly hypocritical in it, and the Lord never forgave the nation the murders, and other wickedness, of Manasseh, as to the external punishment of them. After Josiah was slain by Pharaoh-necho, king of Egypt, the kingdom of Judah returned to their idolatry, and other wickedness; no kind of the above-mentioned sins did they forbear. God gave them up to servitude, first to the Egyptians, and then to the Chaldeans. The fate of their kings, Jehoshaphat, Jehoiakim, Jehoiachin, and Zedekiah, was unhappy; and so was the case of their subjects during the 22 years of their reigns. It is shocking to think, what famine, pestilence, and murder, by the Chaldeans, happened among them. Provoked by Zedekiah's treachery, Nebuchadnezzar furiously invaded the kingdom, sacked and burnt the cities, put to death such multitudes, that of a kingdom, once consisting of about six millions of people, under Jehoshaphat, no more than a few thousands were left. The few that remained after the murder of Gedaliah, flying to Egypt, made the Chaldeans suspect them guilty of the same crime, and excited their fury against the Jewish nation. Thus the kingdom of Judah was ruined, A. M. 3416, about 388 years after its division from that of the ten tribes. In the 70th year from the begun captivity, in the 4th year of Jehoiakim, and the 52d from the destruction of the city, the Jews, according to the edict of Cyrus, king of Persia, who had overturned the empire of Chaldea, returned to their own country, under the direction of Sheshbazzar, or Zerubbabel, the grandson of king Jehoiachin, Joshua the high priest, and others, to the number of 42,360, and 7,337 ser-

vants of a Heathen original; but as the particulars mentioned by Ezra amount but to 29,818, and those by Nehemiah to 31,031, it seems probable the overplus of about twelve thousand were of the remains of the ten tribes. The lists of Ezra and Nehemiah are different in many particulars; but the one might be the list of such as gave in their names to return, and the other the list of them that actually returned. Vast numbers of the Jews who had agreeable settlements, preferred their temporal advantage to their religion, and remained in Babylon. After their return, the Jews, under the direction of Zerubbabel, Joshua, Ezra, and Nehemiah, rebuilt the temple and city of Jerusalem, put away their strange wives, and solemnly renewed their covenant with God; and vast numbers were turned to the Lord, though many were still given to condemn the worship of God, and to rebel against his law, Isa. xiv. xl.—xlv. xlviii. xlix. Jer. ii.—xlv. l. iii. Mic. iv. Hab. i. iii. Zeph. i. ii. iii. 2 Kings xxii.—xxv. 2 Chron. xxxiii.—xxxvi. Ezra i.—x. Neh. i.—xiii.

The Jews, after their return from Babylon, retained a constant aversion to idolatry, which they justly believed had been a chief reason of their ejection from their land: but many corruptions, such as selfishness, marriage of strange wives, rash divorcement of lawful wives, contempt of God's worship, sinful labour on the Sabbath, partiality and scandalous living among their priests, still prevailed; the year of jubilee, or that of release, was seldom, if ever, punctually observed. Nor were their troubles few. Their temple wanted the ancient ark, cherubim, Shechinah, pot of manna, and budding-rod. The gift of prophecy ceased after the death of Haggai, Zechariah, and Malachi.—Tatnai, She-thar-boznai, Rehum, &c. mightily opposed the building of the temple. Sanballat, Tobiah, and Geshem, no less maliciously opposed

the repairing of the walls of Jerusalem. About A. M. 3490, or 3530, they escaped the ruin devised by Iaman. About 3653, Darius Ochus, king of Persia, who is by some pretended to be the husband of Esther, and master of Haman, ravaged part of Judea, took Jericho by force, and carried off a great number of prisoners; part of whom he sent into Egypt, and the rest he transported to Hyreania, on the south of the Caspian Sea. When Alexander was in Canaan, about A. M. 3670, he was at first provoked with their adherence to the Persians; but if we believe Josephus, their solemn submission, with their high priest at their head, entirely pacified him. He caused a vast number of victims to be offered for his success to the God whom they worshipped. He confirmed to them all their privileges; and having built Alexandria, he settled vast numbers of them there, endowed with the same privileges as his own Macedonians. About 14 years after, Ptolemy Lagus, the Greek king of Egypt, to revenge their fidelity to Laomedon, his rival, furiously ravaged Judea, took Jerusalem, and carried 100,000 Jews prisoners to Egypt; but used them so kindly, and even assigned them places of power and trust, that many of their countrymen followed them of their own accord. It seems, that about eight years after, he transported another multitude of the Jews to Egypt, and everywhere gave them equal privileges as Alexander had done. About the same time, Seleucus Nicator having built above thirty new cities in Asia, 16 of which were called Antioch, 9 Seleucia, 6 Laodicea, settled in them as many Jews as he could; they being reckoned most faithful to their friendly sovereigns; and bestowed on them the same privileges as they had at Alexandria: nor did Antiochus Theos, his grandson, less favour them. Ptolemy Philadelphus of Egypt, about 3720, at his own expense, bought the freedom of all the Jewish slaves



in Egypt; and, it is said, he or his son procured a translation of their Bible, for the use of his famous Alexandrian library. Ptolemy Euergetes offered a vast number of victims at Jerusalem, for his victories over the Syro-Grecians, and was extremely kind to Joseph and other Jews. Ptolemy Philopater, having defeated Antiochus the Great, offered a large multitude of victims at Jerusalem; but provoked with the priests for hindering him to enter their Holy of holies, and at the affront he had received in attempting it, he issued forth murderous decrees against all the Jews in his dominions; but the beasts prepared to devour them in Egypt, turned on and destroyed those Heathens who attended for diversion. Antiochus the Great soon after invaded Judea, and the Jews readily revolted to him. To reward this, he repaired their temple at his own expense, and assigned 20,000 pieces of silver, 1,400 measures of wheat, and 375 of salt, for its service; and confirmed to them all the privileges which had been ratified to them by Alexander. Such dispersed Jews as settled at Jerusalem, he for three years exempted from tribute. Such as were slaves to his subjects, he ordered to be set free; but Scopas quickly reduced Judea, and put an Egyptian garrison in Jerusalem. Under Philometor Onias, who, about 3850, built a temple at On, or Heliopolis, in Egypt, after the model of that at Jerusalem. Dositheus had almost the whole management of the Egyptian state. About A. M. 3828, Heliodorus, by his master Seleucus's orders, attempted to pillage the temple; but, it is said, an angel affrighted him. Soon after, Antiochus Epiphanes came to the Syrian throne: the Jews felt severely the effects of his fury and madness. Because Onias, the high priest, refused to comply with some imitations of the Heathen, he turned him out, and sold the office to Jason, his brother, for 350 talents of silver. Soon after he took

it from him, and sold it to Menelaus, a third brother, for 650 talents of silver. About A. M. 3834, a report being spread, that Antiochus was killed in his Egyptian expedition, Onias attempted to turn out Menelaus, and retake the high priesthood. Enraged at this, and with the Jews for rejoicing at the news of his death; and for the peculiar form of their worship, Antiochus, in his return from Egypt, forced his way into Jerusalem, put to death 40,000, and sold as many more for slaves to the Heathens around; carried off a great part of the sacred furniture, with about 1,800 talents of gold and silver which he found in the treasury; and appointed two of his most savage friends, Philip the Phrygian, and Andronicus, to govern Judea and Samaria, as his deputies. About two years after, enraged at the check of his designs against Egypt by the Romans, he, in his return, ordered his troops to pillage the cities of Judea, murder the men, and sell the women and children for slaves. On a Sabbath-day, Apollonius, his general, craftily entered Jerusalem, killed multitudes, and carried off 10,000 prisoners. Antiochus built a fort adjacent to the temple, from whence his garrison might fall on the people who came to worship in the courts; the temple was soon after dedicated to Jupiter Olympius, an idol of Greece, and his statue was erected on the altar of burnt-offering. For 2,300 mornings and evenings, or three years and about two months, the daily sacrifice was prevented, and the temple rendered a shambles of murder, a sty of whoredom, and of all manner of baseness. Such Jews as refused to eat swine's flesh, and comply with idolatry, were exposed to all the horrors of persecution, torture, and death.—While Eleazar, and the widow with her seven sons, and others, bravely suffered martyrdom, and others with ardour taught their brethren the evil of idolatrous compliances, Matthias, the priest, with his sons, chiefly Ju-

das, Jonathan, and Simon, who were called Maccabees, bravely fought for their religion and liberties. After a variety of lesser advantages, Judas, who succeeded his father about 3840, gave Nicanor and the king's troops a terrible defeat, regained the temple, repaired and purified it, dedicated it anew, and restored the daily worship of God; and also repaired Jerusalem, which was now almost a ruinous heap. After he had, for four years more, with a small handful of troops, proved a terrible scourge to the Syrians, and other Heathens around, the Edomites, Arabs, &c. he was slain: and Jonathan his brother succeeded him, as high priest and general. He and his brother Simon, who succeeded him, wisely and bravely promoted the welfare of their church and state, and were both basely murdered. Hircanus, Simon's son, succeeded him, *A. M.* 3869; he at first procured a peace with the Syrians, and soon after entirely threw off their yoke. He subdued Idumea, and forced the inhabitants to be circumcised, and to accept the Jewish religion: he reduced the Samaritans, and demolished their temple at Gerizzim, and Samaria their capital, after a short reign of Aristobulus and Shechem. His son Alexander Jannæus succeeded him, *A. M.* 3899. He reduced the Philistines, and obliged them to accept circumcision: he also reduced the country of Moab, Ammon, Gilead, and part of Arabia. Under these three reigns alone, the Jewish nation was independent after the captivity. His widow governed nine years with great wisdom and prudence. After her death, the nation was almost ruined with civil broils, raised by the Pharisees, who had hated Alexander for his cruelties. In 3939, Aristobulus invited the Romans to assist him against Hircanus, his elder brother. They turning his enemy, quickly reduced the country, took Jerusalem by force; and Pompey, and a number of his officers, pushed their way into the sanc-

tuary, if not the Holy of holies, to view the furniture thereof. About nine years after, Crassus the Roman general, to obtain money for his wild Parthian expedition, pillaged the temple of every thing valuable, to the worth of 8,000 talents of gold and silver. After Judea had, for more than thirty years, been a scene of ravage and blood, and during 24 of which had been oppressed by the Romans, Herod the Great, assisted by Antony the Roman triumvir, with much struggling and many barbarous murders, got himself installed in the kingdom. Finding that neither force nor flattery could make his reign easy, he, about 20 years before our Saviour's birth, with the consent of the Jews, began to rebuild the temple: in three years and a half the principal parts were finished, and the rest not till after eight years more, if ever, *Mic. v. 3. Ezek. xxi. 27. Dan. ix. 24, 25. Deut. xxviii. 68. Joel iii. 16, 17. Psal. lxviii. 29, 30. Zech. ix. 8, 13—16. Dan. viii. 9—14. and xi. 11, 14, 28—35.*

About this time, the Jews everywhere had hopes of the appearance of their Messiah, to free them from their bondage, and bring their nation to the summit of temporal glory. The Messiah, or Christ, and his forerunner John Baptist, actually appeared; both were born about *A. M.* 4001, which is three years before our common account. Herod, instigated by a fear of losing his throne, sought to murder him in his infancy. When he assumed his public character, and after his resurrection, many of the Jews believed on him, chiefly of the poorer sort; but the most part, offended with the spiritual nature of his office, his pure and self-debasing doctrine, his mean appearance, and despicable retinue, reproached, persecuted, and at last got him betrayed, and crucified between two thieves, as if he had been a noted malefactor, and wished his blood might be on them and their children. Notwithstanding the miraculous effusion of the Holy Spi-

rit, and the multitudes of miracles thereby produced, most of the Jews everywhere poured contempt on the gospel of Christ, raged at the conversion of the Gentiles, and everywhere stirred up persecution against the apostles, and other Christian preachers, as in Judea, in Pisia, and at Iconium, Lystra, Thessalonica, Berea, Corinth, &c. The Jews' rejection of Christ was wisely overruled by God: it fulfilled the ancient prophecies; it demonstrated, that the report of Jesus's Messiahship was far from being supported with carnal influence: and by this means, the Jews came to be standing monuments of the truth, amidst almost every nation under heaven.

The sceptre was now wholly departed from Judah. About 27 years before Christ's death, Judea was reduced into a province. Nor does it appear, that afterwards they had any power of life and death lodged in their hands; for the murder of Stephen appears to have been effected by an outrageous mob; at least, it is plain, that, after the conversion of Cornelius, the Gentile, to Jesus, they had not the least vestige of civil power, but were entirely subject to the Romans. After our Saviour's ascension, their misery gradually increased. Some false prophets, as Judas and Theudas, had already risen; now their number exceedingly multiplied: Simon Magus, Dositheus the Samaritan, and the Egyptian who led 4,000 men into the wilderness, were of this sort. Under Felix's government, pretended Messiahs were so numerous, that sometimes one was apprehended every day. Caligula had wreaked his rage on the Jews, for refusing to worship his statue, if Herod had not soothed him, or death prevented him. At Cesarea, 20,000 of the Jews were killed by the Syrians in their mutual broils, and the rest expelled from the city. To revenge which, the Jews put to death a vast number of Syrians in Syria and Canaan; and

were in no small numbers slaughtered in their turn. At Damascus, 10,000 unarmed Jews were killed; and at Bethshan, the Heathen inhabitants caused their Jewish neighbours to assist them against their brethren, and then murdered 13,000 of these assistants. At Alexandria, the Jews murdered multitudes of the Heathen, and were murdered in their turn, to about 50,000. The Jews of Perea warred with their Heathen neighbours of Philadelphia, about adjusting their territory. Both Jews and Galileans warred on the Samaritans, who had murdered some Galileans in their way to a solemn feast at Jerusalem.

War, too, often raged in the empire between the different pretenders to sovereignty: various earthquakes happened in Italy, Lesser Asia, Canaan, and the Mediterranean isles; and a terrible famine had oppressed the whole Roman empire. The gospel had been preached in most parts of the Roman dominions, and manifold persecutions raised by the Jews, and by Nero, against the believers of it. Various strange tokens, it is said, took place. A star, shaped like a sword, hung over Jerusalem for a whole year. At the 9th hour of the night, during the feast of tabernacles, a light as bright as of noon, shone for half an hour on the temple, and places adjacent. About the same time a cow led to be sacrificed, brought forth a lamb, in the court of the temple. The eastern gate of the temple, all of solid brass, and which twenty men could scarcely shut, though fastened with strong bolts, opened of its own accord, and could scarcely be shut again. Before sun-set armies were seen in the air, as if fighting and besieging cities. In the night at Pentecost, the priests in the temple heard a noise, and a voice, as of a multitude, crying, *Let us go hence*. For about seven years and a half, beginning four years before the war broke out, one Jesus, from the country, especially at their solemn feasts, ran up and down the streets

of Jerusalem, crying in a rueful manner "A voice from the four winds,—  
"Wo to Jerusalem, wo to the city, and to the people, and to the temple;"—and at last, as he added, "Wo to myself," was struck dead by a stone from a sling: nor could the utmost torture prior to it restrain him from his thus crying.

About A. D. 67, Cestius Gallus, the Roman governor of Syria, laid siege to Jerusalem; but most unaccountably raised it, and was pursued at the heels by some of the Jewish rebels. The Christians, according as Jesus had warned them, took this opportunity to leave the city, and the country westward of Jordan, and retired to Pella, a place on the east of Jordan. Soon after, the Romans under Vespasian, whom God had marvellously advanced to the empire, invaded the country from the north-east, furiously besieged and took the cities of Galilee, Chorazim, Bethsaida, Capernaum, &c. where Christ had been especially rejected, and put to death most of the inhabitants. Almost everywhere the Jews resisted even unto madness; and sometimes murdered themselves, rather than yield, even to the most compassionate generals of Rome. While the Romans destroyed them in multitudes, the zealots of the Jewish nation, with enraged madness, fought with one another. At Jerusalem, the scene was most wretched of all. At the passover, when there might be two or three millions of people in the city, the Romans surrounded it with troops, trenches, and walls, that none might escape. The three different factions within murdered one another, and sometimes united to make a desperate, but unsuccessful, sally on the Romans: they even murdered the inhabitants in sport, to try the sharpness of their swords. At last, Eleazar's party was treacherously massacred by their brethren. Titus, one of the most merciful generals that ever breathed, did all in his power to persuade them to an advantageous

surrender; but, mad on their own ruin, they scorned every proposal. The multitudes of unburied carcasses corrupted the air, and produced a pestilence. The famine hastened on, the magazines failed, till people fed on one another, and even ladies broiled their sucking infants, and ate them. After a siege of six months, the city was taken: provoked with their obstinacy, the Romans put to death almost every Jew they met with. Titus was bent on saving the temple; but a false prophet having persuaded 6,000 Jews to take shelter in it, a Roman soldier set it on fire with a brand he cast; all of them were either burnt or slain in it: nor could all the authority of Titus make his troops, who highly regarded him, attempt to extinguish the flames. The outcries of the Jews, when they saw it on fire, were almost infernal. The whole city, except three towers, and a small part of the wall, was razed to the ground. Turnus Rufus, a Roman commander, caused the foundations of the temple, and other places of the city, to be ploughed up; and the soldiers dug up the rubbish in quest of money, or other precious things, and it seems ripped up some Jews, to procure the gold they had swallowed. Titus wept as he beheld the ruins, and bitterly cursed the obstinate wretches, who had forced him to raze it. Soon after, the forts of Herodion and Macheron were taken, and the garrison of Masada murdered themselves, rather than surrender. At Jerusalem alone, it is affirmed that 1,100,000 perished by sword, famine, and pestilence. Titus too, crucified of them before the walls, all around the city, till he had no more wood to erect crosses. In other places, we hear of 250,000 that were cut off. About 97,000 were taken prisoners, many of whom were sent into Egypt by ships, to labour as slaves: part were sent to Syria, to be exposed for shows, or devoured by wild beasts, or sold for slaves. All the family of David that could be found, were cut off;

and that of Herod was, not long after, extinguished. Every Jew in the empire was required to pay the yearly half-shekel of soul-ransom money, which they had paid to their temple, for the maintenance of the idolatrous capital of Rome.

Prodigious numbers of Jews still remained in almost every part of the Roman empire. About 50 years after, they brought a superadded ruin on their own heads. In Cyrene, Egypt, Cyprus, and Mesopotamia, they murdered about 500,000 of the Roman subjects, Heathens, and Christians. With terrible slaughter, and no small difficulty, did the conquering Trajan, about A. D. 119, reduce them. About A. D. 130, the emperor Elius Adrian sent a colony of Romans to rebuild Jerusalem, and called it Elia, after himself; and had prohibited the Jews to circumcise their children. Bar-cocaba, one of those thievish banditti who had infested Canaan for about a hundred years, pretended that he was the Messiah, raised a Jewish army of 200,000, and murdered all the Heathens and Christians that came in their way. About A. D. 134, Adrian's forces defeated him in battle, and after a siege of three years, took Bitter his capital; after which, 50 of his fortifications quickly surrendered. In this terrible war, it is said, about 600,000 Jews were slain by the sword, besides what perished by famine and pestilence. It is affirmed, the rivers were heightened with blood, and the sea into which they ran, for several miles, was marked with it. In this war they had about 50 strong castles taken, and 985 of their best towns demolished. For some time the emperor caused annual fairs for the sale of captive Jews to be held, and transported such as had dwelt in Canaan to Egypt, and everywhere loaded with taxes such as adhered to their religion. Adrian built a city on mount Calvary, and erected a marble statue of a swine over the gate that led to Bethlehem. No Jew was allowed to en-

ter the city, or to look towards it at a distance, under pain of death. Constantine further enlarged this city: his troops repressed the Jews' attempt to seize on it. Multitudes of them had their ears cut off, and being marked in their bodies for rebellion, were dispersed through the empire as vagabond slaves. About A. D. 360, the Jews, encouraged by Julian, Constantine's nephew, now emperor, and bent on giving Jesus the lie, began to rebuild their city and temple. They had scarcely begun to lay one stone upon another in building the temple, when a terrible earthquake, and flames of fire issuing from the earth, killed the workmen, and scattered the materials. Soon after, Julian dying, the edict of Adrian was revived against them; and Romish guards prohibited their approach to the city. Nor till the 7th century, durst they so much as creep over the rubbish to bewail it, without bribing the Roman guards. However basely the Jews have complied with the delusions of the countries whither they have been scattered, they have been exposed to the most outrageous abuse. In the end of the second century, Niger, the usurper, persecuted them, because of their adherence to Severus the emperor; and for a while Severus harassed them, on the footing of Adrian's edict. In the 3d century, Sapor king of Persia furiously harassed and murdered them; and much about the same time, Manes, one of them, founded the sect of the Manichees, who believed there were two Gods, a good and a bad. Dioclesian intended to persecute them: but by huge sums of money they appeased his fury. In the 4th century, the council of Elvira, in Spain, prohibited Christians to eat with them. Constantine the Great discharged them from retaining any Christians for slaves, and obliged them to undergo their share in public services of the military, &c. It is even said, that he forced multitudes of them to eat swines' flesh, or be murdered. Of-



fended with their insult of the Christians in Egypt, and their insurrection in Palestine, Constans, his son, terribly chastised them, revived every harsh edict against them, and condemned to death such as had Christians either for their wives or servants. Encouraged by the emperor Theodosius's prohibition to pull down their synagogues, they became very insolent about the beginning of the 5th century; they crucified the image of Haman, and sometimes a Christian, in derision of our Saviour. In Egypt they insulted the Christians on the Lord's day. Provoked herewith, the Christians, so called, in Macedonia, Dacia, Chalcis, Syria, and Egypt, fell upon them, and killed prodigious numbers of them, especially at Alexandria. In the isle of Minorca, vast numbers of them were forced to turn Christians, or hide themselves in dens and caves of the earth. About *A. D.* 432, one Moses of Crete, pretending that he was their Messiah, would lead them safe through the sea to Canaan, a vast number threw themselves into the deep from a precipice, and were drowned. Just after, many of them, for the sake of the presents given to new converts, were baptized at Constantinople.

In the 6th century, Cavades, and the two Chosroes, kings of Persia, terribly harassed them; but the latter Chosroes was afterwards reconciled to them, and gratified their malice with the murder of about 90,000 Christians at the taking of Jerusalem, *A. D.* 614. About 530, the emperor Justinian discharged them from making testaments, or appearing witness against Christians, and prohibited those in Africa the exercise of their religion. Soon after, one Julian of Canaan, set up for Messiah. He and his followers did infinite mischief to the Christians: but in the end, 20,000 of them were slain, and as many taken, and sold for slaves. Just after, numbers of Jews were executed, for occasioning a revolt at Cesarea. And to

revenge their assistance of the Goths at the siege of Naples, the Greek general Belisarius, and his troops, killed as many of them as they could find, men or women. In *A. D.* 602, they were severely punished for their horrible massacre of the Christians at Antioch. Heraclius, the emperor soon after banished them from Jerusalem. Multitudes in Spain and France were forced to become Christians; and the councils of Toledo encouraged their sovereigns to oblige them to do so. About *A. D.* 700, when Erica, king of Spain, complained that the Jews of Spain had conspired with those of Africa against him, the council of Toledo ordered that they should be all enslaved, and their children taken from them, and educated in the Christian religion.—In France, a variety of edicts were made against them. Chilperic, Dagobert, and other kings, ordered, that such as refused baptism, should be banished.—In this century too, numbers of them in the east, imagined Mahomet the Messiah; and one of them assisted him in compiling his Alcoran.—In the 8th and 9th centuries, the misery of the Jews still continued. In the east, Caliph Zayd permitted his subjects to abuse them. About 760, Jaafar, the Imam, ordered that such as embraced Mahomedism should be their parents' sole heirs. About 841, Caliph Wathek persecuted them, because some of their number had embezzled his revenues; and he fined such as refused to embrace Mahomedism. Motawakhel, his successor, deprived them of all their honour and trust; and marking them with infamy, caused them to wear leathern girdles, and ride without stirrups on asses and mules. Such marks of contemptuous distinction partly still subsist in the east, and have been imitated by other princes. Sundry of his successors persecuted them in a manner still more severe. While the emperor Leo Isaurus, the image-opposer, heartily hated them, the promoters of image wor-

ship obliged the Jews to comply, and to curse themselves with the curse of Gehazi, if they did it not from the heart. In France and Spain the people terribly insulted them. Probably provoked with this, they invited the Normans into France, and betrayed Bourdeaux, and other places, into their hands. About 724, one Serenus, of Spain, set up for the Messiah. Multitudes followed him, and went so far as Canaan to take possession of it. The Christians, so called, seized what they left, in their absence. Another in the east, about 831, pretended to be Moses risen from the dead, and was followed by numbers.

In the 10th, 11th, and 12th centuries, their miseries rather increased; partly through their own divisions, and partly by the persecutions which they underwent. About *A. D.* 1037, we find about 900,000 of them near Babylon, if we may believe their own noted traveller; and yet about two years after, all their academies there, if not also their schools, were ruined. About *A. D.* 1020, Hakem, the founder of the Drusian religion, for a while persecuted them in Egypt. Besides the common miseries which they sustained in the east, by the Turkish and Saracen war, it is shocking to think what multitudes of them the eight Croisades, in this and the two following centuries, murdered in Germany, Hungary, Lesser Asia, and wherever they could find them, as they marched to recover Canaan from the Mahometans; and what numbers of Jewish parents murdered their own children, that these Croisaders might not get them baptized. The bloody contention between the Moors and Spaniards, might have procured them some ease in Spain, had not their own mutual broils rendered them miserable. In France, multitudes of them were burnt, others were banished, and others had their goods confiscated by order of king Philip; and such as offered to sell their effects, and remove, could get none

to buy them. About *A. D.* 1020, they were banished from England, but afterwards they returned, and had some respite; but for their attending at the coronation of king Richard I. the mob fell upon, and murdered a great many of them. This popular fury was prohibited by law, but it still raged, *A. D.* 1189 and 1190, at London and elsewhere. Richard had scarcely gone off to the sacred war, when the populace rose, and murdered multitudes of them, intending not to leave one alive in the country. About 1500 of them got into the city of York, with a resolution to defend themselves in it. A furious siege obliged them to offer to ransom their lives with money. This being refused, they first killed their wives and children; and then retiring to the palace, burnt it on themselves. Between 1137 and 1200, there appeared 9 or 10 pretended Messiahs: two in France, two in the northwest of Africa; one David of Moravia, who could render himself invisible at pleasure; one near the Euphrates, who had been cured of a leprosy; Eli David, and two others in Persia. Most of these occasioned a great deal of mischief to those of their nation, in the places where they lived.

Nor in the 13th and 14th centuries was their condition a whit better. In Egypt, Canaan, and Syria, the Croisaders still harassed and murdered them, till themselves were expelled from these places. The rise of the Mamelukes turned to their misery in Egypt. Provoked with their foolish running after pretended Messiahs, Califf Naasar scarcely left any of them alive in his dominions of Mesopotamia, &c. In Persia, the Tartars murdered them in multitudes; in Spain, Ferdinand persecuted them furiously. About 1260, the populace of Arragon terribly harassed them. Henry the third of Castile, and his son John, persecuted them; and in the reign of the last of these, prodigious numbers were murdered. About 1349, the terrible massacre of

them at Toledo, induced many of them to murder themselves, rather than change their religion. After most barbarously treating them, they were, in *A. D.* 1253, banished from France. In 1275, they were recalled; but in 1300, king Philip banished them, that he might enrich himself with their wealth. In 1312, they obtained readmission for a great sum of money; but in 1320, and 1330, the Croisades of the fanatic shepherds, who wasted the south of France, terribly massacred them wherever they could find them;—and besides, 15,000 were murdered on another occasion. In 1358, they were finally banished from France, since which few of them have entered that country till of late. After oft-repeated harassments from both kings and people, and six formal banishments, founded on causes mostly pretended, king Edward, in 1291, for ever expelled them from England, to the number of 160,000. He permitted them to carry their effects and money with them over to France, where, in his own dominions, he confiscated all to his own use, so that most of them died of want. Notwithstanding their dissimulation and false swearing, we read little else concerning those in Germany, but of repeated murders and insurrection, and of terrible revenges hereof by the Christians. In Italy they had most respite; yet they underwent some persecution at Naples. Pope John the 22d, pretending that they had affronted the holy cross, ordered their banishment from his territories; but recalled the edict for the sake of 100,000 florins. In this period, two false Messiahs appeared in Spain; one Zechariah, about 1258, and one Moses, in 1290.

In the 15th, 16th, and 17th centuries, their misery continued. In Turkey, we know of no persecution which they have suffered, but what the common tyranny of the government, and their own frauds, have brought on them: only in Egypt the populace molest them; nor will

the people of Athens and Salonæ in Greece, allow them to settle among them. In Persia they have been terribly used, especially by the two Shah Abbas: from 1663 to 1666, the murder of them was so universal that but few escaped to Turkey.

In Portugal and Spain, they have been miserably handled. About *A. D.* 1420, Vincent half converted 200,000 of them to Popery. The infernal inquisition was appointed to render their conversion sincere and complete. About 1492, six or eight hundred thousand Jews were banished from Spain. Partly by drowning in their passage to Africa, and partly by hard usage, the most of these were cut off, and many of their carcasses lay in the fields, till the wild beasts devoured them. The African Mahometans shut their gates against the poor remains, and many were obliged to sell to the Moors their children for slaves, to obtain food for the support of their lives. In Spain and Portugal, thousands of Jews became Papists in appearance, and even monks and bishops, and yet continued hearty in their own religion, and educated their children in it from age to age. If we depend on Orobio's account, we may suppose there are 16,000 or 20,000 such, even at present. About 1412, 16,000 Jews were forced to profess Popery at Naples. About 1472, they were barbarously massacred in the dominions of Venice. No where in Popish countries are they better used than in Italy; for which, no doubt, their purse must be emptied. In Germany, they have had plenty of hardship. In Saxony, and elsewhere, they have been loaded with taxes: they have been banished from Bohemia, Bavaria, Cologne, Noremberg, Augsberg, and Vienna; they have been terribly massacred in Moravia, and plundered in Bonn and Bamberg. Between 1520 and 1560, three false Messiahs appeared in Europe; two of whom Charles V. emperor of Germany, burnt to death,

and the other he imprisoned for life. About 1666, Zabbathai Tzevi, a pretended Messiah, made a great noise in Syria, Palestine, and the countries adjacent; but at last, to save his life, turned Mahometan at Constantinople. About 1682, Mordecai, a Jew of Germany, professed himself the Messiah, and had been punished in Italy, had he not escaped to Poland, Deut. xxviii. 15—68. and xxix. 19—28. and xxxi. 29. and xxxii. 18—35. Psal. xxi. 8—12. and lxix. 19—28. Isa. v. and xxiv. and lix. and lxv. 1—16. and lxvi. 3—6, 24. Dan. ix. 26, 27. Zech. xi. Matt. viii. 11, 12. and xxi. 41. and xxiii. and xxiv. and xxii. 1—7. Luke xxi. and xix. 41—44.

Thus they have continued scattered, contemned, persecuted, and enslaved, among almost all nations, not mixed with any in the common manner, but as a body distinct by themselves. While they are standing witnesses of the dreadful guilt of his murder, and of the truth of his divine predictions, they continue obstinate rejecters of Jesus; and contrary to all means, harsh or gaining, they improve their ancient ceremonies and covenant-relation to God, as a means of hardening themselves in their unbelief. About A. D. 1650, 300 rabbins, and a multitude of other Jews, assembled in the plain of Ageda in Hungary, and had a serious dispute, Whether the Messiah was come? and whether Jesus of Nazareth was he? Many seemed in a fair way to believe the truth, but the Popish doctors present, by their foolish talk of the papal power, the worship of the Virgin Mary, and other saints, prevented it, and strengthened their prejudice against the Christian faith. At present, their number is computed to be three millions; one of which resides in the Turkish empire; 300,000 in Persia, China, India, on the east and west of the Ganges, or Tartary; and 1,700,000 in the rest of Europe, Africa, and in America. Except in

Portugal and Spain, their present condition is generally tolerable. - In Holland, Poland, and at Franckfort, and Hamburg, they have plenty of liberty. They have often, but in vain, endeavoured to obtain naturalization in England or other nations, among whom they are scattered.

Such Hebrews as received the gospel in the apostolic age, retained a strange affection towards the Mosaic ceremonies. To cure them of it, Paul wrote them an excellent epistle, wherein he evinces the dignity of Jesus Christ above angels, above Moses and Aaron; explains many of the leading types; and from the imperfection of them, clearly concludes the necessity of their abolishment. To these he subjoins a number of exhortations to the Christian duties of a bold approaching to God through Christ, careful attendance on gospel-ordinances, patience under trouble, perseverance in holiness, vigorous exercise of faith in every circumstance, the power of which he illustrates in a multitude of instances; to activity, zeal, and reverence, in holy courses; to hospitality, contentment, submission to Christian teachers, alms-giving, &c. The Latin churches did not so early receive this epistle as those of the Greeks, and therefore somewhat more lately embraced it as canonical; but none, except the Arians, who hated it for its clear display of the divinity of Christ, ever denied the inspiration of it. That this epistle was written by Paul is evident; the similarity of a variety of phrases to those in his other epistles, the similar order of doctrine and duty, the mention of the author's bounds in Italy, and of Timothy as his companion, father it on him. Peter assures us, Paul wrote a letter to the Hebrews, in which some things relative to the destruction of their nation, and hard to be understood, were inserted, in which he probably had in view, Heb. x. 25—31. 2 Pet. iii. 15, 16. Peter directed two epistles to these Hebrews; and James

and John, and Jude, each of them another.

The saints are called ISRAEL of God: *Israelites indeed; Jews inwardly*: they, like the ancient Hebrews, are God's beloved and peculiar people, whom he wonderfully preserves and provides for; they have his law written in their hearts; sincerely love him with their soul, and serve him under the influences of his grace, Gal. vi. 16. John i. 47. Rom. ii. 29.

HEBRON, *society, fellowship, friendship*, called Arba, or Kirjath-arba, not because *four*, viz. Abraham, Sarah, Isaac, and Rebekah, were buried in it; but because *Arba*, the noted giant, was king of it. It was built on a hill, it seems, not long after the flood, and seven years before Zoan in Egypt, Numb. xiii. 22. and stood about 22 miles south of Jerusalem. Here Anak and his father and sons dwelt; but Caleb, receiving it for his inheritance, expelled these giants, and, it seems, called it *Hebron*, after one of his sons, Josh. xiv. 13, 14. It was made a city of refuge, and given to the priests, Judg. xxi. 13. To its elders, David sent part of the spoil which he took from the Amalekites; and here he reigned seven years over Judah, and was crowned to be the sole monarch of Israel, 2 Sam. ii. 11. and v. 3. Here Absalom first set up for king, 2 Sam. xv. Rehobam repaired, and probably fortified, this place. During the captivity, the Edomites seized it, and made it their capital; but the Jews afterwards recovered it; and probably Zacharias and Elizabeth were inhabitants of it, Luke i. 39. For many ages after Christ, both Jews and Christians had a great veneration for Hebron; but it is now little else than a heap of ruins.

HEDGE, for protecting fields, gardens, &c. 1 Chron. iv. 13. God's protecting providence, magistrates, government, or whatever defends men from hurt and danger, is called a *hedge*, Isa. v. 2. Ezek. xiii. 6. There is something remarkable in the words of Satan to the Lord respecting Job,

chap. i. 10. "Hast not thou made a hedge about him," i. e. his person, "and about his house," i. e. his family, "and about all that he hath," i. e. his property, "on every side." As though the devil had said, there is not one gap where I can enter to touch him, or any thing that is his. Happy would it be for the servants of God, if they knew their own safety, as well as it is known by their malicious adversary! Troubles and hindrances are called *hedges*, as they stop our way, and prevent our doing and obtaining what we please, Lam. iii. 7. Job xix. 8. Hos. ii. 6. The way of the slothful is a *hedge of thorns*; he always apprehends great difficulties in the way of doing good, and often he entangles himself in inextricable difficulties, Prov. xv. 19.

HEEL: as heels are the lowest part of the body, Christ's *heel*, bruised by Satan, is his humbled manhood, and his people, who are subject to him, Gen. iii. 15. As heels are used in walking, the first motions of work, or the whole conversation, are called *heels*, Job xiii. 27. Psal. xlix. 5. See FEET. To have *heels bare*, denotes shame, contempt, captivity, or distress, Jer. xiii. 22. To lift up the *heel*, or kick, is to render evil for good to a superior, as a beast when it kicks its master; so Judas acted in betraying our Lord, Psal. xli. 9. John xiii. 18. Men are taken by the *heels* in a snare, when they suddenly fall into some calamity, from which they cannot free themselves, Job xviii. 19.

HEINOUS, very wicked, Job xxxi. 11.

HEIR, one that succeeds to the inheritance of another after his death; and even enemies succeeding a people, driven out of their own land, are called their *heirs*, Jer. xlix. 2. Mic. i. 15. Christ is *heir of all things*; as the Son of God, he hath an equal right to all things with his Father; as Mediator, he hath all things given into his hand, to dispose of for the good of his people, Matt. xxi. 38. Heb. i. 2. Saints are *heirs of*



the promise; *heirs* of righteousness; *heirs* of salvation; *heirs* of the grace of life; *heirs* of the kingdom; *heirs* of the world; *heirs* of God, and *joint-heirs* with Christ: as united to Christ, and by virtue of his death; they have the most free and honourable title to all the promises, blessings, creatures, and fulness, of God, Heb. vi. 17. and xi. 7. and i. 14. 1 Pet. iii. 7. Jam. ii. 5. Rom. iv. 13. and viii. 17. But perhaps Abraham's being *heir of the world*, signifies his having Canaan divinely bequeathed to his seed, Rom. iv. 13. A hand-maid *heir to her mistress*, cannot be borne with, because of her intolerable pride, Prov. xxx. 25. To **INHERIT**, is, (1.) To possess by right of heirship, Judg. xxi. 16. (2.) To take possession of, and enjoy, Numb. xxxii. 19. God *inherits* all nations, when they receive his Son, walk in him, and serve him, Psal. lxxxii. 8. Christ comes to *inherit* the desolate places, when he raiseth up a seed to himself in the Gentile world, Isa. xlix. 8. His church's seed *inherit* the Gentiles, when, under the gospel, multitudes of Gentiles are, by the labours of the apostles and others, converted to Christ, Isa. liv. 3. The saints *inherit* the earth, *inherit* promises, and all things: through Christ, they have a free and honourable claim to, and possession of, whatever in time or eternity can tend to their real advantage, Matt. v. 5. Heb. vi. 12. Rev. xxi. 7. Wicked men *inherit* lies, folly, or wind, when they receive disappointments, the reward of their sins, and what is quite unsubstantial, noisy, and hurtful, Jer. xvi. 19. Prov. xiv. 18. and xi. 29.

**INHERITANCE**, or **HERITAGE**, what one possesses by heirship or other right; and when it is hastily gotten by unlawful means, it is attended with the curse of God on it, that often makes it quickly waste away, Prov. xx. 21. The Jews, the land of Canaan, and the saints in general, are God's *inheritance*, because of his special claim to, care about, and pre-

sence with them; and he freely disposed of Canaan to Abraham and his seed, Psal. lxxviii. 62. and lxxix. 1. and xciv. 14. 1 Pet. v. 3. God himself, and his everlasting salvation, are the *inheritance* of his people, to which, through Jesus, they have a free and honourable claim: on which they live, and in which they delight and glory, Psal. xvi. 5. Jer. iii. 19. 1 Pet. i. 4. Christ has a promise of the Heathen for his *inheritance*; he hath an honourable claim to the Gentiles, who are to be called and converted by him, Heb. i. 4. Psal. ii. 8. The Jews *took their inheritance in themselves*, when they were forsaken by God, deprived of their civil and ecclesiastical enjoyments, and left to shift for themselves, under the load of their deserved punishment, Ezek. xxii. 16. The *inheritance* of the congregation of Jacob, is the law, which God gave them as a valuable possession, Deut. xxxiii. 4. God was the Levites' *inheritance*; they lived on his offerings, Deut. x. 9. God's testimonies are his people's *inheritance*; are of great value, and they delight in, and live on them, Psal. cxix. 111. Children are God's *heritage* and *reward*; he freely gives them to parents, and cheerfully ought they to devote them to God, Psal. cxxvii. 3. Fearful punishments, and endless wo, are the *heritage* of the wicked: it comes to them through their imitating fallen Adam, and the devil, as their fathers; and it is allotted to them as their just portion, by God the Father of spirits, Job xx. 29. and xxvii. 13.

**HELBON**, *mitt*, or *fatness*, the same as Chalybon, in Syria. It was famed for its excellent wine, Ezek. xxvii. 18. From hence the luxurious kings of Persia brought what was used at their table. It was probably the same with Aleppo, which the Arabs call Alep, or Halah, and which is now the most opulent city of all Syria, nay, of all the Turkish dominions, Constantinople and Grand Cairo excepted. It was a seat of one of the Seljukian sultans, and of

ten suffered in the Turkish wars; nevertheless, considering it as in the Ottoman empire, where trade is little encouraged, it is still remarkable for traffic. It was once a thoroughfare for the Indian goods brought up the Euphrates, and transmitted to Europe by the Mediterranean Sea: but though that branch of business be mostly gone, it is still a thoroughfare for Persian goods; and here the English, Dutch, French, Italians, Arabs, Persians, and Indians, have their consuls of trade, and who are very civilly used by the Turks. The city is about three miles in circuit, has handsome buildings, and about 250,000 inhabitants. Here are 120 Mahometan mosques, or places of public worship, and three colleges. In this city, and especially in its suburbs, you may find all the different parties of eastern Christians; of the Greeks about 15 or 16,000, of Armenians about 12,000, of Jacobites, or Nestorians, 10,000, of Maronites 1,200. Besides, the Popish Jesuits, Capuchins, and Carmelites, have each of them a church.

**HELL.** The word *Sheol*, or *Hades*, sometimes signifies the state of the dead, or the grave: so David prays, that his enemies might quickly go down to *hell*, Psal. lv. 15. Jonah, reckoning himself as good as dead and buried, calls the whale's belly *Sheol* or *hell*, Jonah ii. 2. see Gen. xxxvii. 35. and xlii. 38. *Hell* ordinarily expresses the place or state of misery, in which wicked men are tormented with the devil and his angels, 2 Pet. ii. 4. Rev. i. 18. and vi. 8. Though this state and place be unseen to us in our present life, yet it is obvious enough to God, Job xi. 8. Prov. xv. 11. To represent its dreadful nature, it is held out to us as a *prison*, a *pit*, a *lake of fire* and brimstone, as *darkness*, &c. There is no ground to doubt of the eternity of its torments: it is represented as a *fire* that cannot be quenched, and whose smoke ascendeth up for ever and ever. No stronger word is used to express the duration

of the heavenly felicity, than to represent the duration of the torments of hell, Matt. xxv. 46. Nor do such as fondly doubt of the eternity of hell-torments, or of the proportion between temporary sinning and eternal punishment, seem to attend to the infinite excellency of God, against whom sin is committed. It must then be far wiser to flee from it, and the curse that binds over to it, to Jesus the almighty Saviour, than curiously to dispute where it is: whether in the centre of the earth, in the sun, &c.—Dreadful and tormenting troubles are likened to *hell*, 2 Sam. xxii. 6. Psal. cxvi. 3. At the last day, *death and hell will give up their dead*; the grave the dead bodies, and hell the damned souls, that are in them; in order that both may be judged in a united state, Rev. xx. 13. and be cast into the lake of fire and brimstone, where all misery will be connected and carried to the utmost degree, Rev. xx. 14.

**HELM.** See **RUDDER**.

**HELMET**, a kind of metal cap, for protecting the head of a warrior, 1 Sam. xvii. 5. The salvation of God's people is his *helmet*; the deliverance he works for them, will appear conspicuous, as if on his head, and he will have the glory of it, Isa. lix. 17. The hope of salvation is the saints' *helmet*: it defends and renders them bold and courageous in their spiritual warfare, Eph. vi. 17. 1 Thess. v. 8.

**HELP**, to assist, support, deliver, Exod. ii. 17. 1 Sam. xvii. 12. God is the *help* and *helper* of his people; he assists them in every duty, supports them under every burden, and keeps, or frees them from every danger, Psal. xlv. 1. and liv. 4. Their *help* is laid on Christ the mighty One; the purchase and dispensation of their whole salvation are committed to his care, Psal. lxxxix. 19. Ministers are *helpers* of the truth, as they publish it, stand by and defend it when opposed, and in their holy walk exemplify it unto others, 3 John 8. they are *helpers* of the saints, they instruct

and encourage them under their burdens of labour and trouble, and in their work of faith and love, 2 Cor. i. 24. Acts xviii. 27. Deacons are *helps*, or *helpers*; they assist other church-officers in taking care of the poor, 1 Cor. xii. 28. Wives are called a *help-meet* for men; they assist and comfort them in the business of the family, Gen. ii. 18. *Is not my help in me?* and *is wisdom quite driven from me?* What though I cannot uphold or deliver myself, is my sense and wisdom therefore gone from me? Job vi. 13.

HEMAN, *making a noise*, or *tumult*, he, Zimri, Ethan, Calcol, and Darda, or Dara, were the sons of Zerah, the son of Judah, and were the sons of Mahol: perhaps the one was their grandfather, and the other their father: or Zerah and Mahol may be different names of the same person. They were famous for wisdom, 1 Chron. ii. 6. 1 Kings iv. 31. (2.) Heman the son of Joel, and grandson of Shemuel, and a chief singer in the reign of king David. He had 14 sons, Bukkiah, Mattaniah, Uzziel, Shebuel, or Shubael, Jerimoth, Haniah, Hanani, Eliathah, Giddalti, Romantiezzer, Joshbekashah, Mallothi, Hothir, and Mahazioth: their families constituted 14 classes of the sacred musicians, 1 Chron. vi. 33. and xv. 17. and xxv. Which of these two Hemans, or if either of them, was the composer of the 88th Psalm, we know not.

HEN, *grace*, *quiet*, or *rest*, son of Zephaniah, in whose name Zechariah, vi. 14. said, that a crown should be consecrated to the Lord. The compassion of Christ resembles a hen gathering her chickens. How earnestly and tenderly he invites sinners to himself! how readily he receives them! and how fully he protects, provides for, and comforts them! Matt. xxiii. 37.

HEMLOCK, a poisonous herb, of which there are two kinds: it is possible the *Cicuta* of the ancients, which procured death so hastily, was different at least in strength, from our hemlock, which effects it more slow-

ly, producing delirium and strong convulsions.—*Hemlock* has been frequently tried in the cure of cancers; but with what success I dare not determine. Judgment *grows up as hemlock*, and is *turned into hemlock*; when the execution of it is perverted to the hurt and destruction of men, Hos. x. 4. Amos vi. 12.

HEPHZIBAH, *my pleasure*, or *delight in her*, was the name of Hezekiah's queen; and was given to the church, to signify, that the Lord delighted in her, Isa. lxii. 4.

HERALD, one that publishes the order of a king, Dan. iii. 4.

HERB, a vegetable whose stalk is soft, and has nothing woody in it. Many herbs are useful in human food; others are food for cattle; others are good for medicine; and others poisonous, Rom. xiv. 2. Gen. i. 29.—Men are likened to *herbs*, to denote their transient prosperity, or their sudden distress and ruin, 2 Kings xix. 26. Isa. lxvi. 14. Psal. xxxvii. 2. The Hebrews did eat *bitter herbs* with the paschal lamb, to represent the bitterness of Christ's sufferings, and the bitter grief and sorrow for sin, with which we are to receive him, Exod. xii. 8.

HERD. See FLOCK.

HERESY. This word comes from the Greek, *Aíresis*, and signifies in general a *seed*, or *choice*. It is sometimes taken in a good sense, as in Acts xxvi. 5. But most commonly it is taken in a bad sense, for some fundamental error in matters of religion, adhered to with obstinacy. St. Paul enumerates *heresies* among the works of the flesh, Gal. v. 20. He also says to the Corinthians, "There must be also heresies among you, that they which are approved may be made manifest among you," i. e. in the course of things it will be so, as consequent on the ignorance and depravity of man, Christianity was called a sect or heresy by Tertullus and the profane Jews, Acts xxiv. 5, 14. Men bring in damnable *heresies*, when they deny the Lord that bought them, 2 Pet.

ii. 1. From the very beginning of the Christian church, there were heresies; some denied the divinity, incarnation, or Messiahship, of Christ: against these, the apostle John directs his gospel, and much of his first epistle. Some pretended, that men's obedience to the moral, or ceremonial law, was the ground of their justification before God; others, as Hymeneus and Philetus, pretended that the dead rise not; or that the resurrection of the dead was only of a spiritual kind, and was past: against these, the apostle Paul often inveighs, particularly in his epistles to the Romans, Corinthians, Galatians, and to Timothy. Others pretended, that faith without good works was sufficient; against these the apostle James warmly disputes. Akin to this, it seems, was the heresy of the Nicolaitans, and of Jezebel, which it appears tended to the encouragement of fleshly lusts, Rev. ii.

**HERETIC**, is one that holds some fundamental error: he is to be rejected, and cast out of the church, if he remain obstinate, after a first and second admonition, Tit. iii. 10. Heretics are the false prophets and teachers, which Christ and his apostles foretold should come; who forsake the faith themselves, and seduce others into error, 2 Pet. i. 1. and iii. 5. Matt. xv. 24.

**HERITAGE**. See **HEIR**.

**HERMON**, *devoted, dedicated, or destruction*, a mountain on the north-east of the promised land, beyond Jordan, a little southward of Lebanon; the Sidonians called it Sirion, and the Amorites Shenir, Deut. iii. 9, 10. Sion was one of the tops of it, Deut. iv. 48. and which seems to have been also called Zion, Psal. cxxxiii. 3. Mount Hermon was the north border of the kingdom of Og, as Arnon was the south border of the kingdom of Sihon, Deut. ii. 36. and iv. 48.—There was, it seems, a temple on its top dedicated to the idol Baal. The dew that falls on it is beautiful and fine, Psal. cxxxiii. 3. in a summer-night it will wet a man to the skin,

and yet he is in no danger by sleeping all night in the open field. The snow continued on it most part of the summer, and was thence carried to Tyre, that people might drink their wine in fresco.

**HEROD**, *the mount of pride, or the son of the hero*, (the Great) the son of Antipater and Cypros, and brother of Phasael, Joseph, and Pheroras, and of a sister called Salome. His father is by some said to have been a Jew; by others, an Idumean turned Jew; others will have him to have been a Heathen, guardian of Apollo's temple at Askelon, and taken prisoner by the Idumean scouts, who afterwards became a Jewish proselyte. Herod was born about 70 years before our Saviour. When he was 15, or perhaps 25 years of age, his father, with Hyrcanus the high priest's consent, gave him the government of Galilee. With great prudence and valour he cleared the country of the thievish banditti who swarmed in it, and apprehended Hezekiah their captain. Hereby he procured the esteem of Sextus, governor of Syria; but the Jews, jealous of Antipater's authority and his son's, instigated Hyrcanus the high priest, to cite Herod to appear before their sanhedrim, to answer for his conduct. Herod came, attended with his chosen troops. His judges were so terrified, that none of them durst speak, except Sameas, who laid the blame of Herod's misconduct on Hyrcanus and the judges, for permitting him to assume too much power. Hyrcanus, however, observing that the judges, though afraid to speak, were disposed to condemn him, deferred bringing the matter to a sentence that day, and advised Herod to make his escape in the night. He retired to Sextus, governor of Syria, and was by him entrusted with the government of Hollow-Syria. To revenge his late affront, he marched an army to besiege Jerusalem; but his father, and brother Phasael, prevented him. A. M. 3963, when Mark Antony was at Daphne, near

Antioch in Syria, a hundred principal men of the Jews brought accusations against Herod and his brother Phasael; but Hyrcanus, the high priest, who had promised Herod Mariamne, his grandchild, in marriage, being asked his mind, represented the two brothers as better qualified to govern the Jewish state than their opposers. Hereupon Antony made Herod and his brother tetrarchs; and had killed 15 of their principal adversaries, had not Herod petitioned for their life. Not long after, Antigonus the son of Aristobulus, invited the Parthians to his assistance, and obliged Herod to flee the country. He had not been long at Rome, when Antony and Augustus got the synod to declare him king of Judea, and Antigonus an enemy to the Romans. Returning to Judea, and assisted by Sosius the Roman deputy in Syria, he, after about three years war took Jerusalem, and acted as king. He was disqualified to hold the double office of high priest and king, as the Maccabees had for some ages done: he therefore made Ananias priest; but quickly turned him out to make way for Aristobulus, the brother of his wife Mariamne, to whom the high priesthood more rightly belonged: but the Jews loving him too well, Herod, about a year after, caused him to be drowned in a bath.

After the ruin of Antony, Herod was obliged to implore the clemency of Augustus. He met the emperor at Rhodes, and frankly told him he had done all that he could for Antony, his benefactor, and was now ready to do the same for him, if he allowed him his favour, and permitted him to retain his kingdom.—Charmed with his open frankness, Augustus granted him his desire. His kingdom was now pretty quiet; but he was afflicted with family disorders. He passionately loved Mariamne, and she, disgusted with the murder of her brother, as heartily hated him. His mother and sister persuaded him in his fury to murder

Mariamne. He had scarcely done it, when he was almost killed with grief. Recovering, he ordered Mariamne's mother to be killed, as she had too easily credited the report spread of his death. To divert his tormented mind, he applied himself to building, and to instituting public sports. To ingratiate himself with the Jews, he rebuilt their temple, and rendered it exceedingly stately and glorious. He sent his two sons by Mariamne, Aristobulus and Alexander, to be educated at Rome. Soon after their return, he married them, Aristobulus to Bernice, the daughter of Salome his sister, and Alexander to Glaphyra, the daughter of Archelaus, king of Cappadocia. Herod's preference of Antipater, whose mother was but of mean birth, exasperated both his sons against him. By means of Augustus, and afterwards of Archelaus of Cappadocia, a reconciliation was twice effected between him and them; but Salome and Antipater never rested till they prevailed on him to murder them. Having got rid of his brothers, Antipater next resolved to rid himself of his father. To hide his hand in the conspiracy, he retired to Rome; but the plot being discovered, he was imprisoned upon his return, and Augustus informed of his treachery. Herod was in a languishing way when the wise men informed him that the Messiah was born: he was exceedingly troubled; and the principal Jews, afraid of new wars, were troubled with him. He, finding out the place of his birth, resolved to murder him while but an infant; and under a pretence of a design to worship him, desired the wise men to bring him word where and how he might know him. An angel ordered the wise men to go home, without returning to Herod. Provoked at this disappointment, he ordered his soldiers to go murder every child about Bethlehem, or near it, under two years old, that he might make sure of murdering the Messiah among them. Some young men,



hearing that Herod was dead, pulled down the golden eagle which he, in honour of the Romans, had erected over the principal portal of the temple; for this he ordered 40 to be burnt alive. His distemper still increased; his hunger was insatiable; his bowels were ulcerated; his legs swelled; his secret parts rotted, and bred worms; his whole body was afflicted with an intolerable itch. To prevent the Jews rejoicing at his death, he convened all the great men of the kingdom, and shut them up in the circus at Jericho, where he then was; and with tears constrained his sister Salome, and Alexas, to see them put to death that moment he should expire: they no doubt promised, but did not execute this horrid device. In his agony, Herod attempted to plunge a knife into his own belly; but Achiab, his cousin, prevented him. The outcry on this occasion made the family believe he was dead. In his prison, Antipater heard of it, and begged his keepers to allow him to escape. They informed his father, who ordered him to be immediately killed, about *A. M.* 4002 or 4012. In five days after, Herod died, having lived about 70, and reigned about 37 years. He had eight or ten wives, and 15 children. He left his kingdom to Archelaus the worst; Gaulonitis, Trachonitis, and Batanea, to Philip; Galilee and Perea to Herod Antipas, *Matt. ii. Luke iii. 1.*

2. HEROD ANTIPAS had the kingdom of Judea left him in his father's first will; but he altered it, and only gave him the tetrarchy of Galilee and Perea. In this Augustus, the Roman emperor, confirmed him. With great care and labour he adorned and fortified the principal places of his dominions. He drew upon himself an unfortunate war with the Arabs, by divorcing the daughter of Aretas their king, that he might espouse Herodias, the wife of Philip his brother, who still lived. For this incestuous marriage, John Baptist reproved him. On that ac-

count he imprisoned the Baptist, and would have killed him, had he not feared an insurrection of the people in his favour. One day, as Herod and his lords observed the festival of his birth, Salome, the daughter of Herodias, so pleased Herod with the pretty airs of her dancing, that he swore he would give her any thing she asked. Instructed by her spiteful mother, she asked the head of John Baptist. To show regard to his oath, and to the lords that feasted with him, Herod, with great reluctance, ordered John to be beheaded in the prison, and his head delivered to Salome in a charger.

Pilate having sent our Saviour to Herod, he ridiculed him, dressed him up as a mock king, and returned him to Pilate. About *A. D.* 39, Herodias growing jealous of her brother Agrippa, who was now deputy-king of Judea, instigated her husband to solicit that dignity at Rome. Informed of this, Herod Agrippa accused Herod of Galilee to the emperor, as an accomplice in Sejanus's conspiracy against Tiberius, and of correspondence with the Parthians, and as evidence alleged, that Herod had in his arsenal, arms for 70,000 men. Herod could not deny the number of arms, and so was instantly banished to Lyons, in France, where he and Herodias died in exile, miserable enough; and it is said, the pretty dancer, Salome, falling through the ice, had her head severed from her body, *Matt. xiv. Mark vi. Luke xxiii. 4.*

3. HEROD AGRIPPA, the son of Aristobulus, grandson of Herod the Great, and brother of Herodias. His grandfather sent him early to Rome, to make his court to Tiberius. Herod quickly won the affection of the famed Drusius, at whose death he was obliged to leave Rome, quite plunged in debt. When he returned, Tiberius ordered him to pay his debt, and be gone. Antonia, the empress, lent him money to clear his creditors; and, after that, he recovered the favour of Tiberius. Soon

after, Tiberius hearing that Herod wished him dead, that Caligula might reign, threw him into jail. But when Caligula came to be emperor, he liberated Herod, gave him a chain of gold, and a royal diadem, appointed him king of Batanea and Trachonitis, and afterwards of Abilene. When Caligula attempted to erect his own statue for adoration in the Jewish temple, and the Jews refused to admit it, Herod was in no small danger betwixt the two, but by a long letter he prevailed on the emperor to desist. Herod being at Rome when Claudius was made emperor by the army, contributed not a little to establish his dignity. To reward his services, Claudius made him deputy-king of all Judea and Chalcia. Returning home, he governed his dominions much to the satisfaction of his people. About *A. D.* 44, or perhaps 49, he caused the murder of JAMES, the son of Zebedee. Observing that the Jews were pleased with this, he apprehended Peter, intending to murder him also, for their farther gratification; but Providence defeated his designs. After the passover-feast, he repaired to Cesarea, to celebrate some games in honour of Claudius. Thither the inhabitants of Tyre and Sidon, who had offended him, after making Blastus, his chamberlain, their friend, sent their deputies to beg his favour. As he gave audience to the deputies, he appeared dressed in a robe tissued with silver, to which the rising sun, shining on it, gave a marvellous lustre. As he spoke to the Phenician deputies, some of his parasites cried out, it is the voice of a god, not of a man. He received the impious flattery with pleasure. To punish him, an angel smote him directly with a most tormenting disease in his bowels, and he was eaten up of vermin, after he had reigned seven or ten years, and been the father of Agrippa, Bernice, Drusilla, and Mariamne, Acts xii.

HERODIANS, one of the four sects which were among the Jews

in our Saviour's time. This sect was not ancient, and could have been no earlier than in the reign of the Herods in Judea. Neither Josephus nor Philo speaks of it by the name of the Herodians; but the gospel does in several places, Matt. xxii. 16. Mark iii. 6. viii. 15. xii. 13. People are very much divided in opinion about this sect. There may be reckoned eight or nine different opinions concerning the origin of it. But the most probable seems to be that of Dr. Prideaux, that they derived their name from Herod the Great, and were distinguished from the Pharisees and other Jews by their falling in with Herod's scheme of subjecting himself and his dominions to the Romans, and likewise by complying with many of the Heathen usages and customs. In their zeal for the Roman authority, they were diametrically opposite to the Pharisees, who esteemed it unlawful to submit, or pay taxes to the Roman emperors; an opinion which they grounded on their being forbidden by the law to set a stranger over them, who was not one of their own nation, as their king. The conjunction of the Herodians, therefore, with the Pharisees against Christ, is a memorable proof of the keenness of their resentment and malice against him; especially, when we consider, that they united together in proposing to him an ensnaring question on a subject which was the ground of their mutual dissention; namely, whether it was lawful to pay tribute to Cesar; and provided he answered in the negative, the Herodians would accuse him of treason against the state; and should he reply in the affirmative, the Pharisees were as ready to excite the people against him, as an enemy to their civil liberties and privileges. It is probable the Herodians were distinguished, likewise, by their compliance with some Heathen *idolatrous* usages which Herod had introduced; who, as Josephus says, built a temple to Cesar near the head of the river Jordan

erected a magnificent theatre at Jerusalem, instituted Pagan games, and placed a golden eagle over the gate of the temple of Jehovah; and as he elsewhere intimates, furnished the temples, which he reared in several places out of Judea, with images for idolatrous worship, in order to ingratiate himself with the emperor and the people of Rome; though to the Jews he pretended, that he did it against his will, and in obedience to the imperial command. This symbolizing with idolatry upon views of interest and worldly policy, was probably the leaven of Herod; which our Saviour cautioned his disciples against. It is farther probable, that the Herodians were chiefly of the sect of the Sadducees, who sat loosest to religion of all the Jews: since that which is called by Mark (viii. 15.) the leaven of Herod, is in the parallel place in Matthew, (xvi. 6.) styled the leaven of the Sadducees.

**HERONS**, are of the same general kind with the crane, bittern, stork, &c. their black feathery crest is hanging; their beaks and legs are long; their under and upper chaps are alike in length, and there runs a furrow from their nostrils; they have four long connected toes on each foot. Herons are tall, and very passionate; and though some of them be tamed in Egypt, it is said they are quite enraged, if one call them servants or sluggards. Some reckon 19 kinds of heron; but the three principal, are the criel or dwarf heron, the blue heron, and the bittour. They haunt watery places, and feed on eels, and other fish. They were unclean under the law, Lev. xi. 19. Deut. xiv. 18.

**HESHBON**, *a number, thought, industry, invention*, the capital city of the kingdom of Sihon, and about 20 miles eastward of Jordan. From thence his conquering troops, like fire, entered the territories of Moab. After the overthrow of Sihon, it was first given to the Reubenites; and it, or another of the same name, was given to the Gadites, and was one of the ci-

ties of the Levites, Numb. xxi. 26, 27. and xxii. 37. Josh. xiii. 17. and xxi. 37. After the death of Ahab, the Moabites seized on it. It was reduced almost to desolation by the Assyrians and Chaldeans; but it continued a place of some note for some ages after Christ. Its famous fish-pool is said to have been about 300 paces broad; and it seems was hard by the gate called Bath-rabbim, on account of the *multitudes* that passed by it, Isa. xv. 4. Jer. xlviii. 45.

To **HEW**, to cut wood or stone. Such as hewed wood, and drew water for the sanctuary had a mean office; but it was connected with the happiness of any easy attendance on the public worship of God, Josh. ix. 21, 27. The descent of the Jews from Abraham and Sarah, who were childless till they were very old, was like hewing them out of a rock; they indeed are like children raised out of the stones, Isa. li. 1. How much more wonderful is the divine goodness in raising lively stones for the spiritual building, to be a habitation for himself through the Spirit, 1 Pet. ii. 5. Men are *hewed* by the prophets, and *slain* by the words of God's mouth, when they are threatened with fearful judgments, Hos. vi. 5. and they are hewed by God's axe, when they are cut off and ruined by his strokes of wrath, Matt. iii. 10.

**HEZEKIAH**, *strong in the Lord*, or *supported by the Lord*, was born in the year of the world 3251, Ahas his father was then very young, 2 Kings xvi. 1. and xviii. 1, 2. This pious prince succeeded him, A. M. 3278. His idolatrous father having left the nation plunged into a kind of Heathenism, Hezekiah, with great vigour, applied himself to reform it. In the 1st month of the 1st year of his reign, he caused the principal doors of the temple to be opened and repaired: he ordered the priests and Levites to purify it, and prepare it for sacrifice. This being done, he and his princes solemnized the dedication with a multitude of



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**HEZEKIAH.**



offerings. As the temple could not be purified, nor the priests cleansed, to observe the passover in the first month, they agreed to observe it in the second. Hezekiah invited such of the ten tribes as remained in their country, to join with him therein. Some ridiculed his pious invitation, and others complied with it. This passover was observed with more solemnity than it had been for many ages before. They continued the feast of unleavened bread 14 days, instead of 7. Many indeed were not duly prepared: but Hezekiah prayed for forgiveness of their rashness in approaching to God. Now, and afterwards, Hezekiah and his people brake down the idolatrous altars and images in his own dominions, and in those of Hoshea, who, being better than his predecessors, took no offence at his subjects' returning to the Lord. Hezekiah also settled proper methods to procure for the priests and Levites their due maintenance. Cononiah and Shimei, two brothers, with ten subordinate officers of the tribe of Levi, and Korah, with six under him, were appointed to oversee this affair.

Encouraging himself in the Lord, Hezekiah shook off the Assyrian yoke, which his father had wickedly taken on himself, and refused to pay the accustomed tribute: he invaded the country of the Philistines, who had long ravaged Judea, and reduced them under his yoke: he fortified Jerusalem, and filled his magazines with armour. In the 14th year of his reign, Sennacherib, king of Assyria, invaded his kingdom, and took most of his fenced cities. Hezekiah, after fortifying Jerusalem, and bringing the south stream of Gihon into the city, finding that the kings of Ethiopia and Egypt did not timely assist him, begged conditions of peace from the Assyrian. He demanded 300 talents of silver, and 30 of gold, in all about 351,000*l* sterling, as the condition of his leaving the country. To raise this sum, Hezekiah was

obliged to exhaust his treasures, and pull off the golden plates which he had just before put on the doors of the temple. No sooner had Sennacherib received the money, the loss of which, he saw, disqualified Hezekiah for war, than he sent three of his principal officers from Lachish, to demand Hezekiah's immediate surrender of his capital. Hezekiah sent Eliakim, Shebna, and Joab, to converse with them without the city. Rabshakeh, the principal Assyrian messenger, magnified the power of his master, as if neither God nor man could deliver out of his hand: he cried to the Hebrews on the wall, that if they would not surrender themselves, he would quickly force them to live upon their excrements, in the terrible siege: and that if they surrendered themselves quickly, he would place them in a fine country, as agreeable as their own. Shocked with these blasphemies, Hezekiah's messengers gave no reply, but rent their clothes, and reported the whole to their master. He begged Isaiah the prophet to intercede with God in behalf of the city; and was assured, that the Assyrian army should quickly be ruined, and their king return home in a precipitate manner, and there perish with the sword. When Sennacherib departed from Lachish, to give battle to Tirhakah, king of Ethiopia, who came to assist Hezekiah, he sent Hezekiah a most blasphemous and insulting letter. This Hezekiah spread before the Lord in the court of the temple, and begged the Lord would deliver him from this insolent enemy. The Lord, by Isaiah, assured him, that he had heard, and would quickly answer his prayer; that Sennacherib should never besiege Jerusalem, nor so much as shoot an arrow against it. That very night the whole Assyrian army was almost ruined by an angel. While Sennacherib was ravaging his kingdom, Hezekiah fell dangerously ill of an ulcer. God, by the prophet Isaiah, ordered him to lay his account with death, and

put his affairs into order. Hezekiah observing that he had no child to be the Messiah's progenitor, or govern the broken state of his kingdom, and perhaps being in no proper frame for dying, wept sore, and begged the Lord would not cut him off in the midst of his days, as had often happened with the idolatrous kings. God, by Isaiah, assured him, that his prayers were heard; that, in three days, he should be able to walk to the temple, and should live fifteen years more; and, meanwhile ordered him to apply a lump of dry figs to the boil, in order to his miraculous recovery; and told him, the city should not be delivered into the hand of the Assyrians. For a sign of the certainty of these events, the sun, at Hezekiah's choice, went back ten degrees on the sundial of king Ahaz. After Hezekiah's recovery, he composed a hymn of thanksgiving, and a narrative of his temper of mind in his trouble. He, however, was too much elated by the miracles wrought in his favour, and was not duly thankful to God. When Merodach-Baladan, the son of Baladan, king of Babylon, sent messengers to congratulate him on his recovery, and get information concerning the ruin of the Assyrian host, and the retrograde motion of the sun; and perhaps to solicit an alliance against the weakened Assyrian empire; Hezekiah vainly showed them every thing valuable and rare in his treasures. His pride brought wrath from the Lord on himself and his subjects. God, by Isaiah, assured him, that his wealth should be carried to Babylon, and his offspring serve there as eunuchs in the palace. Hezekiah confessed the threatening was just, but wished that peace and truth might continue all his time. Some of his servants copied out several of Solomon's proverbs, and joined them to the rest. After he had lived 54 years, and reigned 29, he died, and was succeeded by Manasseh, a youth twelve years old, 2 Chron. xxix.—xxxii.

2 Kings xviii.—xx. Isa. xxxvi.—xxxix. Prov. xxv. 1.

**HIDDEKEL**, a sharp voice, or sound, called Tigris, from its swift motion, or the multitudes of tigers on its banks; and by the Arabs, called *Diglat*: a noted river, that rises in the mountains of Armenia, runs southward between Assyria, or Kurdistan on the east, and Mesopotamia on the west; and afterwards meeting with the Euphrates, runs with it a considerable way, after which they divide into the two streams of Gihon and Pison: but perhaps they now run into the sea by four different channels. It is said to go to the eastward, or foreside of Assyria; that is, that which was next to Moses, Gen. ii. 14. On the banks of this river, the famous cities of Nineveh, Ctesiphon, and Seleucia, stood; and on the ruins of the latter now stands Bagdad. On the banks of Hiddekel, Daniel had one of his visions, Dan. x. 4.

To **HIDE**, (1.) To conceal, to withdraw from sight or knowledge; so God *hides* his commandments, when he gives men up to blindness of heart, Psal. cxix. 19. To *hide* his righteousness in our heart, is sinfully to neglect the due publishing and declaring it, Psal. xl. 10. (2.) To lay up; so saints *hide* God's word in their heart when they lay it up in their memory, judgment, conscience, and affections, that it may influence and regulate their whole exercise in heart and life, Psal. cxix. 11. (3.) To protect. God *hides* his people in his pavilion, in the secret of his presence, and under the shadow of his wings; and is their *hiding-place*, when, in the exercise of his perfections, he gives them the most safe protection from danger and hurt, Psal. xxvii. 5. and xxxii. 7. Jesus Christ is a *hiding-place*; under the covert of his mercy are we secured from the vengeance of God; and by his providence, power, and love, from the danger of sin, Satan, and the world, Isa. xxxii. 2. God *hides* himself, *hides* his face, when he

forbears to show his glory and favour, in his word, ordinances, and providence, Psal. lxxxix. 46. but his *hiding* his face from our sin, imports his complete forgiveness of it, Psal. li. 9. He *hides* pride from men, when he disappoints them, and bereaves them of what they are disposed to boast of, Job xxxiii. 17. God *hides* men's afflictions *in his heart*, when, amidst multiplied favours, he hath a secret and fixed purpose to afflict them, Job x. 13. Wicked men think God *hides* his face, i. e. does not observe nor regard what they do, Psal. x. 11. Men *hide* hatred by lying lips, when they conceal it, under high pretences of kindness and love, Proverbs x. 18. Men's *hiding* themselves, imports their fleeing into some place for protection and secrecy, Rev. vi. 16. or making a small appearance, Prov. xxvii. 12. or refusing to show kindness, Isa. lviii. 7. Their *hiding* of sin, imports the denial, excusing, and extenuating of it, Psal. xxxii. 5. Prov. xxviii. 13. Men's understanding is *hid*; when they need to use it, it cannot be found, Isa. xxix. 14.

Whatever is secret, hard to be known or found, is called *hid* or *hidden*: saints are God's *hidden* ones; their state and happy privileges are unknown to the world, and they are graciously protected by God, Psal. lxxxiii. 3. The gospel and Christ are a *hidden* treasure, and *hidden* wisdom unknown to natural men, Matt. xiii. 44. 1 Cor. ii. 7.

**HIERAPOLIS**, a *holy city*, a place near Colosse, and near to which was a large opening of the earth, whence issued a deadly steam. Christianity was planted here very early, Col. iv. 13. but not long after, the city was swallowed up by an earthquake.

**HIGGAION** signifies *meditation*, and imports, that what is said deserves to be carefully and frequently considered, Psal. ix. 16.

**HIGH**, relates to stature, station, conceit, or carriage. God is *high*: his nature is infinitely excellent: he has an unlimited dominion over all,

and in the *high* heavens he manifests his peculiar presence, Psal. xcvi. 9. His righteousness and right hand are *very high*; his equity, and his almighty power, are unspeakably excellent, and are gloriously displayed, Ps. lxxi. 19. and lxxxix. 13. Men are *high* in stature, 1 Chr. xi. 23. *high* in station, when they are nobly descended, and are placed in high offices of much power and authority, Job xxi. 22. Psal. lxii. 9. and when they think *highly* of themselves, or behave proudly in *conceit* and *carriage*, Ps. ci. 5. Rom. xi. 20. Things above our station and capacity of knowing, are called *high*, Psal. cxxxi. and cxxxix. 6. Israel went out of Egypt with a *high hand*, in a most public and solemn manner, and under the special and powerful protection of God, Exod. xiv. 8.—*High*, when referred to day or time, signifies full, Rom. xiii. 11. The heavens are called *heights*, Psal. cxlviii. 1. Mountains are called the *heights*, or highest part of the dust, Jer. xlix. 16. Prov. viii. 26. or the chief part of the dust may signify metals, or man. Whatever is above, is called *height*, Rom. viii. 39.

Among the Heathen, they often worshipped their idols in *high places*, or tops of rising grounds, that they might be as near heaven as they could. God commanded the Hebrews to destroy all the *high places* of the Canaanites, Numb. xxxiii. 52. But during the separation of the ark and tabernacle, in the days of Samuel, Saul, and David, he tolerated the worship of himself in *high places*, 2 Chron. i. 3. 1 Sam. ix. 19. The erection of the temple excluded all sacrificing elsewhere, except on very extraordinary occasions. Solomon began to restore idolatry in *high places*: Jeroboam mightily promoted it, 1 Kings xi. 7. and xii. 30, 32. nor were they ever abolished in Israel. The wicked kings of Judah encouraged them; nor did any of the godly ones, except Hezekiah and Josiah, sufficiently discountenance them. It seems, in Ezekiel's time there was scarcely a street without a

**high place**, Ezek. xvi. 24. The men of Judah, however, sometimes worshipped only the true God in their **high places**. It is probable, the *proseuchæ*, or places for prayer, built in the form of the court of the temple, and surrounded with a grove, were much of the same kind as the high places anciently used in sacrifice. See IDOLATRY.

**HIN**, a liquid measure for oil, or wine, &c. It was the 6th part of an ephah, or about 291 solid inches, Exod xxix. 40.

**HIND**. See DEER.

**HINNOM**, *there they are*, or *their riches*, valley of, Josh. xv. 18. See TOPHET.

**HIRAM**. See JUDAH.

**HIRAM**, or **HURAM**, *the height of life, their liberty, or he that destroys*, (1.) A king of Tyre, son of Abibal. When David came to the Hebrew throne, Hiram sent messengers to congratulate him; and sent him cedars and artificers to build him a palace, 2 Sam. v. 11, 12. He, or his son of the same name, congratulated Solomon on his accession to the crown. He furnished him with timber, stone, and artificers, for his famed structures, viz. the temple, his own palace, &c. and lent him 120 talents of gold, or 1,657,000*l.* sterling. He assisted him in establishing his trade to Ophir. He was displeased with the twenty cities of Galilee which Solomon gave him, 1 Kings v. and ix. 2 Chron. viii. 18. Diodorus and Menander, two Heathen historians, say, that Hiram and Solomon corresponded by letters, and tried to puzzle one another with hard questions. (2.) A famed artificer: his father is called a Tyrian, perhaps merely because he dwelt for some time at Tyre: but he might be of the tribe of Naphtali; and his mother a daughter of Dan, or descended of the tribe of Dan. He is represented as the *father* of king Hiram and Solomon; either because he was their director in their curious works; or possibly *Abi* or *Ab*, which signifies *father*, was his surname.

He was a most skilful artificer, in designing and executing the most curious workmanship of brass, copper, or other metal. He made the brazen pillars, sea lavers, basins, and other utensils of the temple, 1 Kings vii. 13, &c. 2 Chr. ii. 13, 14.

To **HIRE**, to procure service for wages, Isa. xlv. 6. The Israelites *hired* among the nations; gave presents to the Assyrians to let them alone, and not cut them off, Hos. viii. 10. See SERVANT.

To **HISS**. To *hiss* one out of his place, is to drive him away with a shout of contempt and insult, Job xxvii. 23. Babylon and Jerusalem were a *hissing*, when made the object of the most contemptuous sneers in the midst of their distress and ruin, Jer. li. 37. and xix. 8. God's *hissing* for the Assyrians and Egyptians, imports his calling and bringing them together to invade the nations, as easily as men in some places gather bees with the sound of a whistle, Isa. v. 26. and vii. 18. His *hissing* for the scattered Jews, imports his easy and powerful bringing them back in companies from their Chaldean captivity, and present dispersion, Zech. x. 8.

**HITHER**, to this place, Gen. xxiv. 6. **HITHERTO**, (1.) Until this time, Exod. vii. 16. (2.) To this degree of honour and happiness, 1 Chron. xvii. 16. (3.) To this point of boundary; thus far, Job xxxviii. 11.

**HITTITES**, *who is broken*, or *fears*, the offspring of Heth, the second son of Canaan. They dwelt in the south part of the promised land, near Hebron; and from Ephron, one of them, Abraham bought his cave of Machpelah, Gen. xxiii. In the days of Joshua, it seems, part of them fled southward, and dwelt in the country where the Canaanites of Bethel built Luz, Judg. i. 26. Two of David's mighties were Hittites, viz. Uriah and Ahimelech, 2 Sam. xi. 6. 1 Sam. xxvi. 6. Such of the Hittites as remained, Solomon laid under tribute; but he afterwards married some of their idolatrous women, 2 Kings

viii. 7. 1 Kings xi. 1. It seems, that so late as about A. M. 3100, the Hittites, either in Arabia or Canaan, had kings of their own, 2 Kings vii. 6.

**HIVITES**, *wicked*, or *bad*, a tribe of the Canaanites, and who seem to have been the same with the Avims, whom the Philistines expelled. Driven from the south-west of Canaan, part of them appear to have settled about Avim, Gibeon, and Shechem, whose inhabitants are called *Hivites*, Josh. ix. 11, 19. and xviii. 23. Gen. xxxiv. 2. Another part of them settled near mount Hermon, Josh. xi. 3. It is probable, that a colony of these under Kedem or Kadmas, and his wife Hermione, about the time of David, removed northward to Beotia; and the name *Hivim*, signifying serpents, gave rise to the fable of his companions being turned into serpents, or the people being produced from serpents' teeth.

**HOARY**, whitish, as the head of an old man, Job xxxviii. 29. and xli. 32. Lev. xix. 32.

**HOBAB**, *beloved*, or *favoured*, the son of Jethro, and brother-in-law to Moses. As the Hebrews were on the point of leaving mount Sinai, Hobab came to visit Moses, and was entreated by him to go with God's Israel, Numb. x. 29. Some think that the Kenites were his descendants.

**TO HOLD**. See **FORT**. **TO HOLD**, (1.) To keep fast, Gen. xxi. 18. (2.) To restrain, Psal. xxxii. 2. Rev. vii. 1. God's not *holding* men guiltless, is to account them, and deal with them as guilty, Exod. xx. 7. He *holds* his people by their right hand; keeps, strengthens, and comforts, them under their weakness, Psalm lxxiii. 23. To *take hold* of God and his covenant, is to embrace him as offered in the gospel; and by faith to plead his promises and relations, Isa. lxiv. 7. and lvi. 4. Christians hold forth the word of life; they, by practising it in their lives, give light and instruction to others, Phil. ii. 16.—Their not *holding* Christ the head, is their neglecting to draw gracious influence from him, and to yield due

subjection to him; or their admitting saints and angels as mediators in his stead, Col. ii. 19.

**HOLY**, (1.) What is free from, and opposite to sin. God is *the holy One of Israel*; he is infinitely free from, and immutably opposed to every thing sinful. He only is *holy*; he alone is infinitely and independently *holy*, and is the author of all holiness, that is to be found among angels and men, Lev. xix. 2. Isa. i. 4. 1 Sam. ii. 2. Christ is God's *holy One*, *holy Child*; infinitely holy as God, perfectly pure as man, Psal. xvi. 10. and lxxxix. 19. though, in the last text, some think Samuel is meant, to whom God revealed his intention of setting up David. Good angels and saints are *holy*; they are like God in their nature, haters of sin, and set apart by God and themselves to his service, Rev. xviii. 20. The third Person of the Godhead is called *holy*, because he is holy in his nature, and gives holiness to men, Acts x. 38. Preserve my soul, for I am *holy*; i. e. innocent of what is laid to my charge; and sincerely engaged in the service of God, Psal. lxxxvi. 2. (2.) What is set apart to the service of God: so the Hebrews, the Levites, priests, tabernacle, temple, Jerusalem, Zion, sacrifices, oil, days, &c. are called *holy*, Numb. xv. 40. and xviii. 17. Jer. xi. 15. The inmost apartment of the tabernacle or temple was called the *holy of holies*, or the *holy place*, or *most holy place*; and some parts of the offering are called *most holy*, as they were not to be eaten but by the priests in the *holy place*, Exod. xxvii. 39. Lev. x. 18. Heaven is a *holy place*: separated to be the peculiar residence of God, and of his holy angels and saints: and into it enters nothing that defileth, Isa. lviii. 15. Heb. ix. 12. Israel was *holiness to the Lord*; they were separated to his service, and made a fair show of holiness and purity, at their coming out of Egypt, Jer. ii. 3.

**HOMER**, the same measure as the *cor*, Isa. v. 10.



**HONEY** much abounded in Canaan; and so it is represented as a land flowing with milk and *honey*. There bees deposited their honey in the rocks, Deut. xxxii. 13. or on trees, 1 Sam. xiv. 26. John Baptist lived in the desert on locusts and wild honey, Matt. iii. 4. and butter and honey were common fare, Isa. vii. 15. To restrain the Hebrews from imitating the Heathens, who used the honey in their sacrifices, and to represent the impropriety of carnal pleasure in God's worship, they were prohibited the use of honey in their sacrifices, Lev. ii. 11. Whatever is sweet, delightful, and medicinal, is likened to *honey*; as the word of God, Psal. xix. 10. and cxix. 103. and the knowledge of wisdom, Prov. xxiv. 10. The lips of harlots drop as a *honey-comb*, and their mouth is smoother than oil; their speech is soft, flattering, and enticing, Prov. v. 3. The full soul loatheth the *honey-comb*; but to the hungry, even bitter things are pleasant: persons full of goodness, in their own conceit, or full of worldly snares, loathe the sweetest promises and blessings of God; but such as are sensible of their wants and unworthiness, are glad to obtain the very least of God's mercies, Prov. xxvii. 7.

**HONEST**, seemly, grave, upright, just; whatever we owe as a duty to our neighbour, 1 Tim. ii. 2.

To **HONOUR**, to show proper respect to one, in thought, word, and deed. To *honour* God is to believe in, love, worship, and serve him, as our chief good and great Sovereign, 1 Tim. i. 17. or outwardly to profess to do it, Matt. xv. 8. God *honours* men, in making them respected and happy, 1 Sam. ii. 30. Men *honour* one another, in esteeming, reverencing, and doing acts of kindness and respect, 1 Pet. ii. 17. The *double honour*, to which such as rule well in the church are entitled, comprehends esteem, regard, subjection, and proper maintenance, 1 Tim. v. 17. **HONOURABLE**, respected, and regarded, Isaiah v. 13. or worthy of

respect and regard, Heb. xiii. 4.

**HOODS**, among the Jews, were probably like the turbans of the Turks and Persians, consisting of many folds and wreaths, and sometimes raised to a great height in the middle, Isa. iii. 23.

**HOOF**, the horny part of the feet of horses, bullocks, &c. The parting, or division, of the hoof in clean beasts, might represent good men's readiness to render to God love and obedience, and to men what is their due, Lev. xi. 3. Deut. xiv. 6, 7, 8.

**HOOK**, an instrument to hang things on, Exod. xxxviii. 19, 28. to prune trees with, Isa. ii. 4. and to catch fish with, Matt. xvii. 27. God's restraining power, and providential hindrances and judgments are called *fish-hooks*, as thereby he can oblige men to act or move as he pleaseth, Isa. xxxvii. 29. Ezek. xxxviii. 4.

**HOPE**, (1.) An expectation of good. It supposes, that what a man hopes for, is not now in possession; that the attainment of it is *possible*, whatever difficulties there may be in the way; otherwise, however excellent, it would produce despair, rather than hope. The nearer the object appears to be, the stronger is the expectation. What the scriptures term a *lively hope*, and a *good hope*, is distinguished from wordly hope, by the excellency of its object, grace, and glory; by the stability of its foundation, the truth and power of the blessed God, 2 Tim. i. 12. and by its certain effect, purity in heart and life, 1 John iii. 3. This is called the *hope of the gospel*, as it is begotten by means of the gospel, and is founded on the declarations and promises of the gospel, Col. i. 23. The *hope of salvation*, as deliverance from sin and misery, and enjoyment of holiness and happiness, are the things that are hoped for, 1 Thess. v. 8. (1.) What is hoped for, Jer. xxix. 11. so Christ in respect of his incarnation was the *hope of Israel*, Acts xxviii. 20. Eternal life is called a *blessed hope*, *hope of righteousness*, because only righteous persons, who

live righteously, have a title to heaven, Gal. v. 5. and a *hope laid up* in heaven, Col. i. 5. and *hope*, that is, the thing hoped for, *deferred*, makes the heart sick with longing for it, Prov. xii. 12. (3.) The ground of hope: so Ethiopia was the *hope* or expectation of the Jews; they expected help from them against the Assyrians. But whoever makes the creature the ground of his expectation, does but increase his own fear and perplexity, Is. xx. 5. Christ is the *hope* of his people, is the ground of their hope, and the full enjoyment of God in glory is the sum of all the good hoped for, 1 Tim. i. 1. Jer. l. 7. and xvii. 13. People are the *hope, joy*, and *crown*, of ministers, when they expect to have them for a pleasure and honour in the day of judgment, 1 Thess. ii. 19. Abraham against *hope* believed in *hope*; he hoped for a son, notwithstanding Providence long appeared to deny him one, Rom. iv. 18.

HOPHNI. See ELI.

HOR, *showing, conceiving, a hill*, the name of two mountains, the one on the south of Canaan, in the land of Idumea, where Aaron died, and near to which perhaps was Horhagidgad, or Gudgodah, where the Hebrews encamped; and another on the north of Canaan, and seems to have been a top of mount Lebanon, Numb. xx. 25. and xxxiv. 7, 8.

HOREB. See SINAI.

HORITES, *a prime, or chief*, or HORIMS, an ancient people that dwelt about mount Seir. They were perhaps sprung of one Hori; at least one of that name was a chief man among them. They were anciently governed by dukes, viz. Seir, Lotan, Shobal, Zibeon, Anab, Dishon, Ezer, and Dishan. Chedorlaomer ravaged their country.—Some think they had also eight kings in succession, before they were expelled by, or coalesced with the Edomites, Gen. xiv. and xxxvi. 1 Chron. i. Horam often signifies *nobles*, 1 Kings xxi. 8, 11. Perhaps the Greek *Heros*, or hero, comes from Horim, as well as *Anax*, king, from Anak.

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HORMAH, *dedicated, consecrated, or utter destruction*, or ZEPHATH, and perhaps also Arad. When the Hebrews approached, the second time, to the south borders of the promised land, Arad, king of this place, attacked them: they vowed to the Lord utterly to extirpate his kingdom, if he should deliver it into their hand. They obtained their desire, and fulfilled their vow; but whether in the days of Moses, or of Joshua, we know not: and on this account it was called *Hormah*, i. e. *destruction*. Here the rebellious Hebrews were grievously defeated, in the second year after their coming out of Egypt. It was given to the Simeonites; and to the elders of it, David sent part of his Amalekitish spoil, Numb. xiv. 45. and xxi. 1, 2, 3. Josh. xix. 4. Judg. i. 16, 17. 1 Sam. xxx. 30.

HORN: as with their horns cattle push their enemies, and defend themselves, horns are the symbol of power and authority. Joseph's *horn* resembled the horn of the unicorn; the power and dominion of his posterity, in the tribes of Manasseh and Ephraim, were vastly great, Deut. xxxiii. 17. Wicked men *lift up the horn*, when they arrogantly boast of their power and authority, and threaten to destroy others; and their *horns are cut off*, when their power and authority are taken from them, Psa. lxxv. 4, 10. Jer. xlviii. 25. Hannah's *horn* was exalted, when God highly honoured her, and gave her a child to be ruler of Israel, 1 Sam. ii. 1. David's *horn* was exalted as the horn of the unicorn, when his kingdom was enlarged to a high degree, and his authority was established; and when his soul was eminently advanced in grace and comfort, Psa. xcii. 10. David's being anointed with a *horn* full of oil, when Saul was anointed with a *vial* of oil, might mark the abundance of gifts, and the stability of government in the one above the other, 1 Sam. x. 1. and xvi. 1. God is the *horn* of his people's *salvation*; by his power and authority he protects

and saves them, and pushes at, and destroys, their enemies. The *horns* of the altar represented Jesus's authority, and ability to save sinners, from every end of the earth; and in allusion hereto, he is called a *horn of salvation*, 1 Kings ii. 28. Luke i. 69. The *horns* coming out of God's hand, wherein was the *hiding* of his power, are the rays of glorious brightness that attended him at Sinai, and the mighty displays of his power, in which his might was nevertheless but very partially displayed, Hab. iii. 4.

*Horns* also signify kings and kingdoms; the *two horns* of Daniel's visionary ram, are the united kingdoms of Media and Persia; the *notable horn* of his he-goat between his eyes, is Alexander, the first king of all Greece, amid his sagacious generals: the *four horns* coming after in, are the four kingdoms into which the Grecian empire was divided after his death, viz. Egypt, Syria, Thrace, and Greece; the *little horn* that sprung out of one of them, is Antiochus Epiphanes, who, from the contemptible rise of a base person, and Roman hostage, rose to so much power, and did so much mischief in Egypt and Judea, Dan. viii. The *ten crowned horns* of the Romish empire, and of Antichrist, are the *ten toes*, or kingdoms, into which the Romish empire was at last divided, and over which the Pope extended his influence. In bishop Chandler's list these ten stand thus: the Ostrogoths, in Mæsia; the Visigoths, in Panonia, or Hungary: the Suevi or Alans, in Gascoigne and Spain; the Vandals, in Africa; the Franks, in France; the Burgundi, in Burgundy; the Heruli and Thuringi, in Italy; the Saxons and Angles, in Britain; the Huns, in Hungary; and the Lombards on the banks of the Danube, and afterwards in Italy. Mede says, they stood thus; in A. D. 456, the Britons, the Saxons, both in Britain; the Franks, the Burgundians; the Visigoths, the Suevi, and Alans, the Vandals, the Alemans,

in Germany; the Ostrogoths and their successors in Longobards; and the Greeks in the eastern part of the empire. Bishop Lloyd ranks them according to the time of their settlement into states, thus: the Huns, about A. D. 356; Ostrogoths, 377; Visigoths, 378; the Franks, 407; the Vandals, 407; the Burgundians, 407; the Heruli and Rugians, 476; the Longobards in Hungary, 528. Sir Isaac Newton ranks them thus: the kingdoms of the Vandals and Alans, in Africa and Spain; of the Suevians in Spain; of the Visigoths, of the Alans, in Gaul, or France; of the Burgundians, of the Franks, of the Britons, of the Huns, of the Lombards; and, finally, the exarchate of Ravenna. According to bishop Newton, they stood thus, in the eighth century; the senate of Rome; the Greek state of Ravenna; the Lombards; the Huns; the Alemans; the Franks; the Burgundians; the Goths; the Britons; the Saxons. The frequent convulsions of these states occasioned their being differently reckoned; and it is observable, that almost ever since there have been ten principal states; and though they have not been always ten, they might be called ten from their original form. The *horn with eyes*, and a *look more stout than his fellows*, and who plucked up the horns, was the crafty Romish Pope, whose high pretensions to authority were superior to those of earthly princes, and who often deposed and excommunicated them; and who, quickly after his rise, got himself made master of three sovereignties: of the dukedom of Rome, the exarchate of Ravenna, and the region of Pentapolis, Dan. vii. 20—26. Rev. xii. 3. and xiii. 1. and xvii. 3, 7, 12. The *four horns* that scattered Judah, were their enemies from every quarter, particularly the Ammonites, Arabs, Samaritans, Philistines, and Syro-Grecians, Zech. i. 21.

HORNET, in zoology, a species of Apis, or bee, with a black thorax, and double black spots on the seg-

ments of the body. The hornet was a sort of fly, which the Lord used as an instrument to plague the enemies of his people. They are of themselves very troublesome and mischievous; but those the Lord made use of, were, it is thought, like the flies wherewith he plagued Egypt, of an extraordinary bigness, and perniciousness. Its sting is attended with great pain and inflammation, and sometimes with great danger. From Deut. vii. 20. and Josh. xxiv. 12. we learn that the Lord drove the Canaanites from their habitations by means of this insect. Elian tells us, that the Phaselites, who dwelt about the mountains of Solyma, were driven out of their native country by wasps. As these Phaselites were Phenicians, or Canaanites, it is probable, this event is the same as that which took place in the days of Joshua.

**HORRIBLE**, dreadfully hateful and affrighting: so, great and aggravated wickedness is *horrible*, Jer. v. 30. Hos. vi. 10. Fearful affliction or punishment is *horrible*, Psal. xl. 2. and xi. 6. **HORROR**, is such excessive fear and terror, as almost makes one's hair to stand on end, Psal. lv. 6. and cxix. 53.

**HORSE**, one of the noblest animals of the brute kind, noted for comeliness, swiftness, pride, wantonness, natural fierceness, tameableness, strength, and fitness for burden, draught, or war, Job xxxix. 19—25. God prohibited the Hebrews to multiply horses: he ordered Joshua to hough, hamstring, or cut the sinews of the legs of all the horses of the Canaanites, and to burn the chariots with fire: the design of which laws no doubt was, to prevent their correspondence with foreigners, or trusting in war to their chariots and horsemen, Deut. xvii. 16. Josh. xi. 6. In this manner, David served the horses and chariots of Hadadezer the Syrian, 2 Sam. viii. 4, 5. Solomon having married the daughter of Pharaoh, procured a fine breed of horses from Egypt, some of them at the rate of

600 shekels of silver; which, according to Prideaux, is 90*l.* sterling; and according to Arbuthnot, whom we follow, 68*l.* 9*s.* 1 Kings x. 26. He first of the Hebrews began to multiply horses, and had 4000 stables, 40,000 stalls, and 12,000 horsemen, 1 Kings iv. 26. 2 Chron. ix. 25. As the eastern Heathens, who worshipped the sun, imagined, that he rode along the sky in a chariot drawn with fleet horses, to communicate his light and warmth to mankind, they consecrated to him the finest steeds or chariots; with these they either rode to the eastern gates of their cities, as the sun rose, or they held them so sacred, that none might ride on them. Josiah removed from the Jewish temple the horses, or images of horses, which his father or grandfather had consecrated to the sun, 2 Kings xxiii. 17. Horses are sometimes put for warriors on horseback, Ezek. xxxix. 12.

God's instruments of accomplishing his purpose, and displaying his greatness and might, are represented as his *horses*, or *chariots*, Zech. x. 5. and xii. 4. Jer. li. 21. *White horses*, may be an emblem of warriors' victory, and of great joy and gladness. *Red horses*, represent persecution, and bloody wars. *Pale horses*, denote famines, which are followed with death, and with hell. *Black horses*, may represent fearful judgments, that fill men with horror and perplexity. And *grizzled, speckled, and bay horses*, may denote mingled scenes of mercy and judgment, Rev. vi. 2—8. and xix. 11, 14. Zech. i. 8. and vi. 2, 3. Angels appeared under the form of *horses and chariots* of fire, to hint, that God by them powerfully executes his purposes, subdues his enemies, protects his people, and conveys them to heaven, 2 Kings ii. 11. and vi. 17.

**HOSANNA**, *save, I pray thee, keep or preserve*, a word much used by the Jews in their prayers and exclamations, especially at the feast of tabernacles; and the boughs bound together on that occasion, were

sometimes called *hosanna*. The multitudes crying, Hosanna to Christ as the Son of David, was as if they had said, We sing *Hosanna* to the Son of David. Blessed is he, the Messiah of the Lord. Save, thou that art in the highest heavens. Our Lord restrained all public tokens of honour from the people till now, lest the envy of his enemies should interrupt his preaching before the time. But this reason now ceasing, he suffered their acclamations, that they might be a public testimony against their wickedness, who in four or five days after, cried out, Crucify him! crucify him! Matt. xxi. 5.

**HOSEA**, a saviour, or salvation, the son of Beer, and the first of the lesser prophets. Epiphanius says, that he was of the town of Belemoth, in the tribe of Issachar; and the rabbins say, that Beerah, mentioned in 1 Chron. v. 6. was his father, who was prince of the tribe of Reuben, when Tiglath-pileser carried some of the tribes of Israel into captivity. This prophet lived in the kingdom of Samaria, and his prophecies for the most part have a view to this state; though there are likewise some particular things which concern the kingdom of Judah.

St. Jerome, and many others, believe Hosea to be the oldest prophet, whose writings are in our possession. He was witness to the first captivity of the four tribes, carried away by Tiglath-pileser, and the extinction of the kingdom of Samaria by Shalmaneser. St. Jerome will have it, that he prophesied even afterwards. The first verses of chap. i. have a view to the death of Zechariah, king of Israel, and son of Jeroboam the 2d. From the sixth verse of the first chapter to the third chapter, is a prediction of the captivity of Israel; but after he has foretold their captivity, he declares their return and end of it. He inveighs strongly against the disorders which prevailed in the kingdom of the ten tribes. He speaks of the Israelites as of a people entirely corrupted, and the

measure of whose sins was filled up. He foretold that their golden calves should be pulled down, cast upon the ground, and carried into Assyria, viii. 5. x. 5, 6. He reflects with the same severity upon the irregularities which reigned in Judah. He stands up against those who went to worship the false gods at Gilgal, iv. 15. He speaks of Sennacherib's invading the territories of Judah, viii. 14. He foretells that the people of Judah should still continue some time in their country after the captivity of the ten tribes, i. 7. but that after this, they likewise themselves should be carried captive beyond the Euphrates, from whence the Lord would bring them back after a certain number of years, i. 10, 11. The style of Hosea is obscure, and his expressions often dubious and perplexed. The things whereof he speaks contribute farther to his obscurity, by reason of their distance, and our ignorance of the history of those times.

**HOSHEA**, the son of Elah. After murdering Pekah his master, and a struggle of eight or nine years civil war, he became king of Israel, and was less wicked than any of his predecessors, allowing such of his subjects as pleased to worship the Lord at Jerusalem. He was scarcely settled on his throne, when he concerted measures with So, king of Egypt, to throw off the Assyrian yoke, under which his kingdom had long groaned. Informed of this, Shalmaneser, king of Assyria, invaded the country of the ten tribes; and after three or four years, took all their fenced cities, reduced Samaria and others to ruin, killed Hoshea, ripped up women with child, dashed infants to pieces, and carried most of the survivors to the territories of his eastern empire, 2 Kings xv. 30. and xvii. Hos. i.—xiii. Amos ii.—ix.

**HOSPITALITY**, a kind disposition to entertain and lodge strangers, 1 Tim. iii. 2. Heb. xiii.

**HOST**, (1.) An entertainer of



strangers, lodgers, or guests, Rom. xvi. 23. (2.) An Army; so the Levites and priests are called the *Lord's host*, who attended him, and protected the order and purity of his worship, 1 Chron. ix. 19. and the saints, on account of their number, are called the *hosts of nations*, or well-ordered multitudes, Jer. iii. 19.

**HOSTAGE**, a person delivered into the hand of another, as a security for the performance of some engagement. Conquered kings, or nations, often give hostages for the payment of their tribute, or continuance of subjection, 2 Kings xiv. 14.

**HOT**. God's *hot* wrath, displeasure, or *heat* of his anger, is his holy and high displeasure against sin, displayed in the most fearful and tormenting judgments, Exod. xxii. 24. Deut. ix. 19. Judg. ii. 19. Such as are lively, zealous, and active, in religion, are *hot*, Rev. iii. 15. One's heart is *hot*, when filled with trouble, grief, and sorrow, Psa. xxxix. 3. and thus Ezekiel went to prophesy in the *heat of his spirit*; Ezek. iii. 14. The *hottest* of the battle, is where it is most fierce, dangerous, and destructive, 2 Sam. xi. 15. To pursue one *hotly*, is to do it in great wrath, and with much speed, Gen. xxxi. 36.

**HOUR**. The Hebrews appear to have known nothing of *hours* till the Chaldean captivity. The first mention thereof is by Daniel, chap. v. 5. They divided their day into morning, from sun-rising to about 9 o'clock; high day, or noon, which ended at mid-day; the first evening, which reached from mid-day to about our 3 o'clock in the afternoon; and the second evening, which reached to sun-set, Exod. xii. 6. The night, they divided into night, midnight, and morning watch. Becoming tributary to the Romans, they divided their night into four watches, so called, because the watching centinels were relieved every three hours, Matt. xiv. 25. and it is said, that in the temple service, the day was divided into four watches, or

great hours; the third of which ended about 3 o'clock in the afternoon, Mark xv. 25. In the New Testament, the day is plainly divided into 12 hours, which perhaps lengthened and shortened as the day did; the third was about our 9 o'clock, the sixth at 12, the 9th about 3 in the afternoon, and the eleventh a little before sun-set, Matt. xx. 1—6. John xi. 9. and xix. 14. *Hour* also signifies any fixed season, or opportunity, and especially what is short: hence we read of the *hour* of temptation, of judgment, of Christ's death, or second coming, of the power of Satan. and his agents against Christ, Rev. iii. 3, 10. and xiv. 7. John viii. 20. Luke xxii. 53. Perhaps an *hour* may signify the 24th part of a year, or 15 days, Rev. ix. 15. The *half hour* of silence in heaven, is thought to have been the few years of considerable peace in the Christian church, from A. D. 323 to 330, Rev. xii. 1. In *one hour*, is much about the same time, Rev. xvii. 12. or suddenly, all at once, Rev. xviii. 10.

**HOUSE**, (1.) A house to dwell in, Gen. xix. 3. and so the grave is a house to the dead, and the body to the soul, Job xxx. 23. and iv. 19. 2 Cor. .v. 1. (2.) The household, family, or nation, who dwell together, Acts x. 2. and so the families, tribes, and nation of Israel, are called a *house*, Numb. i. 18—45. 1 Chron. xxiv. 4. Isa. xlviii. 1. Hos. v. 1. Mic. iii. 1, 9. (3.) Kindred, lineage, Luke i. 27. (4.) The substance and wealth pertaining to a family. In this sense the Pharisees devour widows' houses, Mark xii. 40. (5.) The affairs belonging to a family: these Hezekiah was to set in order before his death, Isa. xxxviii. 1. Heaven, the church, the tabernacle, temple, and ordinances, are represented as God's *house*, or a *spiritual house*; as God planned, formed, finished, or owned them, so he did or does dwell in them, and display his glory, power, and grace, in a peculiar manner, John xiv. 1.

Heb. iii. 2. Judg. xviii. 31. 2 Chron. v. 14. Psa. lxxxiv. 10. The saints are a spiritual house, and **HOUSEHOLD** of faith; being formed by the Holy Ghost, and furnished with spiritual graces, and enabled to believe the truth as it is in Jesus; God dwells in them, and among them, as their master, parent, and *householder*; and ministers attend them as their servants, 1 Pet. ii. 5. Gal. vi. 10. Matt. xiii. 27. and xxi. 33. The *house of God*, at which dangerous judgment begins, is either the ruined Jewish temple, or the persecuted Christian church, 1 Pet. iv. 17. The *house of David*, and *inhabitants of Jerusalem*, are all ranks, both great and small, Zech. xiii. 1. To *join house to house*, and field to field, till there be no place, is to join several farms or occupations together, in order hastily to get rich: and by which a great many, especially of the poor, are deprived of subsistence, Isa. v. 8. God made *houses* to the Hebrews, or to the midwives; he prospered and increased their families, Exod. i. 22. Such as build their hopes on Christ in his word, are like *houses founded on a rock*; their hopes cannot be overturned by any temptation, affliction, death, or judgment to come; but such as found their hopes on any thing else, are like *houses built on the sand*, which, amidst temptation and trouble, are easily overthrown, or ruined, Matt. vii. 24, 25. As the houses of the Hebrews had ordinarily flat roofs, the *house-tops* were used to speak from to neighbours, or to gaze on an approaching enemy, Matt. x. 27. Isa. xxii. 1.

To **HOWL**, to cry out with bitter grief, Isa. xiii. 6.

**HUGE**, very great, numerous, 2 Chron. xvi. 8.

**HUL**, or **CHUL**, *sorrow, pain in child-birth*, the son of Aram, and grandson of Shem. Josephus says, he peopled Armenia; and here were ancient vestiges of his name. Colhothene, or Colboth, signifies the *dwell-ing of Hul or Chol*. Here also we find

Cholana, Colinna, Colaa, Colane, Colnatha. What if his posterity, at least part of them, rather took up their residence in the desert of Syria, near Tadmor, where we find the city Cholbe once stood? Gen. x. 22.

**HULDAH**. See **JESIAH**.

**HUMBLE**, lowly in mind before God, and esteeming others better than ourselves, Job xxii. 29. James iv. 6. *Humbleness or humility*, consists in having low thoughts of ourselves; a deep sense of our unworthiness and weakness, and our walking accordingly. This temper is pleasing to God, and prepares us for receiving further degrees of fellowship with him, and blessings from him, Prov. xv. 33. and xxii. 4. In this temper we imitate Christ, who is meek and lowly, and who, for our sakes, condescended to the meanest abasement, Phil. ii. 8. There is also a *base humility*, that lies in a silly abjectness of mind: of this kind is that which leads men to worship angels, and follow after superstition, Col. ii. 18, 23. *Men humble themselves*, when they consider their sins, repent of them, and readily submit to God's disposal, 2 Chron. xxxiv. 27. They *are humble*, when afflicted and brought low in their circumstances, Deut. viii. 2. Isa. x. 33. and so a woman is said to be *humbled*, when she loses her honour of virginity or chastity, Deut. xxi. 14. Ezech. xxi. 10, 11. Christ's *humiliation*, is his low state, in his birth, life, death, and interment, Acts viii. 33.

**HUNGER**, (1.) An earnest desire of food, Matt. iv. 1. and to be *hungry*, is to have great need, and a great desire after food, 2 Sam. xvii. 29. (2.) A want of food, which causeth this longing appetite; so men are killed by *hunger*, Jer. xviii. 9. Rev. vi. 8. Earnest desire after Jesus and his salvation, is called *hunger*; how it pains men, till the blessings desired be obtained! Matt. v. 6. Luke v. 53. Such as feed on Christ, *never hunger or thirst*; finding enough in him, they never de-

sire any thing else, as the chief portion of their soul, John vi. 35.—One's strength is *hunger-bitten*, when it decays for want of food, Job xviii. 12.

To HUNT, to chase wild-beasts in order to kill them. Whatever pursues one to ruin him, is represented as a *hunter*. Job complains that God *hunted* his soul as a fierce lion, that is, pursued him with his judgments, Job x. 16. Evil *hunts* the wicked man; one mischief comes upon him after another, notwithstanding all the shifts he can make to escape them, Psa. cxl. 11. Saul *hunted* for David's life to take it away, 1 Sam. xxiv. 11. Adulteresses, false prophets, and malicious persons, *hunt* men, tempt them to evil, and promote their ruin, Prov. vi. 26. Ezek. xiii. 18, 20. Mic. vii. 2. The Chaldeans *hunted* the Jews, chased and murdered them in every corner of their land, Jer. xvi. 16. Nimrod was a *mighty hunter before the Lord*; either much given to the chase of wild beasts, by ridding the country of which, he engaged his neighbours to make him their king; or, under a pretence of hunting, he gathered a band of soldiers, who assisted him to erect his tyrannical monarchy, Gen. x. 9.

HUR, *liberty, whiteness, hole*, the son of Caleb, and grandson of Hebron; perhaps the husband of Miriam, and grandfather of Bezaleel. He and Aaron held up Moses's hands at Rephidim, during the engagement with the Amalekites; and they governed the people when he was on mount Sinai, Exod. xvii. 10. and xxiv. 14. 1 Chron. ii. 19, 20.

To HURL, to drive quickly and furiously, Job xxvii. 21.

HUSBAND. See MARRIAGE.

HUSBANDMAN, a dresser of the ground, Gen. ix. 20. God is likened to a *husbandman*; he sows, plants, cultivates, and expects fruit from his church, John xv. 1. it is his *husbandry*, the great object of his care and work, 1 Cor. iii. 9. The Jewish priests, rulers, and others, were the *husbandmen* to whom God let out

his vineyard for cultivation, who abused his prophets and Son, and in the end were miserably destroyed, Matt. xxi. 33—41.

HUSHAI, *their host, their sensuality, their silence*, the Archite, David's trusty friend; who, hearing of his flight before Absalom, met him with dust upon his head, and his clothes rent. By David's advice, he returned, and appeared to comply with Absalom, at least uttered words that were taken to import friendship. By a humorous and flattering advice he prevailed on Absalom, and his party, to defer their pursuit of David for some days; and so, contrary to the advice of Ahithophel, their cause was ruined. He also communicated proper information to David, 2 Sam. xv. and xvi.—Probably Baanah, Solomon's deputy-governor in the tribe of Asher, was his son, 1 Kings iv. 19.

HUZZAB, *motten*, the queen of, or perhaps some strong fort in, Nineveh; or even Nineveh itself, so called from the firm-like establishment of it. Huzzab was led captive by the Medes and Chaldeans, Nah. ii. 7.

HYMENEUS, *nuptial, marriage*, or a *wedding song*, he was probably a native of Ephesus; for a while he enjoyed faith and a good conscience; but made shipwreck thereof; and fell into grievous errors, and probably abominable practices. On this account, Paul excommunicated him from the church, delivering him and Alexander to Satan. Several years after, we find him and Philetus asserting that there was no other resurrection than that from sin to grace, by faith and baptism, 1 Tim. i. 20. 2 Tim. iii. 17.

HYMN, a song of praise, or religious poem. Paul requires Christians to admonish one another with psalms, and hymns, and spiritual songs, Eph. v. 19. Col. iii. 16. See SING.

HYPOCRISY, a seeming or professing to be what in reality we are not. It consists in assuming a character which we are conscious does not belong to us, and by which we intentionally impose on the judgment

of mankind concerning us, Isa. xxxii. 6. It is a most dangerous evil, and difficult of cure. It is hard to be discerned; and the very means of salvation, deceitfully used, occasion men's hardening themselves in it. Next to the divine Spirit dwelling in us, the most effectual remedy of it is, a steadfast belief in the omniscience of God, Luke xii. 1, 2, 3. A hypocrite is one who, like a stage-player, feigns himself to be what he is not, assumes an appearance of true religion, without the reality of it, Luke vi. 42. He will not always call on God; will not persevere in prayer; his joy is but for a moment; his hope is unsubstantial, and shall quickly perish, Job xxvii. 8, 9, 10. and xx. 5. and viii. 13. The ancient Pharisees were noted hypocrites: they said, and did not; talked of virtue, and recommended it to others, but were at no pains to practise it; what good-like things they did, were done to be seen and praised of men; they ambitiously affected vain applause, and outward honour; they hid their abominable vices under pretences of religion and virtue; they were excessively strict in matters circumstantial, and as lax in the more important duties of religion; very careful of ceremonial purity, but did not regard cleanness of heart, and the spiritual worship of God; they severely censured the faults of others, while they indulged themselves in crimes much greater; they professed a great deal of regard to

the ancient prophets, while they hated John Baptist, Christ, and his apostles, Matt. xxiii. 3—31. and xii. 1—7. and xv. 2, 7, 8. and vii. 5.

HYSSOP, in general, is of two kinds, garden and mountain hyssop. It is a shrub which shoots forth a multitude of twigs, or suckers, from one root: it is as hard as any large wood, and ordinarily grows about a foot and a half high, at proper distances. Its stock on both sides emits longish leaves, which are hard, odoriferous, warmish, and a little bitter to the taste. Its blossoms appear on the top of the stem, of an azure colour, and like to an ear of corn. It is probable, that hyssop grew to a greater height with the Jews than in Europe; for it was so long in stalk, that the soldiers, filling a sponge with vinegar, and putting it on a reed, or stick of hyssop, held it up to our Saviour's mouth, as he hung on the cross: or the bunch of hyssop was fixed on the reed, John xix. 29. In sprinkling the blood of the pass-over lamb, and the water of purification, and the mingled blood and water on the leper, a *bunch of hyssop* was used, which might shadow forth the ordinances of the gospel, in which Jesus's blood is brought near, and applied to our soul, Exodus xii. 22. Numbers xix. 18. Leviticus xiv. 4, 52.—The *hyssop* burnt with the flesh of the red heifer, might denote the purity and purifying virtue of Jesus's atonement, Numbers xix. 6.

